Catholic church, liturgy and ritual. Missal.

DAILY MISSAL

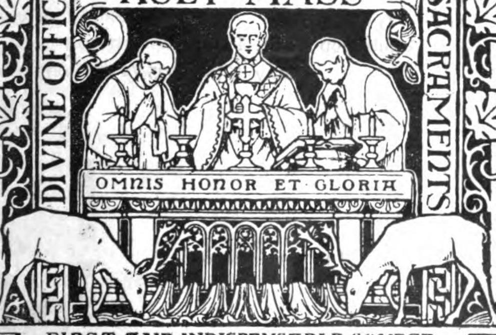
WITH VESPERS FOR SUNDAYS & FEASTS

BY DOM GASPAR LEFEBVRE O.S.B. OF THE ABBEY OF S^NT ANDRÉ

HOLY MASS

DIVINE OFFICE

SACRAMENTS



FIRST AND INDISPENSABLE SOURCE OF THE TRUE CHRISTIAN SPIRIT PIUS X

LITURGICAL APOSTOLATE

ST. ANDREW'S ABBEY
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AUSTIN DOWLING,
Archbishop of St. Paul,
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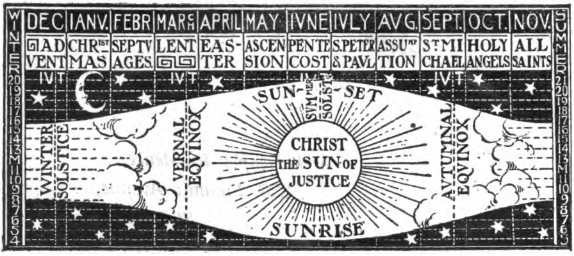
Archbishop's Residence,
226, *Summit Avenue,*
St-Paul, Minn.

May 13th, 1925.

The publication of the DAILY MISSAL is a very hopeful effort to bring back the liturgy into the spiritual life of Catholics. Our great Mass book is still undiscovered by and unknown to the great majority of even devout Catholics. Yet it is the cristallized thought and prayer of Latin Christianity, of its Saints and Martyrs and holy priests throughout the centuries.

May works like this which facilitate its use bring back to us the sanctities its venerable phrases and inspired forms both denote and convey.

AUSTIN DOWLING,
Archbishop of Saint Paul.



DIVISION OF THE ECCLESIASTICAL YEAR.

The Ecclesiastical Year* begins on the first Sunday of Advent and ends on the Saturday which follows the twenty-fourth Sunday after Pentecost. It is composed of liturgical seasons, or times, called *Temporal Cycle*, or *Proper of the Time*. Its aim is to show us our Lord in the traditional setting of the great mysteries of our holy religion. Simultaneously with this cycle a secondary one is forming, called the *Sanctoral Cycle*, or *Proper of the Saints*, because it is composed of all the feasts of holy souls, whom God associates to Christ in the work of the redemption.

I.—TEMPORAL CYCLE.

This circle or cycle is divided into two parts: that of *Christmas*, and that of *Easter*. Both of these cycles is sub-divided into: time before, during, and after these two great feasts, which have for aim to *prepare* the soul for them, to allow it to *celebrate* them with solemnity, and then to *prolong* them during several weeks.

A.—Christmas Cycle, or of the Incarnation.

(1) *Advent* (in Latin: *Adventus*) is composed of four weeks, during which we long with the patriarchs and prophets for the coming of our Lord.

(2) *Christmas* brings before our eyes the birth of the Word Incarnate, Who is born in us, and His Epiphany, or manifestation to the world.

(3) *The time after the Epiphany* includes from one to six Sundays, which recall to us the hidden life of Christ at Nazareth, and manifests to us His divinity.

B.—Easter Cycle, or of the Redemption.

This cycle depends upon the Easter moon and begins between January 18, and February 22.

* The year is a vast ring of feasts to which is given, from the Greek, the name of cycle or circle.

(1) Nine weeks lead up to the great feast of Easter. They are divided into three periods:

(*a*) *Septuagesima* brings before us during three weeks the public life of our Lord, and with Lent, which follows it, gives us a summary of it.

(*b*) *Lent* represents, by forty days of penance, the forty days' fast of our Lord in the desert, in which we participate.

(*c*) *Passiontide*, which comprises the two last weeks of Lent, shows us during a fortnight, the last sufferings of Christ, and His death on the cross, so that we may, with Him, die to our sins.

(2) *Eastertide* gives us to participate in the greatest of all the feasts: Easter with its privileged octave, when our soul, risen with Christ, lives with Him during five weeks whilst He founds the Church, and then ascends to heaven on Ascension-day. The feast of Pentecost closes this period by the descent of the Holy Ghost into our souls.

(3) *The Time after Pentecost* shows us, during twenty-four or twenty-eight weeks, the fruits of holiness which the Holy Ghost and the Blessed Sacrament cause to develop in the Church, to the end of the world. This last event is brought before us on the twenty-fourth Sunday after Pentecost.

The feast of Easter, the centre of the year, is always celebrated on the Sunday after the fourteenth day of the March moon. This day is counted only from the twenty-first of March. If it is full moon before the twenty-first, the paschal moon will be the following one—hence the difference sometimes of a month. In other words: the extreme dates for the celebration of Easter are the twenty-second of March and the twenty-fifth of April.

II.—SANCTORAL CYCLE.

Pius X. in his bull *Divino afflatu*, points out the order to be observed in the celebration of the feasts of saints which, in the course of the year, come in among those of the cycle of the mysteries of our Lord's life.

The first place is given to the *Blessed Virgin*.

Then come the *holy angels*. Next, according to the greater or less share they have in the plan of the incarnation, *St. John the Baptist*, the precursor of the Messias, *St. Joseph*, *St. Peter* and *St. Paul*, and the other *apostles*, who have always been celebrated with special solemnity.

The feasts of national saints, patrons of dioceses, and parishes come in the first rank because of special gratitude due to them.

Next come feasts of dedication of churches, martyrs, pontiffs (that is, popes or bishops), doctors (that is, fathers of the Church, the authorised interpreters of the word of God), confessors (that

is to say, those who by their life or doctrine have confessed Christ), virgins, and holy women.

The most important and the most numerous solemnities of this cycle, especially those of the Time after Pentecost, bring into full light the cycle of Christ, for it is by Him that the world must be renewed: *Instaurare omnia in Christo.*

Resting one upon the other, these two cycles form, as it were, an immense monstrance set with precious stones. In the centre is the Host, or the *Mass*, called of the *Faithful* with the three parts which constitute it: the offertory, the consecration, and the communion.

Around it is the *Mass of the Catechumens* which varies every day, and shows us at the altar, like luminous rays, the different mysteries on each of the Sundays and solemnities of the Proper of the Time. Then, like lesser rays, in the intervals left free, shine the feasts in honour of the saints. The Church, who carries this divine sun through the world in all times, raises it daily towards heaven in her liturgical worship, so that by it we may offer to God an ever renewed homage of our gratitude, and receive from it daily the treasures of grace and holiness which flow from it.

I.—OF THE OCCURRENCE AND CONCURRENCE OF FEASTS.

In this simultaneous movement of the Temporal and Sanctoral Cycles it happens that feasts of the Proper of the Time and those of the Proper of the Saints fall upon the same day. This is called *occurrence* of feasts. When the second Vespers of a feast meets with the first Vespers of the following feast, it is called *concurrence* of feasts. (First Vespers are said on the eve of a feast, and the second on the feast itself.)

When two feasts *occur*, the lesser gives place to the greater. When they *concur*, the greater supersedes the lesser, and if they are of the same degree, they share Vespers.

2.—THE RITE AND DEGREES OF FEASTS.

The feasts kept on the days of the year are not all equal in importance and solemnity. The Church has established their rank by a special *rite*, and by different *degrees*.

The rite of a feast consists in the form which constitutes it. There are three principal rites: (1) A *double rite*, so called because the antiphons are doubled by repeating the whole of them before and after each psalm of Vespers. There is only one collect at Masses of this rite (provided there is no *Commemoration* to be made

of one or more saints). (2) A *semi-double rite*, on which only the first words of the antiphons are said before the psalms. The whole of them are said after the psalms. There are always three collects at Masses of this rite. (3) A *simple rite*.

The degrees of a feast consist in the greater or less solemnity with which they are celebrated. They are thus distinguished:

Doubles of the first class	Ordinary doubles
Doubles of the second class	Semi-doubles
Greater-doubles	Simples.

3.—SUNDAYS OF FIRST AND SECOND CLASS. ORDINARY SUNDAYS.

(*a*) *Sundays of first class are:*

The first Sunday of Advent and the four Sundays of Lent; Passion Sunday and Palm Sunday; Easter Sunday; Low Sunday; Whit-Sunday. These ten Sundays give place to no other feast.

(*b*) *Sundays of second class are:*

The second, third, and fourth of Advent; Septuagesima, Sexagesima, and Quinquagesima Sundays. These Sundays give place only to doubles of the first class.

(*c*) The other Sundays of the year give place to feasts of first and second class, as also to feasts of our Lord. But they supersede all *greater* and *lesser doubles*, and all *semi-doubles*. Feasts of double rank are then simplified, and only a commemoration is made of them at Mass and in the Office.

4.—PRIVILEGED OCTAVES, COMMON AND SIMPLE.

A double of the first-class can have:

1. A privileged octave.

(*a*) *Of first order* (Easter and Pentecost), so called because the Church does not permit during this octave the celebration of any other feast. Only commemorations of saints are made by collects proper to them.

(*b*) *Of second order* (Epiphany and Corpus Christi), which gives place during the octave only to feasts of first class, or to the octave-day of a feast of first-class on the calendar of the universal Church. A commemoration is always made of the octave.

(*c*) *Of third order* (Christmas and Ascension), which admit all feasts above the rite of simple during the octave, but the octave-day gives place only to feasts of first and second class. A commemoration is always made of the octave.

2. A Common Octave.

All the other octaves of feasts of first-class which have octaves. For example: the Immaculate Conception, the Assumption, All

Saints, the dedication of churches, patronal feasts. These octaves admit the celebration of the same feasts as privileged octaves of third order. A commemoration of the octave is made on doubles of first and second class.

A *double of the second class* may have: A simple octave. A simple octave is one that is commemorated only on the eighth day under the rite of a simple (St. John, Ev., St. Stephen, etc.)

5.—PRIVILEGED AND NON-PRIVILEGED FERIAS.

Ferias are free days on which no feast of a saint is kept. Lent, which formerly was the time of preparation for the administration of baptism at Easter, has a special Mass for each *feria*, that is to say, for each day of the week. On ferias, which have not a proper Mass, the Mass of Sunday is said.

(*a*) *The privileged ferias are:* Ash Wednesday, and the three first days of Holy Week. These ferias do not give place to a feast.

(*b*) *The non-privileged ferias are:* Those of Advent and Lent, the Ember days, and the Monday of Rogation week. A commemoration is always made of them, and their gospel is read at the end of Mass.

On the *ferias of Lent* (after Ash Wednesday) and *those in Passiontide* (before Palm Sunday), the *Ember days* (not those in Pentecost week), on *Monday of Rogation Week*, and on *ordinary vigils*, if a feast of a *greater* or *lesser double*, or of a *semi-double* is served, it is allowed in private Masses to say the Mass of the feria or of the vigil with a commemoration of the feast, or the Mass of the feast with a commemoration of the feria or vigil.

All Souls' day (Nov. 2) excludes feasts which occur below the rank of first class, and transferred feasts of any rank.

6.—VIGILS.

Vigils, or eves, are a preparation, by a special office, for the celebration of the next day's feast. They are days of penance, the office is often long, and purple vestments are used.

There are: A. Privileged vigils. (1) Of *first class*, as the Vigils of Christmas and Pentecost, which do not give place to any feast. (2) Of *second class*, as the vigil of the Epiphany, which only admits feasts of first and second class of our Lord.

B. Ordinary vigils, as of apostles, etc.

7.—VOTIVE MASSES.

Votive Masses, which may be said on certain feast days of semi-double, or simple rite, and on certain ferias, have been instituted to meet the wishes of the faithful and satisfy private devotion. The ordinary votive Masses, as also the ordinary Masses for the dead, may not be said on greater ferias except on those of Advent.

DIVISION OF THE ECCLESIASTICAL YEAR.

(A) CHRISTMAS CYCLE.—MYSTERY OF THE INCARNATION.

Season	Feast	Period	Sundays
PREPARATION (*Purple vestments*)		I. **Advent** (4 Sundays) (*From 1st Sunday of Advent to Dec. 24.*)	4
CELEBRATION (*White vestments*)	CHRISTMAS, EPIPHANY	II. **Christmastide** (2 to 3 Sundays) (*Dec. 24 to Jan. 14*)	2
PROLONGATION (*Green vestments*)		III. **Time after the Epiphany** (6 Sundays) (*Jan. 14 to Septuagesima Sunday.*)	6

(B) EASTER CYCLE—MYSTERY OF THE REDEMPTION.

Season	Feast	Period	Sundays
PREPARATION (*Purple vest.*) — *remote*		I. **Septuagesima** (3 Sundays) (*Septuagesima to Ash Wednesday.*)	3
PREPARATION (*Purple vest.*) — *near*		II. **Lent** (4 Sundays) (*Ash Wednesday to Passion Sunday*).	4
PREPARATION (*Purple vest.*) — *immediate*		III. **Passiontide** (2 Sundays) (*Passion Sunday to Easter.*)	2
CELEBRATION (*White and red vest.*)	EASTER, PENTECOST	IV. **Eastertide** (7 Sundays). (*Easter Sunday to Trinity Sunday.*)	7
PROLONGATION (*Green vest.*)		V. **Time after Pentecost** (24 Sundays). (*Trinity Sunday to Advent.*)	24
		Sundays =	52

TABLE OF MOVEABLE FEASTS

Year of our Lord.	Septuagesima Sunday.	Ash Wednesday.	Easter Sunday.	Ascension Day.	Whitsunday.	Corpus Christi.	Sundays after Pentecost.	First Sunday of Advent.
1924	Feb. 17	Mar. 5	Ap. 20	May 29	June 8	June 19	24	Nov. 30
1925	Feb. 8	Feb. 25	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1926	Jan. 31	Feb. 17	Ap. 4	May 13	May 23	June 3	26	Nov. 28
1927	Feb. 13	Mar. 2	Ar. 17	May 26	June 5	June 16	24	Nov. 27
1928	Feb. 5	Feb. 22	Ap. 8	May 17	May 27	June 7	26	Dec. 2
1929	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	May 30	27	Dec. 1
1930	Feb. 16	Mar. 5	Ap. 20	May 29	June 8	June 19	24	Nov. 30
1931	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1932	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	May 26	27	Nov. 27
1933	Feb. 12	Mar. 1	Ap. 16	May 25	June 4	June 15	25	Dec. 3
1934	Jan. 28	Feb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1935	Feb. 17	Mar. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1936	Feb. 9	Feb. 26	Ap. 12	May 21	May 31	June 11	25	Nov. 29
1937	Jan. 24	Feb. 10	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1938	Feb. 13	Mar. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1939	Feb. 5	Feb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1940	Jan. 21	Feb. 7	Mar. 24	May 2	May 12	May 23	28	Dec. 1
1941	Feb. 9	Feb. 26	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1942	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1943	Feb. 21	Mar. 10	Ap. 25	June 3	June 13	June 24	23	Nov. 28
1944	Feb. 6	Feb. 23	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1945	Jan. 28	Feb. 14	Ap. 1	May 10	May 20	May 31	27	Dec. 2
1946	Feb. 17	Mar. 6	Ap. 21	May 30	June 9	June 20	24	Dec. 1
1947	Feb. 2	Feb. 19	Ap. 6	May 15	May 25	June 5	26	Nov. 30
1948	Jan. 25	Feb. 11	Mar. 28	May 6	May 16	May 27	27	Nov. 28
1949	Feb. 13	Mar. 2	Ap. 17	May 26	June 5	June 16	24	Nov. 27
1950	Feb. 5	Feb. 22	Ap. 9	May 18	May 28	June 8	26	Dec. 3
1951	Jan. 21	Feb. 7	Mar. 25	May 3	May 13	May 24	28	Dec. 2
1952	Feb. 10	Feb. 17	Ap. 13	May 22	June 1	June 12	25	Nov. 30
1953	Feb. 1	Feb. 18	Ap. 5	May 14	May 24	June 4	26	Nov. 29
1954	Feb. 14	Mar. 3	Ap. 18	May 27	June 6	June 17	24	Nov. 28
1955	Feb. 6	Feb. 23	Ap. 10	May 19	May 29	June 9	25	Nov. 27

The first year in each of the above divisions is Leap Year.

LITURGICAL CALENDAR

PROPER OF THE TIME.

CHRISTMAS CYCLE, OR OF THE INCARNATION.

ADVENT.

(Between November 17 and December 24.)

			Page
	P	1st Sunday of Advent, 1 cl. sd. (*the Sunday nearest to the feast of St. Andrew.*)	332
	P	2nd Sunday of Advent, 2 cl. sd.	338
	P	3rd Sunday of Advent, 2 cl. sd.	344
	P	Ember days (Wednesday, Friday and Saturday after the 3rd Sunday of Advent)	351
	P	4th Sunday of Advent, 2 cl. sd.	368

Christmastide.

(December 24 to January 14.)

24	P	Christmas Eve, 1 cl.	379
25	W	CHRISTMAS DAY, d. 1 cl. with privileged octave. Commemoration of St. Anastasia at 2nd Mass.	386
	W	Sunday within the octave of Christmas, sd.	414

JANUARY.

1	W	CIRCUMCISION of our Lord Jesus Christ, and octave of Christmas, d. 2 cl.	426
	W	The Holy Name of Jesus, d. 2 cl. (*Sunday after the Circumcision, or Jan. 2, when there is not a Sunday between the 2nd and 5th inclus.*)	431
5	W	Vigil, d. 2 cl. sd.	437
6	W	EPIPHANY of our Lord Jesus Christ, d. 1 cl. with oct. priv. 2 ord.	440
7	W	2nd day within the octave of the Epiphany, sd.	444
8	W	3rd " " " " " " " sd.	
9	W	4th " " " " " " " sd.	
10	W	5th " " " " " " " sd.	
11	W	6th " " " " " " " sd. Com. of St. Hyginus, P.M.	

			Page
12	W	7th day within the octave of the Epiphany, sd.	
	W	Sunday within octave of the Epiphany, sd. priv. 2 cl.—The same day: The Holy Family, gd. (with the same privileges and rights as the Sunday)	453 to 447
13	W	Octave day of the Epiphany, gd.	457

Time after the Epiphany.

(Jan. 14 to Septuagesima Sunday.)

	G	2nd or 6th Sunday after the Epiphany, sd. (*The 4th, 5th and 6th Sundays after the Epiphany are moveable and may be kept after the 23rd Sunday after Pentecost according as Septuagesima comes early or late in the year.*)	462 to 479

PASCHAL CYCLE, OR OF THE REDEMPTION.

Septuagesima.

(Between Jan. 16 and Feb. 21.)

P	Septuagesima Sunday, 2 cl. sd.	487
P	Sexagesima Sunday, 2 cl. sd.	494
P	Quinquagesima Sunday, 2 cl. sd.	500

Lent.

(Between Feb. 9 and March 14.)

P	Ash Wednesday	513
P	1st Sunday of Lent, 1 cl. sd.	534
P	Ember days, Wednesday, Friday & Saturday	547
P	2nd Sunday of Lent, 1 cl. sd.	567
P	3rd „ „ „ 1 cl. sd.	599
P	4th „ „ „ 1 cl. sd.	635

Passiontide.

(Between March 9 and April 10.)

P	Passion Sunday, 1 cl. sd.	676
W	Feast of the Seven Sorrows of the Bl. Virgin Mary, gd. (*Friday in Passion week*). Com. of the feria.	700
P	Palm Sunday, 1 cl. sd.	712
W	Maundy Thursday, d. 1 cl.	780
P	Good Friday, d. 1 cl.	801
P	Holy Saturday, d. 1 cl.	826

Eastertide.

		Page
W	EASTER SUNDAY, d 1 cl. with priv. octave of 1st order	876
W	Easter Monday, d. 1 cl.	881
W	Easter Tuesday, d. 1 cl.	886
W	Wednesday to Saturday in Easter Week, sd.	890
W	Low Sunday, gd.	906
W	Solemnity of St. Joseph, C. Spouse of our Lady, Patron of the Catholic Church, d.1 cl. with a common octave. (*Wednesday after 2nd Sunday after Easter*)	1320
W	Octave of St. Joseph, gd. (*Wednesday after 3rd Sunday after Easter*)	1325
P	Rogation days (*Monday, Tuesday and Wednesday of the 5th week after Easter.*)	928
W	ASCENSION of our Lord Jesus Christ, d. 1 cl. with priv. octave. (*Thursday after the 5th Sunday after Easter, between April 30 and June 3.*)	939
R	WHITSUNDAY, d. 1 cl. with priv. octave 1st order (*between May 10 and June 13*) and with vigil of 1 cl.	964 973
R	Monday and Tuesday of Whitsuntide, d. 1 cl.	
R	Wednesday, Friday, Saturday, Ember days of Whitsuntide.	979

Time after Pentecost.

(Between May 10 and the Sunday nearest the feast of St. Andrew).

W	Trinity Sunday, d. 1 cl. and the 1st after Pentecost	1020
W	CORPUS CHRISTI, d. 1 cl. with priv. octave (*Thursday after Trinity Sunday.*)	1031
W	Sunday within the octave of Corpus Christi, gd.	1045
W	Feast of the Sacred Heart of Jesus, d. 1 cl. (*Friday after the octave of Corpus Christi*).	1051
G	3rd to 17th Sunday after Pentecost, sd.	1059
P	Wednesday, Friday and Saturday after Sept. 14, the Ember days of September	1121
G	18th to 23rd Sunday after Pentecost, sd.	1141
	3rd to 6th Sunday after Epiphany, according as Easter is early or late, sd.	1166
G	24th Sunday after Pentecost, sd.	1167

The following abbreviations have been made use of in the Calendar :—

Ab. Abbot.
Ap. Apostle.
Bp. Bishop.
C. Confessor.
D. Doctor of the Church.
M. Martyr.
Mm. Martyrs.
P. Pope.
Pr. Priest.
V. Virgin.
W. Widow.
d. 1 cl. Double of the first Class.
d. 2 cl. Double of the second Class.
gr.d. Greater Double.
d. Double.
sd. Semidouble.
oct. Octave.
s. Simple.
com. Commemoration.
priv. oct. Privileged octave.
com. oct. i.e. eight days.
s. oct. simple octave, i.e. the eighth day.

The letters in the margin indicate the colour of the vestments used.

On days when the Calendar does not give the feast of a saint, the Mass of the preceding Sunday is said, or a Votive Mass, or one for the Dead.

The Calendar of the Universal Church does not give feasts proper to Dioceses and Religious Orders. These will be found in their respective supplements.

PATER • FILIUS •
SPIRITUS SANCTUS

JANUARY

			Page
1	W	CIRCUMCISION OF OUR LORD JESUS CHRIST and octave of Christmas, d. 2 cl.	426
	W	The Holy Name of Jesus, d. 2 cl. (Sunday after the Circum., or Jan. 2 when there is not a Sunday between the 2 and 5 inclus.)	431
2	R	Octave of St. Stephen, first Martyr, s.	437
3	A	Octave of St. John, Ap. and Ev. s.	437
4	R	Octave of the Holy Innocents, Mm. s.	437
5	W	Vigil of the Epiphany, d. 2 cl. Oct. priv. d.	437
		Com. of St. Telesphorus, P.M. † 139	438
6	W	EPIPHANY OF OUR LORD, d. 1 cl. with priv. Oct. of 2 Order	440
7-12		Days within the octave of the Epiphany, sd.	444
13		Octave of the Epiphany, gd.	457
14	W	St. Hilary, B. of Poitiers, C.D. † 368, d.	1209
		Com. of St. Felix of Nola, Pr. M. † 312	1210
15	W	St. Paul first hermit in Thebaide, C. † 341 d.	1211
		Com. of St. Maurus, Benedictine, † 508	1212
16	R	St. Marcellus I. P.M. † 309, sd.	1215
17	W	St. Antony, Ab. in Egypt, † 356, d.	1217
18	W	Chair of St. Peter at Rome, gr.d. Com. of St.	1217
		Paul and St. Prisca, V.M. † 1 cent.	1222
19	R	Ss. Marius and Comps. Mm. † 270, s.	1222
		Com. of St. Canute, M. † 1086	1224
20	R	Ss. Fabian, P.M. † 250, and Sebastian M.† 284,d.	1225
21	R	St. Agnes, Roman V. M. † 304, d.	1228
22	R	Ss. Vincent, & Anastasius, Mm. † 304, 628, sd.	1230
23	W	St. Raymund of Pennafort, C. † 1275, sd.	1231
		Com. of St. Emerentiana, V.M. † 304	1232
24	R	St. Timothy, Bp. of Ephesus, M. † 1 cent. d.	1232
25	W	Conversion of St. Paul, gr.d. Com. of St. Peter.	1233
26	R	St. Polycarp, Bp. of Smyrna, M. † 155, d.	1238
27	W	St. John Chrysostom, Bp. C.D. † 407, d.	1239
28	R	St. Agnes, V.M. (second feast)	1241
29	W	St. Francis of Sales, B. of Geneva, C.D. † 1622, d.	1242
30	R	St. Martina, V.M. † 228, sd.	1243
31	W	St. Peter Nolasco, C. † 1256, d.	1243

FEBRUARY

			Page
1	R	St. Ignatius, B. of Antioch, M. † about 107, d.	1244
2	W	Purification of the Bl. Virgin Mary, d. 2 cl.	1247
3	R	St. Blaise, Bp. of Sebaste, M. † 317, s.	1257
4	W	St. Andrew Corsini, Bp. C. Carmelite, † 1373, d.	1257
5	R	St. Agatha, V.M. of Sicily, † about 251, d.	1258
6	W	St. Titus, Bp. of Crete, C. † about 105, d.	1262
		Com. of St. Dorothy, V.M. † about 275	1263
7	W	St. Romuald, Camaldolese Abbot, † 1027, d.	1263
8	W	St. John of Matha, C., † 1213, d.	1264
9	W	St. Cyril Bp. of Alexandria, C.D. † 444, d.	1265
		Com. of St. Apollonia, V.M. † 4 cent.	1266
10	W	St. Scholastica, V. sister of St. Benedict, † 543, d.	1267
11	W	Our Lady of Lourdes, (Apparition of) in 1858, gr.d.	1268
12	W	The Seven Founders of the Servite Order, CC. † 13 cent. d.	1271
13			
14	R	St. Valentine, P.M. † about 270, s.	1274
15	R	Ss. Faustinus and Jovita, Mm. † about 117, s.	1275
16			
17			
18	R	St. Simeon, Bp. of Jerusalem, M. † 106, s.	1275
19			
20			
21			
22	W	St Peter's Chair at Antioch, gr.d. Com. of St. Paul	1276
23	W	St. Peter Damian, Benedictine, Bp. C.D. † 1072, d. Com. of Vigil.	1276
24	W	St. Mathias, Ap. d. 2 cl.	1278
		(in leap year the feast of St. Mathias is kept on Feb. 25, and the vigil on the 24. Any feasts that may follow to the end of the month are postponed a day.)	
25 to 28			

MARCH

			Page
1			
2			
3			
4	W	St. Casimir of Lithuania, C. † 1483, sd.	1281
		Com. of St. Lucius I. P.M. † 254	1282
5			
6	R	Ss. Perpetua and Felicitas, Mm. of Carthage, † about 202, d.	1283
7	W	St. Thomas of Aquin, C.D. Dominican, † 1274 d.	1283
8	W	St. John of God, Founder of Brothers Hospitallers, C. † 1550, d.	1285
9	W	St. Frances of Rome, W. † 1440, d.	1286
10	R	Forty Martyrs of Sebaste, † about 320, sd.	1287
11			
12	W	St. Gregory the Great, P.C.D. Benedictine, † 604, d.	1289
13			
14			
15			
16			
17	W	St. Patrick, Ap. of Ireland, Bp. C. † 464, d.	1292
18	W	St. Cyril, Bp. of Jerusalem, C.D. † 386, d.	1293
19	W	SOLEMN COMMEMORATION OF ST. JOSEPH, Spouse of our Lady, C. d. 1 cl.	1295
20			
21	W	St. Benedict, Ab. Founder of Benedictines, † 543, gr.d.	1301
22			
23			
24	W	St. Gabriel the Archangel, gr.d.	1303
25	W	ANNUNCIATION OF OUR LADY, d. 1 cl.	1307
26			
27	W	St. John Damascene, C.D. † about 756, d.	1312
28	W	St. John Capistran, C. Franciscan, †1456, sd.	1316
29			
30			
31			

APRIL

			Page
1			
2	W	St. Francis of Paula, C. †1507, d.	1326
3			
4	W	St. Isidore, Bp. of Seville, C.D. † 636, d.	1328
5	W	St. Vincent Ferrer, C. Dominican, † 1419, d.	1328
6			
7			
8			
9			
10			
11	W	St. Leo I. P.C.D. † 461, d.	1329
12			
13	R	St. Hermenegild, M. at Seville, † 586, sd.	1330
14	R	St. Justin M. at Rome, † about 165, d. Com.	1331
		of Ss. Tiburtius and Valerian, Mm.† 229	1336
15			
16			
17	R	St. Anicetus, P.M. † 161, s.	1336
18			
19			
20			
21	W	St. Anselm, Bp. of Canterbury, C.D. † 1109, d.	1338
22		Ss. Soter and Caius, Pp. Mm. † 171, 296, sd.	1338
23	R	St. George, M. at Nicomedia † about 273, sd.	1340
24	R	St. Fidelis of Sigmaringen, M. † 1622, d.	1341
25	R	ST. MARK, Evangelist, d. 2 cl.–Greater Litanies	1344
26	R	Ss. Cletus and Marcellinus, Pp. Mm.†91, 304, sd.	1347
27			
28	W	St. Paul of the Cross, C. Passionist, †1775, d.	1348
		Com. of St. Vitalis M. † 171	1351
29	R	St. Peter of Verona, M. Dominican, † 1252, d.	1351
30	W	St. Catherine of Siena, V. Dominican, † 1380, d.	1352
		Wednesday after the 2 Sunday after Easter.	
		SOLEMNITY OF ST. JOSEPH, C., Spouse of the Blessed Virgin Mary, d. 1 cl. with oct.	1320
		Wednesday after the 3 Sunday after Easter.	
		Octave of St. Joseph, gr.d.	1325

MAY

			Page.
1	R	Ss. PHILIP AND JAMES, Ap. d. 2 cl.	1354
2	W	St. Athanasius, Bp. C.D., † 373, d.	1358
3	R	FINDING OF THE HOLY CROSS in 628, d. 2 cl.	1362
		Com. of Ss. Alexander P. and others, † 117, 377	1368
4	W	St. Monica, W., † 387, d.	1369
5	W	St. Pius V. P.C. Dominican, † 1572, d.	1370
6	R	St. John, Ap. before the Latin Gate, gr.d.	1371
7	R	St. Stanislaus, Bp. of Cracow, M. † 1079, d.	1373
8	W	Apparition of St. Michael about 525, gr.d.	1373
9	W	St. Gregory Nazianzen, Bp. C.D. † 389, d.	1374
10	W	St. Antoninus, Bp C. † 1459, d. Com.	1374
		Ss. Gordian, † 360, and Epimachus † 250.	1374
11			
12	R	Ss. Nereus and others, Mm. † 304, and St. Pancratius, † 275, sd.	1375
13			
14	R	St. Boniface, M. at Tarsus, † about 275, s.	1378
15	W	St. John Baptist de la Salle, C. † 1719, d.	1379
16	W	St. Ubaldus, Bp. of Gubbio, C. † 1160, sd.	1380
17	W	St. Pascal Baylon, C. Franciscan, † 1592, d.	1381
18	R.	St. Venantius of Camerino, M. † about 250, d.	1382
19	W	St. Peter Celestine, P.C. † 1296, d. Com. of	1383
		St. Pudentiana, V. † 2 cent.	1384
20	W	St. Bernardine of Siena, C. † 1444, sd.	1384
21 to 25	W	St. Gregory VII. P.C. Benedictine, † 1085, d.	1385
		Com. of St. Urban I. P.M. † 230	1386
26	W	St. Philip Neri, C. Oratorian, † 1595, d.	1386
		Com. of St. Eleutherius, P.M. † 192	1389
27	W	St. Bede the Ven C.D. Benedictine, † 735, d.	1389
		Com. of St. John I. P.M. † 526	1390
28	W	St. Augustine, Bp. of Canterbury, C. † 604, d.	1390
29	W	St. Mary Magdalen of Pazzi, V. † 1607, sd.	1392
30	R	St. Felix I., P.M. † 274, s.	1393
31	W	St. Angela of Merici, V. Found. of Ursulines,	1393
		† 1540, d. Com. of St. Petronilla, V. † i. cent.	1394
		(*In some places* B. V. M. Mediatrix of all graces.)	1869

JUNE

			Page
1			
2	R	Ss. Peter and Marcellinus, Mm. at Rome, and St. Erasmus, † about 303, s.	1395
3			
4	W	St. Francis Caracciolo, C. † 1608, d.	1397
5	R	St. Boniface, Bp. C. Ap. of Germany, † 755, d.	1400
6	W	St. Norbert, Bp. of Magdeburg, C. Found. of the Premonstratensians, † 1134, d.	1405
7			
8			
9	R	Ss. Primus and Felician, Mm. † 286, s.	1406
10	W	St. Margaret, Queen, W., † 1093, sd.	1408
11	R	St. Barnabas, Apostle, gr.d.	1409
12	W	St. John of St. Facundo, C. † 1470, d.	1413
		Com. of Sts. Basilides and others, Mm. † 303	1414
13	W	St. Anthony of Padua, C. Franciscan, † 1231, d.	1415
14	W	St. Basil the Great, Bp. C.D., † 379, d.	1416
15	R	Ss. Vitus or Guy and others, Mm. † 303, s.	1418
16			
17			
18	W	St. Ephrem, deacon, C.D. † 379, d. Com. of	1420
		Ss. Mark and Marcellianus, Mm. † 286	1421
19	W	St. Juliana Falconieri, V. † 1340, d. Com. of	1423
		Ss. Gervase and Protase, Mm. at Milan † 170	1424
20	R	St. Silverius, P.M. † 538, s.	1426
21	W	St. Aloysius Gonzaga, C. Jesuit, † 1591, d.	1427
22	W	St. Paulinus, Bp. of Nola, C. † 431, d.	1430
23	P	Vigil	1433
24	W	NATIVITY OF ST. JOHN THE BAPTIST, d. 1 cl., with octave	1436
25	W	St. William, Ab. † 1142, d. Com. of octave	1444
26	R	Ss. John and Paul, Roman Mm. † 362, d.	1445
27	W	Of the octave, sd.	1447
28	R	St. Irenaeus, Bp. of Lyons, M. † 202 Com Vig.	1448
29	R	SS. PETER AND PAUL, Apostles, d. 1 cl. with common octave	1456
30	R	Commemoration of St. Paul, Ap. gr.d. Com. of St. Peter and of Oct. of St. John Baptist	1462

JULY

			Page
1	R	THE MOST PRECIOUS BLOOD OF OUR LORD,	
		d. 2 cl. Com. of oct. of St. John Baptist	1466
2	W	VISITATION OF OUR BLESSED LADY, d. 2 cl.	1474
		Com. of Sts. Processus and Martinian, Mm.	1479
3	W	St. Leo II. P.C., † 683, sd.	1480
4	R	Of the octave of Ss. Peter and Paul, sd.	1481
5	W	St. Antony-Mary Zaccaria, C. † 1539, d.	1483
6	R	Octave of Sts. Peter and Paul, Ap. gr.d.	1487
7	W	Ss. Cyril and Methodius, Bps. C. ix cent., d.	1490
8	W	St. Elisabeth, Queen of Portugal, W. † 1336 sd.	1491
9			
10	R	Seven holy Brothers, Mm. about 150, sd.	1492
11	R	St. Pius I. P.M., † 150, s.	1494
12	W	St. John Gualbert, Benedictine Abbot, † 1073, d.	1494
		Com. of Ss. Nabor and Felix, Mm. † 303	1495
13	R	St. Anacletus, P.M. † 112, sd.	1496
14	W	St. Bonaventure, Bp. C.D. Franciscan, † 1274, d.	1497
15	W	St. Henry II., Emperor, C. † 1024, sd.	1498
16	W	Our Lady of Mount Carmel, gr. d.	1499
17	W	St. Alexius, C. Roman, † v. cent., sd.	1502
18	W	St. Camillus of Lellis, C. † 1614, d. Com. Mm.	1502
19	W	St. Vincent of Paul, C. † 1660, d.	1508
20	W	St. Jerome Emiliani, C. † 1537, d.	1509
		Com. of St. Margaret, V.M. † 257	1513
21	W	St. Praxedes, V. Roman, † ii. cent., s.	1513
22	W	St. Mary Magdalene, Penitent, † i. cent., d.	1515
23	R	St. Apollinaris, M. † 79 d. Com. of St. Liborius	1519
24	P	Vigil. Com. of St. Christina, V.M.	1523
25	R	ST. JAMES THE GREATER, Apostle, d. 2 cl.	1524
		Com. of St. Christopher, M. † iii. cent.	1528
26	W	ST. ANNE, MOTHER OF THE BL. V. MARY, d. 2 cl.	1529
27	R	St. Pantaleon, M. at Nicomedia, † 303, s.	1531
28	R	Ss. Nazarius and Celsus and others, Mm.	1531
29	W	St. Martha, V. † i. cent. sd. Com. of St. Felix	1533
		II., P. † 365, and others, Mm. † 365.	1534
30	R	Ss. Abdon and Sennen, Mm. at Rome, † 254, s.	1535
31	W	St. Ignatius of Loyola, C. Jesuit, † 1556, d.	1538

AUGUST

			Page
1	W	St. Peter's Chains, gr.d. Com. St. Paul, and Mm.	1542
2	W	St. Alphonsus of Liguori, Bp. C.D. † 1787, d.	1548
		Com. St. Stephen I., P.M. † 257	1551
3	R	Finding of St. Stephen, M. in 415, sd.	1552
4	W	St. Dominic, C. † 1221 gr.d.	1554
5	W	Dedication of Our Lady of the Snow in 435, gr.d.	1556
6	W	TRANSFIGURATION OF OUR LORD, d. 2 cl.	1557
		Com. Sts. Xystus II. P. and others Mm. 258	1562
7	W	St. Cajetan, C. † 1547, d. Com. S. Donatus † 361	1563
8	R	Ss. Cyriacus and others, Mm. † 303, sd.	1567
9	P	Vig. St. Laurence. Com. S. Romanus, M. † 261	1570
10	R	St. Laurence, M. † 258, d. 2 cl. with simple oct.	1573
11	R	Ss. Tiburtius and Susanna, V. Mm. † iii. cent. s.	1577
12	W	St. Clare, V. Found. of Poor Clares, † 1253, d.	1579
13	R	Ss. Hippolytus and Cassian, Mm. † iii. cent. s.	1580
14	P	Vigil. Com. S. Eusebius, C. Priest, † iv. cent. s.	1581
15	W	ASSUMPTION OF THE BLESSED VIRGIN MARY, d. 1 cl. with com. oct.	1585
16	W	ST. JOACHIM, FATHER OF OUR BLESSED LADY, C. d. 2 cl.	1592
17	W	St. Hyacinth, C. Dominican, † 1257, d.	1594
18	W	Of octave of Assumption, sd. Com. M.	1596
19	W	Of the octave	1597
20	W	St. Bernard, Ab. C.D. † 1153, d.	1598
21	W	St. Jane Frances de Chantal, W. † 1641, d	1599
22	W	Octave of the Assumption, gr.d. Com. Mm.	1601
23	W	Vigil. St. Philip Beniti, Servite, C. † 1285, d.	1602
24	R	ST. BARTHOLOMEW, Ap. d. 2 cl.	1604
25	W	St. Louis IX., King of France, C. † 1270, sd.	1607
26	R	St. Zephyrinus, P.M. † 221, s.	1610
27	W	St. Joseph Calasanctius, C. † 1648, d.	1610
28	W	St. Augustine, Bp. of Hippo, C.D. † 436, d.	
		Com. St. Hermes M. † 133	1613
29	R	Beheading of St. John Baptist, † in 32, gr.d.	1615
		Com. St. Sabina, M. Roman, † ii. cent.	1619
30	W	St. Rose of Lima, V. † 1617, d. Com. of Mm.	1620
31	W	St. Raymond Nonnatus, C. † 1240, d.	1623

SEPTEMBER

			Page
1	W	St. Giles, Ab. † vi. cent. s. Com. Mm.	1623
2	W	St. Stephen, King of Hungary, C. † 1038, sd.	1625
3			
4			
5	W	St. Laurence Justinian, Bp. C. † 1455. sd.	1626
6			
7			
8	W	NATIVITY OF THE BLESSED VIRGIN MARY, d. 2 cl. with simple octave	1627
		Com. of St. Adrian, M. about 303	1631
9	R	St. Gorgonius M. at Nicomedia † about 302, s.	1632
10	W	St. Nicholas of Tolentino, C. † 1310, d.	1632
11	R	Ss. Protus and Hyacinth, Mm. † ii. cent. s.	1633
12	W	Most Holy Name of Mary, gr.d.	1633
13			
14	R	Exaltation of the Holy Cross in 629, gr.d.	1636
15	W	SEVEN SORROWS OF OUR BLESSED LADY, d. 2 cl. Com. of St. Nicomedes, M. † ii. cent.	1640
16	R	St. Cornelius P.M. † 253, and St. Cyprian Bp. of Carthage † 258 M. sd. Com. St. Euphemia	1650
		and comp. Mm. † iv. cent.	1650
17	W	Stigmata of St. Francis, C. in 1224, d.	1651
18	W	St. Joseph of Cupertino, C. Franciscan, † 1663, d.	1652
19	R	St. Januarius Bp. and others, Mm. † 305, d.	1655
20	R	St. Eustace and others, Mm. at Rome, ii. cent. d. Com. of Vigil	1655
21	R	St. Matthew, Ap. and Ev. d. 2 cl.	1657
22	W	St. Thomas of Villanova, B.C. Augustinian, † 1555, d. Com. of SS. Mauritius and others, Mm. † about 296	1660
23	R	St. Linus, P.M. † about 78, sd.	1662
24	W	Our Lady of Ransom (Appar. of) in 1218, gr.d.	1663
25			
26	R	Ss. Cyprian and Justina V., Mm. † 304, s.	1663
27	R	Ss. Cosmas and Damian, Mm. † 938, sd.	1664
28	R	St. Wenceslaus, duke of Bohemia, M. † 938, sd.	1666
29	W	DEDICATION OF ST. MICHAEL, archangel, d. 1 cl.	1667
30	W	St. Jerome, pr., C.D. † 420, d.	1674

OCTOBER

			Page
1	W	St. Remigius, Bp. of Rheims, C. † about 533, s.	1675
2	W	Holy Guardian Angels, gr.d.	1676
3			
4	W	St. Francis of Assisi, C. Founder of Franciscans, † 1226, gr.d.	1680
5	R	St. Placid and others, Benedictines, Mm. † about 541, s.	1684
6	W	St. Bruno, C. Founder of the Carthusians, † 1101, d.	1684
7	W	HOLY ROSARY OF BL. VIRGIN MARY, d. 2 cl.	1686
		Com. of St. Mark, P.C. † 336, and Ss. Sergius and others, Mm. about 300	1693
8	W	St. Bridget of Sweden, W. † 1373, d.	1694
9	R	Ss. Denis, Bp. of Paris, Rusticus, priest, and Eleutherius, Mm. sd.	1695
10	W	St. Francis Borgia, Jesuit, † 1572, sd.	1698
11			
12			
13	W	St. Edward, King of England, C. † 1066, sd.	1699
14	R	St. Callistus I., P.M. † 223, d.	1699
15	W	St. Teresa, V. Reform. of Carmel, † 1582, d.	1702
16			
17	W	St. Hedwige, W. † 1243, sd.	1703
18	R	ST. LUKE, Evangelist, d. 2 cl.	1704
19	W	St. Peter of Alcantara, C. Franciscan, † 1562, d.	1707
20	W	St. John Cantius, pr., C. † 1473, d.	1708
21	W	St. Hilarion, Ab. † about 372 s. Com. of St. Ursula and others Vv. Mm. † v. cent.	1711
22			
23			
24	W	St. Raphael, archangel, gr.d.	1711
25	R	St. Chrysantus and Darias Mm. † iii cent. s.	1711
26	R	St. Evaristus, P.M. † 109, s.	1713
27	P	Vigil of Ss. Simon and Jude, App.	1713
28	R	Ss. SIMON AND JUDE, App. d. 2 cl.	1716
29			
30			
31		Vigil of All Saints.	1719

NOVEMBER

			Page
1	W	ALL SAINTS d. 1 cl. with common octave	1722
2	B	Commemoration of all the Faithful departed (998), d. 1 cl. Of the octave of All Saints, sd.	- 1731
3	W	Of the octave, sd.	1739
4	W	St. Charles Borromeo, Bp. C. † 1584, d.	1726
5	W	Of the octave, sd.	1726
6	W	Of the octave, sd.	1726
7	W	Of the octave, sd.	
8	W	Octave of All Saints, gr.d. Com. Mm. † 304.	1744
9	W	DEDICATION OF THE BASILICA OF OUR SAVIOUR, d. 2 cl. Com. of St. Theodore, M. † 304.	1746
10	W	St. Andrew Avellino, Theatine, C. † 1608, d. Com. Ss. Tryphon, Respicius and Nympha Mm.	1748
11	W	St. Martin, Bp. of Tours, C. † end of iv. cent. sd. Com. of St. Mennas, soldier, M. † 295	1750
12	R	St. Martin I. P.M. † 655, sd.	1753
13	W	St. Didacus, C. Franciscan, † 1463, sd.	1754
14	R	St. Josaphat, Ruthenian Bp. M. † 1623, d.	1754
15	W	St. Gertrude, V. Benedictine, † 1334, d.	1756
16			
17	W	St. Gregory Thaumaturgus, B.C. † 276, sd.	1757
18	W	Ded. of churches of Ss. Peter and Paul, gr.d.	1759
19	W	St. Elisabeth of Hungary, W. † 1231, d. Com. of St. Pontianus, P.M. † ii. cent.	1760
20	W	St. Felix of Valois, C. † 1212, d.	1761
21	W	Presentation of the Blessed Virgin Mary, gr.d.	1761
22	R	St. Cecilia, Roman V.M. † about 230, d.	1762
23	R	St. Clement, P.M. † i. cent. d. Com. St. Felicitas, † 150	1765
24	W	St. John of the Cross, C. Carmelite, † 1591 d. Com. St. Chrysogonus, M. † about 300	1768
25	R	St. Catherine, V.M. † iv. cent. d.	1770
26	W	St. Sylvester, Ab. † 1267, d. Com. St. Peter, Bp. of Alexandria, M. † 311	1771
27			
28			
29	P	Vigil. Com. St. Saturninus, M. † iii. cent.	1172
30	R	ST. ANDREW, Ap. d. 2 cl.	1177

DECEMBER

			Page
1			
2	R	St. Bibiana, Roman V. M. † 363, sd.	1181
3	W	St. Francis Xavier, ap. of Indies, C. † 1552, gr.d.	1182
4	W	St. Peter Chrysologus, Bp. C.D. † 450, d. Com. St. Barbara, V.M. † 235	1184
5	W	Com. St. Sabbas, Ab. † vi. cent.	1186
6	W	St. Nicholas, Bp. of Myra, C. † 124, d.	1186
7	W	St. Ambrose, Bp. C.D. † 397 d. (Vigil)	1188
8	W	IMMACULATE CONCEPTION OF THE BL. VIRGIN MARY, d. 1 cl. with com. oct.	1195
9	W	Of the octave, sd.	1200
10	W	Of oct. sd. Com. St. Melchiades, P.M. † 314	1201
11	W	St. Damasus I. P.C. † 384, sd. Com. of Oct.	1201
12	W	Of the octave, sd.	1202
13	R	St. Lucy, V.M. of Syracuse, † 304, d.	1203
14	W	Of the octave, sd.	1204
15	W	Octave of the Immaculate Conception, gr.d.	1204
16	R	St. Eusebius, Bp. of Vercelli, M. † 371, sd.	1205
17			
18			
19			
20	P	Vigil	1205
21	R	ST. THOMAS, Ap. d. 2 cl.	1206
22	-23		
24	P	Vigil, 1 cl.	379
25	W	NATIVITY OF OUR LORD J. C., d. 1 c. with priv. oct. Com. St. Anastasia M. at second Mass	383 390
26	R	ST. STEPHEN the first Martyr, † i. cent. d. 2 cl. with simple oct. Com. octave of Christmas	398
27	W	ST. JOHN Ap. and Ev. d. 2 cl. with simple oct. Com. oct. of Christmas	403
28	P	HOLY INNOCENTS, Mm. † i. cent. d. 2 cl. with simple oct. Com. oct. of Christmas	408
29	R	St. Thomas, Bp. of Canterbury, M. † 1170 d. Com. oct. of Christmas	418
30	W	Of the octave of Christmas, sd.	421
31	W	St. Sylvester I. P.C. † 335, d. Com. oct.	423

PREFACE

LITURGICAL WORSHIP.

"When you pray, say: *Father* *" This is the name that from all eternity God the Son gives to His Father, the name that our Lord invariably pronounced with respect and love, the name He silently repeats in the Blessed Sacrament, and that we find constantly on the lips of the Church, His bride.

"You have received the spirit of adoption of sons, whereby we cry, Abba (Father)" † The Holy Ghost, as it were, flows forth from the Word in the Sacred Humanity of Christ and in the Church, bearing us all to the Father on the waves of His divine love.

This fount of living water which springs up in our hearts unto life eternal,‡ is doubtless the private prayer with which the Holy Ghost may inspire us, and in which we are led by Him to have recourse to God as children to their father, but it is principally the *official* prayer with which the Holy Ghost inspires His Church and which is called the *Liturgy*.§ In this prayer, all members of Christ's mystical body bear an *authentic* part in that worship of infinite adoration that its Head ceaselessly renders to God: "Always living to make intercession for us,"‖ as the Apostle tells us. Thus the word of the Master is realised: "The hour cometh when the true adorers shall adore the Father in spirit and in truth,"** which St. Anselm explains to mean that they will render a filial worship to God in the Holy Ghost and in union with Christ the Son of God. St. Paul says "by Him (i.e. our Lord) we have access both in one Spirit to the Father." †† All the properly *sacerdotal* formulas said by the celebrant at the altar (collect, secret, preface and postcommunion) are addressed to the *Father* through the mediation of the Son in the unity of the Holy Ghost. That is to say, that under the influence of grace attributed to the Holy Ghost we are united with Christ as man, as our priest or mediator, to honour the Father in Whom the whole blessed Trinity may be said to be implicitly contained, since from Him the Son and the Holy Ghost both proceed.

It is "through Christ that we go to God."‡‡ Therefore all the Church's prayers conclude with the words "Through Jesus Christ our Lord"; and the Canon of the Mass ends with the formula;

* St. Luke xi., 2. † Rom. viii., 15. ‡ St. John iv., 14.
§ From the Greek, a word signifying: "a public act." ‖ Heb. vii., 25.
** St. John iv., 23. †† Eph. ii., 18. ‡‡ 2 Cor.

" By Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory. For ever and ever. Amen."

THE SACRIFICE OF CHRIST.

The worship addressed by the Church to the Father through Christ takes the form both of *sacrifice* and of *prayer.*

Sacrifice is the highest form of liturgical worship, that which most fully recognises His sovereign dominion over His creature.

By His bloody sacrifice on the cross Christ *merited* for each of us our redemption and the graces necessary to obtain it.

After His resurrection and ascension He continues His priesthood by presenting His glorious wounds before His Father in our favour. On this bloodless calvary He obtains in *heaven* the *application* to our souls of what He merited for us on Golgotha.

THE HOLY SACRIFICE OF THE MASS.

At the same time, our Lord *applies* these same merits to us, even on *earth:* for this end He has left to His Church an unbloody sacrifice which not only represents, but renews, the bloody oblation of Calvary: holy Mass. The sacrifice is the same, for it is the same priest and the same victim. Christ is the High Priest; but to perform the rites of this sacrifice, a lower order of priesthood is necessary to supply what our Lord does not Himself perform. These ministers of the priesthood of Christ are the members of the Catholic hierarchy, and thus at one and the same time by Christ invisible, and by Christ visible, it is ordained that we shall pray to God in the person of the pope, bishops, and priests. These priests are the official intermediaries between heaven and earth. And it is by means of the liturgy that we can unite ourselves with the *sacerdotal* prayer of the Church, and all together day by day by the same rites, the same formulas, even by the same chant render to our Lord with her a worship worthy of the Most High.

Holy Mass, is thus the *chief* act* of catholic worship. It is also its *central object,* as the altar is the central object in our churches. All the grandest functions of the liturgy, ordinations, consecrations, benedictions, professions, take place during the celebration of the mystery of the altar. According to St. Thomas, all the sacraments are like the holy Eucharist, a participation in this sacrifice, or else are means whereby the soul is prepared for it.† Exposition and Benediction of the Blessed Sacrament are as it were a continuance of it. We should, therefore, be quite wrong were we to separate such acts of piety as our communions and our

* cf. R. Dom Gaspar Lefebvre, Catholic Liturgy, Sands, 1924. Chapter VI. *Holy Mass.* † *Ibid.* Chapter VIII. *The Sacraments.*

adoration, from the act of the sacrifice; let us accustom ourselves to keep this connection practically in mind by communicating with the priest during Holy Mass, and by considering our Lord present in the tabernacle as the saving Victim.

PRAYER AND DIVINE OFFICE.*

The Church gives worship to God, not only by the Sacrifice of the Altar, but by the *prayer* which is also a sacrifice of praise: *Sacrificium laudis.* But the official prayer of the Church,—formed of prayers, holy readings and commentaries,—is itself developed from the Mass. It is this which still constitutes the preparatory instructions, or Mass of the Catechumens; from this came "Vigils" preparatory to Mass; and it has as it were overflowed over the whole day which it sanctifies, under the name of *Divine Office.* Thus we have at the present time the Mass "as the precious jewel set in the midst of the golden crown of the canonical Hours."† These Hours are: for the night office Matins or Vigils, and Lauds; for the day office, Prime, Terce, Sext, None, Vespers and Compline. At the present time they are collected together in one book, called the Breviary.

Of these Hours, one of the most solemn, and that which has least fallen into disuse among the faithful, is that of Vespers, the afternoon office. In the Roman Breviary, it consists of five psalms with antiphons, the capitulum, the hymn, the canticle *Magnificat,* and the prayer. It is also to be desired that the faithful should return to the liturgical practise of using the prayer of the Church, that is to say Compline, for their evening devotions, and as a morning prayer Prime, either in part or the whole. The "Daily Missal" will assist them in this practice.

The Anglican Church has taken all that is most interesting in its services from the Roman Office; its evening service is composed of extracts from our Vespers and Compline, and the "Anthem" which ends the service is but a substitute for our beautiful antiphons to our Lady.

THE ROMAN MISSAL.‡

Holy Mass is a liturgical drama. The parts taken by the different actors, that is, by the celebrant and his ministers, developed gradually and became fixed in the course of the first nine centuries of the Christian era. Instructions for these various parts are fully

* Catholic Liturgy. Chapter X. *Divine Office.* † Canon Callewaert, (Bruges).
‡ cf. Catholic Liturgy, Chap. XIX. *The Missal.*

given; the part of the priest in the sacramentaries; in the gospel-books are found the part of the deacons; the lectionaries contain the epistles for the sub-deacon and the lessons for the lectors; while there are antiphoners and graduals for the use of the cantors. From the seventh to the sixteenth century these books were gradually brought together into the complete missal.

Pope Pius V. made its use obligatory in 1570, and suppressing, with few exceptions only, the different rites and formularies which had until then existed, imposed the use of the Roman Missal on the universal Church. Clement VIII. (1604), Urban VIII (1634), Pius X (1912) and Benedict XV (1920) have further perfected the work in several details. The Latin text and the rubrics of the Daily Missal are according to this latest official edition.

Special Feasts with proper Mass and Office are permitted to every diocese and to each religious Order, as additions to the Roman Missal and Breviary, and these will be as far as possible published as supplements to the Daily Missal.

We should cultivate in our minds a deep respect for the Missal. It contains the very expression of the Church's prayer, and is the framework of her most august rites of consecration and communion. It shares with the sacred species the right to be placed upon the altar. The gospel-book is included in it, and it contains extracts from several of the holy books of the Divine word, and in various ceremonies it takes the place of the book of the holy Scriptures. In the light of the sacred text contained in it. the altar becomes each day before our eyes as a corner of Palestine, where our Lord is waited for, is born, lives, preaches, suffers and dies for us, rises again, and from whence He sends forth His Holy Spirit with the special graces which that day's Holy Communion is to infuse into our souls. Let us then take the daily teaching of our Missal for our morning meditation.

THE DAILY MISSAL WITH VESPERS.

Our endeavour has been to make the Daily Missal as complete a work as possible with good illustrations. It has also been compiled to help on the revival of the Gregorian plain chant. Its paramount aim is, however, to make it easy for the faithful to understand and meditate upon the liturgical formulas.

This Missal contains the whole of the Roman Missal, with the one exception of the Masses "pro aliquibus locis," which will be found among the propers of those religious Orders or dioceses where these Feasts are celebrated.*

* The prayer for the King commonly used in England, after the principal Sunday Mass, will be found in the English and Scottish Supplements.

The rubrics of the Common of the Mass have been so arranged as to correspond with either High Mass or a Low or private Mass.†

This Missal also contains Vespers and Compline for each Sunday, and for such Feasts as may have to be substituted for the usual Sunday Office, that is to say, double feasts of the first or second class. In regard to Commemorations at Vespers, it has not seemed practical for the use of the laity to give more than those which invariably accompany the Office of 1st or 2nd class.

Besides the Propers for religious Orders and dioceses, it is proposed to publish at some future date, separate supplements containing: The Ritual of the Sacraments; Matins and Lauds for the last three days of Holy Week (Tenebrae); Christmas; and the Office of the Dead; also the Vatican edition of the Kyriale.

The translation of Scripture texts is from the Douay Version; the Psalms, Antiphons, and hymns of Vespers and Compline, by the very kind permission of Messrs. Blackwood and Sons, Edinburgh, together with that of the executors of the late Lord Bute, are taken from that author's translation of the Roman Breviary.

All the illustrations for the Daily Missal have been made by the gifted artist M. René de Cramer, professor at St. Luke's School, Ghent.

The chief care of the translator throughout the work has been to follow the Latin text as exactly as possible, even where literary elegance of style might seem to suffer. In a case touching faith and worship, it seems that exactitude is of more importance than elegance of diction.

In spite of this care and of that of the printers, it has been practically impossible to bring so important a work to an end without a few small mistakes. A list of *corrigenda* will be found, which we hope will not appear in a second edition. Any suggestions sent to the author will be gladly received.

The allusions to the practice of the answers at Holy Mass being made aloud by all those present at it (pp. 2 and 3, Method of Hearing Mass) will perhaps surprise many Catholics who are unaccustomed to it. It is to be noticed that we do not suggest that the prayers intended for the priest *alone* should be said by the laity; nor do we attempt to suggest that *every* Low Mass should be thus responded to by all. It is a form of religious service that may, however, when practised outwardly, help the faithful to participate inwardly in the offering of the holy Sacrifice. It was a custom which existed in the time of St. Pius V., and we find

† Low Mass and "Private" Mass are commonly used as synonymous except when "Private Mass" means any Mass, even sung, that is not parochial.

rubrics of that date evidently taking it for granted that the server is replying not only in the name of those present, but in their place or together with them.

As this practice might in some circumstances be unsuitable, it is ordered by a decree of the Sacred Congregation of Rites in 1922 that it should not be introduced in all times and places without discretion, and in all cases it rests with the Ordinary, as the sole judge of local conditions, to decide upon its introduction into each diocese.*

This judicious restriction, however, as we learn from a report presented in 1923 at the Eucharistic Congress held at Rome, is in no sense a condemnation. On the contrary, this method of celebrating, already recommended by His Eminence the Cardinal-Vicar Pompili for the diocese of Rome, was practised by His Holiness Pope Pius XI. himself in the course of the general Congress of 1922. It has been introduced in France in several dioceses, and encouraged by the *whole* Belgian Episcopate, as well as by the Provincial Council of Cologne, at least in seminaries, schools and convents.

HOLIDAYS OF OBLIGATION.

on which the Faithful are bound to hear Mass and rest from servile work.

I.—HOLIDAYS OF OBLIGATION ESTABLISHED BY THE GENERAL LAW OF THE CHURCH.

All the Sundays in the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
March 19. St. Joseph.
Ascension Day.
Corpus Christi.
June 29. Sts. Peter and Paul.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. Immaculate Conception
Dec. 25. Christmas Day.

II.—HOLIDAYS OF OBLIGATION IN GREAT BRITAIN AND IRELAND.

All the Sundays of the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
Ascension Day.
Corpus Christi.
June 29. Sts. Peter and Paul.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 25. Christmas Day.

In Scotland, in addition to the above, the following are observed : March 19, St. Joseph, and December 8, The Immaculate Conception.

* S.R.C., Aug. 4, 1922 and interpretation approved by Card. Vico. June, 1923.

In Ireland the Holidays of Obligation observed are the same as in Great Britain, with the addition of: March 17 St. Patrick, and December 8, The Immaculate Conception.

III.—HOLIDAYS OF OBLIGATION IN AUSTRALIA AND NEW ZEALAND.

All the Sundays of the year.
Jan. 1. The Circumcision.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 25. Christmas Day.

The Patronal Feasts are our Lady Help of Christians (May 24), St. Patrick, Bp.C (March 17), and St. Francis Xavier, C. (Dec. 3).

IV.—HOLIDAYS OF OBLIGATION IN THE DOMINION OF CANADA.

All the Sundays of the year.
Jan. 1. The Circumcision.
Jan. 6. The Epiphany.
The Ascension.
Nov. 1. All Saints.
Dec. 8. Immaculate Conception
Dec. 25. Christmas Day.

The solemnities of the Annunciation (March 25), of St. John Baptist (June 24), of Sts. Peter and Paul (June 29), of St. Anne (July 26), of the Assumption (Aug. 15), of the Birthday of our Blessed Lady (Sept. 8), of St. Michael (Sept. 29), and of all Patron Saints are kept on the Sunday next following the respective festival.

V.—HOLIDAYS OF OBLIGATION IN THE UNITED STATES OF NORTH AMERICA.

All the Sundays of the year.
Jan. 1. The Circumcision.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 8. Immaculate Conception
Dec. 25 Christmas Day.

The Solemnity of Sts. Peter and Paul is kept on the Sunday next following the feast (June 29).

VI.—HOLIDAYS OF OBLIGATION IN FRANCE, BELGIUM AND SOME PARTS OF GERMANY.

All the Sundays of the year.
Ascension Day.
Aug. 15. The Assumption.
Nov. 1. All Saints.
Dec. 25. Christmas Day.

The solemnities of the Epiphany (Jan. 6) of Corpus Christi, of Sts. Peter and Paul (June 29), and of Patron Saints, are kept on the Sunday next following the festival.

CORRIGENDA.

p.	line	instead of :	read :
30	14	Tunica	Tunic
36	33	Assistant Priests (or the Choir boy)	Ministers (or the Server)
42	5	The Deacon kneels	The server kneels
id.	21	when there are	because there used to be
68	33	Fraction	Breaking
72	12	The priest continues, striking the breast at the same time :	The communicants strike their breast and join with the priest who says on their behalf :
74	8	the choir boy kneels	the server takes the missal to the gospel side and then kneels
id.	23		*add :* at High Mass, the deacon sings, or at Low Mass, the priest says :
id.	26	at Low Mass	*suppress those words*
75	19	The server	The server and the congregation
77	23	Together	Together, or with the congregation
1356	15	Dicit et Thomas	Dicit ei Thomas
id.	20	I am the life	I am the way, the truth, and the life.
id.	33	me est?	me est? Verba, quae ego loquor vobis, a meípso non loquor. Pater autem in me manens, ipse facit ópera. Non créditis quia ego in Patre, et Pater in me est?

PAX

METHOD OF HEARING MASS.

1. The Holy Sacrifice of the Mass is an offering to the Most Holy Trinity.

To begin with, it must always be remembered that the Mass is a *Sacrifice*, that is to say an act by which the Church renders officially to God, in the name of all, a supreme worship of *adoration* or *latria*, which can lawfully be offered to God alone because of the transcendant excellence of His Divine Being, by Whom are all things and for Whom are all things. *The Mass therefore can only be offered to the three Persons of the Most Holy Trinity.*

The offering which the Priest makes to God in recognition of His supreme dominion over all created things is our Lord Jesus Christ Himself, Who by His sacrifice of the Cross paid to the Father *an infinite worship of adoration, of praise, of propitiation for sin and of impetration.* The Sacrifice of the Mass, by placing on the altar the Victim of Calvary, enables us consequently to *adore* God adequately through Him, to thank Him in a worthy manner for all His blessings, to *appease* Him fully by the offering of the blood of Christ, and to *address supplications* to Him which are always granted because they are made in the name of Him Who, displaying His glorious wounds to His Father, unceasingly pleads for us in heaven and in the Holy Eucharist.

As all the mysteries of the life of our Lord have contributed with the sacrifice of Calvary to our salvation, the Church commemorates the several anniversaries of those events in the Holy Sacrifice of the Mass on the various feasts of the Temporal Cycle or Cycle of Christ. At Christmas, for example, the Church offers to God the Divine Child of the manger with everything appertaining to the infant stage of Christ's life that gave glory to the Father. She thus secures for us in a very special manner the application of the merits gained for us by Jesus during His infancy, and these will enable us to practise more effectually every year the virtues of which the Son of God and of the Blessed Virgin Mary then set us an example.

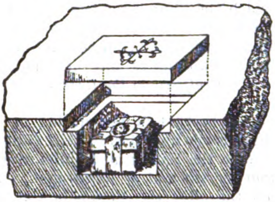
2. The Holy Sacrifice as an offering in honour of the Saints.

But the Mass is also offered up in *honour* of the Saints, as is shown in the Sanctoral Cycle. This implies an open recognition of the fact that it is to the Holy Eucharist as a Sacrifice and as a Sacrament that the Saints owe the graces granted to them in such abundance by God; indeed, we honour the Saints by thus glorifying *the work of the Almighty* in them.

It is also an act of homage paid to them when we unite them with our Lord in remembrance at the Altar, as is done on the anniversary of their

death and from day to day in the Canon of the Mass. As members of the mystical body of Christ it is only right that they should be associated with the sacrifice of their Head, as by their sufferings and frequently by their death they have mingled their blood together with that of the Divine Victim. Here we find the explanation of the practice of the Church of letting in relics of Saints, and especially of Martyrs, in the altar-stone (see illustration) at the very spot where the Sacred Host is to be placed. " It is the whole redeemed city," says St. Augustine, " that is to say the congregation and company of the Saints, that is the universal sacrifice, and that is offered to God by the High Priest Who offered Himself up for us in His Passion."

In conclusion, we can pay no greater honour to the Saints than by offering up to God *in their name* the Blood of Jesus as an act of *adoration* of the Supreme Being and by way of *thanksgiving* to Him, through Christ, for the many blessings He poured upon them The Saints, eager as they are to glorify the Most Holy Trinity, are grateful to us for doing so to their intention, as it adds to their happiness. The efficacy of their past *merits* and present *prayers* is greatly increased when offered to God in close association with the *merits* and *prayers* of Jesus, the universal mediator. And this is what takes place especially on their feastdays, when Mass is celebrated in their honour. " Inasmuch as so many are pleading for us," the Collect for the Feast of All Saints asks God "to confer upon us, through Jesus Christ, the fullness of His mercy for which we long." Also God is more ready to accept the offering of the Blood of Jesus when made, so to speak, through the intermediacy of His Saints.



In hearing Mass three things are necessary :—

(i) We must *reconstitute the historical framework* of the event in the life of Christ, or of any of His Saints, the anniversary of which is being commemorated. The Mass of the Catechumens helps us to do this, with its various elements—Vestments, Chants, Introit, Epistle, Gospel, etc.

(ii) We must *offer up to God*, for His greater glory, the mystery of our Redeemer that is being commemorated, or the virtuous deeds of the Saint whose feast is being kept. This is done in the Canon of the Mass ; and, except in unavoidable circumstances, Holy Communion should not be partaken of without previously having made this offering, which conciliates the Almighty and secures us His Divine favour.

(iii) We must *ask of God* (in the *Pater Noster*), and *obtain from Him* by the merits and intercession of Jesus Christ and His Saints, the graces which they themselves obtained when still on this earth (as the fruit of the *Communion* and *Postcommunion*).

If in addition to this method, which is the method of the Missal, we adopt the dialogue form of prayer—reciting in unison the responses at Low Mass, and joining in the congregational singing, especially the Gregorian plain chant, at High Mass—our active participation in the

sacred mysteries will be complete, and we will imbibe anew at first source the true Christian spirit in compliance with the wishes of Pope Pius X.

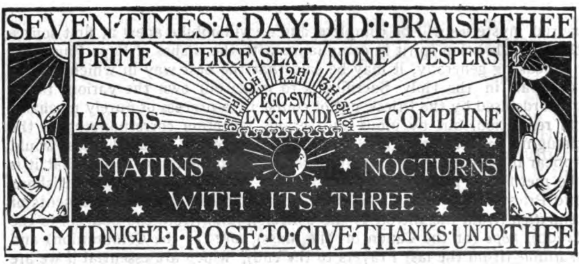
Speaking generally, it may be said that the best way in which we can take part in the Holy Sacrifice is to make our own the various forms of words used by the Priest, not of course by a process of purely mechanical repetition, but by pious and serious reflection corresponding to the thoughts expressed in the prayers of the Mass. Indeed, this would appear to be the ideal preparation for Holy Communion, seeing that it is the method of preparation prescribed by the Church for Pope, Bishops and Priests when celebrating Mass. It inspires in the soul sentiments of *contrition* (from the Introit to the Collects), *faith* (from the Collects to the Credo), *hope* (at the Canon of the Mass), *love* (at the Communion) and *gratitude* (from the last Prayers to the end), which are essential if we are to receive the Holy Eucharist fruitfully. This supreme act of participation in the Holy Sacrifice of the Mass—a holy Communion—will therefore obtain for us the benefit of all its fruits, seeing that it complies as perfectly as possible with the conditions laid down in the Decree of His Holiness Pope Pius X. for securing " a more abundant production of the effects of Communion, such being a careful preparation, and a worthy act of thanksgiving after receiving the Divine Sacrament."

3. Parts of the Mass to be recited in dialogue with the Priest.

In the first place, the whole congregation can say out loud in Latin the responses made by the Choir boy, who really makes them on behalf of all.

Secondly, the congregation can also recite in Latin with the Priest all prayers that are chanted at a Sung Mass, such as the *Gloria* (*Et in terra . . . .*), the *Credo* (*Patrem omnipotentem . . . .*), the *Sanctus* and the *Agnus Dei*.

In addition, the congregation may also repeat three times out loud with the Priest the *Domine, non sum dignus*, words spoken by the latter on elevating the Host in sight of the communicants. As a matter of fact, the Priest does not speak these words on his own behalf, since he has already done that previous to himself communicating. In the ritual for the Sick the recipient is required to say this prayer with the Priest, and the Communion of the Sick does not differ essentially from the Communion partaken of at Mass.



MORNING PRAYERS

TAKEN FROM THE CANONICAL OFFICE OF PRIME.

The Church, ever solicitous for the glory of God and the sanctification of souls, sets apart certain hours of the day and of the night for prayer. "During the night I arose to sing Thy praise," says the Psalmist, and in monasteries *Matins* are recited in the middle of the night. "Seven times a day do I praise Thee," adds the Psalmist, and the official prayer of the Church ascends up to heaven at *Lauds* (dawn), *Prime* (first hour, 6 a.m.), *Terce* (third hour, 9 a.m.), *Sext* (sixth hour, noon), *None* (ninth hour, 3 p.m.), *Vespers* (when the star *Vesper* appears, 5 p.m.) and *Compline* (night prayers, with which all our duties and occupations come to an end).

In order to unite our voices with that of the Church, which sanctifies with its official prayer the first hour of the day, let us recite for our morning prayers a portion of the office of *Prime*.

Our Father, Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Pater noster, qui es in coelis, sanctificétur nomen tuum. Advéniat regnum tuum. Fiat volúntas tua, sicut in coelo et in terra. Panem nostrum quotidiánum da nobis hódie. Et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris. Et ne nos indúcas in tentatiónem : sed líbera nos a malo. Amen.

Ave María, grátia plena, Dóminus tecum; benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostrae. Amen.

Hail, Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Credo in Deum, Patrem omnipoténtem, Creatórem coeli et terrae. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum, qui concéptus est de Spíritu sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifíxus, mórtuus et sepúltus: descéndit ad ínferos, tértia die resurréxit a mórtuis, ascéndit ad coelos, sedet ad déxteram Dei Patris omnipoténtis, inde ventúrus est judicáre vivos et mórtuos. Credo in Spíritum sanctum, sanctam Ecclésiam cathólicam, Sanctórum communiónem, remissiónem peccatórum, carnis resurrectiónem, vitam aetérnam. Amen.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell, the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

℣. Deus, in adjutórium meum, inténde.

℟. Dómine, ad adjuvándum me, festína.

℣. Glória Patri, et Fílio, et Spirítui sancto.

℟. Sicut erat in princípio et nunc et semper et in saecula saeculórum. Amen. (*Tempore Paschali:* Allelúia, *vel* Laus tibi, Dómine, rex aetérnae glóriae.)

℣. O God, come to my assistance.

℟. O Lord, make haste to help me.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen. (*In Paschal time:* Alleluia, *or from Septuagesima Sunday to Easter:* Praise be to Thee, O Lord, King of everlasting glory.)

Ambrosian Hymn.

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

JAM lucis orto sídere,
Deum precémur súpplices,
Ut in diúrnis áctibus
Nos servet a nocéntibus.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

Línguam réfraenans témperet,
Ne litis horror ínsonet.
Visum fovéndo cóntegat,
Ne vanitátes háuriat.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride;

Sint pura cordis íntima,
Absístat et vecórdia;
Carnis terat supérbiam
Potus cibíque párcitas.

So when the weary day is o'er
And night and stillness come once more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

Ut cum dies abscésserit,
Noctémque sors redúxerit,
Mundi per abstinéntiam,
Ipsi canámus glóriam.

To God the Father glory be,
And to His only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

Deo Patri sit glória,
Ejúsque soli Fílio,
Cum Spíritu Paráclito,
Nunc et per omne saeculum.
Amen.

Chapter: 1 Tim. i. 17.

To the King of ages, immortal and invisible, the only God, be honour and glory for ever and ever. Amen.

℟. Thanks be to God.

Regi saeculórum immortáli et invisíbili, soli Deo honor et glória in saecula saeculórum. Amen.

℟. Deo grátias.

Short Responsory: Matt. xvi.

℣. Christ, Son of the living God, have mercy on us.

℟. Christ, Son of the living God, have mercy on us.

℣. Christe, Fili Dei vivi, miserére nobis.

℟. Christe, Fili Dei vivi, miserére nobis.

℣. Qui sedes ad déxteram Patris.	℣. Who sitteth at the right hand of the Father.
℟. Miserére nobis.	℟. Have mercy on us.
℣. Glória Patri et Fílio et Spirítui sancto.	℣. Glory be to the Father, and to the Son, and to the Holy Ghost.
℟. Christe, Fili Dei vivi, miserére nobis.	℟. Christ, Son of the living God, have mercy on us.
℣. Exsúrge, Christe, adjúva nos.	℣. Arise, O Christ, help us. (Ps. xliii. 26.)
℟. Et líbera nos propter nomen tuum.	℟. And deliver us for Thy name's sake.

(Make the sign of the Cross.)

℣. Adjutórium nostrum in nómine Dómini.	℣. Our help is in the name of the Lord.
℟. Qui fecit coelum et terram.	℟. Who hath made heaven and earth.
℣. Confíteor Deo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, Sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et vobis fratres, quia peccávi nimis cogitatióne, verbo et ópere, mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et vos fratres, oráre pro me ad Dóminum Deum nostrum.	℣. I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed (*he strikes his breast thrice in token of contrition*), through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.
℟. Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.	℟. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
℣. Amen.	℣. Amen.
℟. Confiteor . . . . tibi Pater . . . . et te Pater	℟. I confess . . . . to you, father, ... and you, father . . . .

℣. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.	℣. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.
℟. Amen.	℟. Amen.

(Make the sign of the Cross.)

℣. May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.	℣. Indulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.
℟. Amen.	℟. Amen
℣. Vouchsafe, O Lord, this day.	℣. Dignáre, Dómine, die isto.
℟. To keep us without sin.	℟. Sine peccáto nos custodíre.
℣. Have mercy upon us, O Lord.	℣. Miserére nostri, Dómine.
℟. Have mercy upon us. (Ps. cxxii. 3.)	℟. Miserére nostri.
℣. Let Thy mercy, O Lord, be upon us. (Ps. xxxii. 22.)	℣. Fiat misericórdia tua, Dómine, super nos.
℟. As we have hoped in Thee.	℟. Quemádmodum sperávimus in te.
℣. O Lord, hear my prayer. (Ps. ci. 1.)	℣. Dómine, exáudi oratiónem meam.
℟. And let my cry come unto Thee.	℟. Et clamor meus ad te véniat.
℣. The Lord be with you. (Ruth ii. 4.)	℣. Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spíritu tuo.
Let us pray.	Orémus.
O Lord God Almighty, Who hast safely brought us to the beginning of this day, let Thy powerful grace so conduct us through it that we may not fall into any sin, but that all our words, thoughts and works may be guided by the rules of Thy heavenly justice, and tend to the observance of Thy holy law. Through our Lord Jesus Christ,	Dómine Deus omnípotens, qui ad princípium hujus díei nos perveníre fecísti, tua nos hódie salva virtúte, ut in hac die ad nullum declinémus peccátum, sed semper ad tuam justítiam faciéndam nostra procédant elóquia, dirigántur cogitatiónes et ópera. Per Dóminum nostrum Jesum Christum, Fílium tuum, qui tecum vivit

et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum.

℟. Amen.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Benedicámus Dómino.
℟. Deo grátias.

Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever.

℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Let us bless the Lord.
℟. Thanks be to God.

Here, where in cathedrals and monasteries the Martyrology is read, mention may be made, in accordance with the Calendar, of the Feast of the Day, and of the Saints commemorated. Then proceed:

℣. Pretiósa in conspéctu Dómini.
℟. Mors Sanctórum ejus.
Sancta María et omnes Sancti intercédant pro nobis ad Dóminum ut nos mereámur ab eo adjuvári et salvári, qui vivit et regnat in saecula saeculórum. Amen.
℣. Deus, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
Et dicitur ter; ultimo additur: Glória Patri, et Fílio, et Spirítui sancto. Sicut erat in princípio et nunc et semper et in saecula saeculórum. Amen.

℣. Precious in the sight of the Lord.
℟. Is the death of His Saints.
May Holy Mary and all the Saints intercede for us with the Lord, that we may worthily be succoured and preserved by Him, Who liveth and reigneth for ever and ever. Amen.
℣. O God, come to my assistance.
℟. O Lord, make haste to help me. (Ps. lxix. 1.)
Repeat this versicle thrice, then all proceed: Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Kyrie eléison, Christe eléison.
℟. Kyrie eléison.
Pater noster . . . . (*secreto*).
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Réspice in servos tuos, Dómine, et in ópera tua, et dírige fílios eórum.
℟. Et sit splendor Dómini Dei nostri super nos, et ópera mánuum nostrárum dírige

℣. Lord, have mercy on us; Christ, have mercy on us.
℟. Lord, have mercy on us.
Our Father . . . . (*in secret*).
℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Look upon Thy servants, O Lord, and upon Thy works, and direct their children.
℟. And let the brightness of the Lord our God be upon us, and direct Thou the works of

our hands over us; yea, the work of our hands do Thou direct.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

super nos et opus mánuum nostrárum dírige.

℣. Glória Patri, et Filio, et Spirítui Sancto.

℟. Sicut erat in princípio et nunc et semper et in saecula saeculórum. Amen.

Let us pray.

O Lord God, King of heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern our hearts and bodies, our thoughts, words and deeds, according to Thy law and in the works of Thy commandments; that here and for ever, O Saviour of the world, we may be protected and saved, through Thy mighty help, Who livest and reignest for ever and ever.

℟. Amen.

℣. The Lord Almighty order our days and deeds in His peace.

℟. Amen.

Orémus.

Dirígere et sanctificáre, régere et gubernáre dignáre, Dómine Deus, rex coeli et terrae, hódie corda et córpora nostra, sensus, sermónes et actus nostros in lege tua et in opéribus mandatórum tuórum, ut hic et in aetérnum, te auxiliánte, salvi et líberi esse mereámur, Salvátor mundi qui vivis et regnas in saecula saeculórum.

℟. Amen.

℣. Dies et actus nostros in sua pace dispónat Dóminus omnípotens.

℟. Amen.

Throughout the year (2 Thess. iii. 5).

℣. The Lord direct our hearts and deeds in the love of God and the patience of Christ. But Thou, O Lord, have mercy on us.

℟. Thanks be to God.

℣. Dóminus autem dírigat corda et ópera nostra in caritáte Dei et patiéntia Christi. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

During Advent (Isa. xxxiii. 2).

O Lord, have mercy on us, for we have waited for Thee: be Thou our arm in the morning, and our salvation in the time of trouble. But Thou, ...

Dómine, miserére nostri: te enim exspectávimus: esto bráchium nostrum in mane, et salus nostra in témpore tribulatiónis. Tu autem . . . .

During Lent (Isa. lv. 6).

Quaerite Dóminum dum inveníri potest: invocáte eum dum prope est. Tu autem	Seek ye the Lord while He may be found: call ye upon Him while He is near. But Thou, ...

In Passion time (Isa. l. 6, 7).

Fáciem meam non avérti ab increpántibus, et conspuéntibus in me. Dóminus Deus auxiliátor meus, et ídeo non sum confúsus. Tu autem	I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore also am I not confounded. But Thou, ...

In Paschal time (Col. iii. 1, 2).

Si consurrexístis cum Christo, quae sursum sunt quaerite, ubi Christus est in déxtera Dei sedens: quae sursum sunt sápite, non quae super terram. Tu autem	If ye be risen with Christ, seek the things that are above, where Christ sitteth at the right hand of God: mind the things that are above, not the things that are upon the earth. But Thou, ...

℣. Adjutórium nostrum in nómine Dómini.	℣. Our help is in the name of the Lord.
℟. Qui fecit coelum et terram,	℟. Who made heaven and earth. (Ps. cxxiii. 8.)
℣. Benedícite.	℣. Bless ye.
℟. Deus.	℟. God.
Benedictio: Dóminus nos benedícat, ✠ et ab omni malo deféndat, et ad vitam perdúcat aetérnam; et fidélium ánimae per misericórdiam Dei requiéscant in pace.	*The Blessing:* May our Lord bless us (*make the sign of the Cross*), and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace.
℟. Amen.	℟. Amen.

Ps. cxxix. De Profundis.

God grants pardon to him who repents.

De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam.	Out of the depths have I cried unto Thee, O Lord! Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with Thee: because of Thy law, I wait for Thee, O Lord!

My soul waiteth on His word: my soul hopeth in the Lord.

From the morning watch even until night let Israel hope in the Lord:

For with the Lord there is mercy, and with Him is plenteous redemption.

And He shall redeem Israel, from all his iniquities.

℣. Eternal rest give to them, O Lord.

℟. And let perpetual light shine upon them.

℣. May they rest in peace.

℟. Amen.

Fiant aures tuae intendéntes: in vocem deprecatiónis meae.

Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit?

Quia apud te propitiátio est: et propter legem tuam sustínui te, Dómine.

Sustínuit ánima mea in verbo ejus: sperávit ánima mea in Dómino.

A custódia matutína usque ad noctem: speret Israel in Dómino.

Quia apud Dóminum misericórdia: et copiósa apud eum redémptio.

Et ipse rédimet Israel, ex ómnibus iniquitátibus ejus.

℣. Réquiem aetérnam dona eis, Dómine.

℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℟. Amen.

Let us pray.

O God, Who grantest forgiveness and desirest the salvation of mankind, we beseech Thee in Thy mercy to grant that the brethren, kinsfolk, and benefactors of our congregation who have passed out of this life may by the intercession of blessed Mary ever a virgin and of all Thy Saints partake of everlasting bliss. Through Christ our Lord. Amen.

Orémus.

Deus, véniae largítor et humánae salútis amátor, quaesumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos et benefactóres, qui ex hoc saeculo transiérunt, beáta María semper vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas. Per Christum Dóminum nostrum. Amen.

The Angelus.

An indulgence of *one hundred days* each time it is recited with devotion and a contrite heart. Plenary indulgence once a month, with the usual conditions, for those who—at the sound of the bell—recite it kneeling (except in case of impediment) morning, noon and night. From Vespers

on Saturday, and on Sunday, it is said standing. In Paschal time (from noon on Holy Saturday till the Saturday noon before Trinity) the *Regina coeli* is said instead.

℣. Angelus Dómini nuntiávit Maríae.
℟. Et concépit de Spíritu sancto.
Ave María, etc.
℣. Ecce ancílla Dómini.
℟. Fiat mihi secúndum verbum tuum.
Ave María, etc.
℣. Et Verbum caro factum est.
℟. Et habitávit in nobis.
Ave María, etc.
℣. Ora pro nobis, sancta Dei Génitrix.
℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Grátiam tuam, quaesumus Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. The Angel of the Lord announced unto Mary.
℟. And she conceived of the Holy Ghost.
Hail, Mary, etc.
℣. Behold the handmaid of the Lord.
℟. Be it done unto me according to Thy word.
Hail, Mary, etc.
℣. And the Word was made flesh.
℟. And dwelt among us.
Hail, Mary, etc.
℣. Pray for us, O holy Mother of God.
℟. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ Thy Son was made known by the message of an Angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same Christ our Lord.

℟. Amen.

Regina coeli.

This prayer is said standing. The same indulgences may be gained as for the *Angelus*.

Regína coeli laetáre, allelúia;
Quia quem meruísti portáre, allelúia:
Resurréxit sicut dixit, allelúia:
Ora pro nobis Deum, allelúia.

Joy to thee, O Queen of heaven, alleluia!
He Whom thou wast meet to bear, alleluia,
As He promis'd, hath arisen, alleluia;
Pour for us to Him thy prayer, alleluia.

℣. Rejoice and be glad, O Virgin Mary, alleluia.
℟. For the Lord hath risen indeed, alleluia.

Let us pray.

O God, Who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord.
℟. Amen.

℣. Gaude et laetáre, Virgo María, allelúia.
℟. Quia surréxit Dóminus vere, allelúia.

Orémus.

Deus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: praesta, quaesumus; ut per ejus Genitrícem Vírginem Maríam, perpétuae capiámus gáudia vitae. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

ANOTHER FORM OF MORNING PRAYERS.

Our Father, p. 4.—Hail Mary, p. 5.—The Apostles' Creed, p. 5.

An Act of Faith in the presence of God.

O my God! I firmly believe that Thou art here present, and plainly seest me: that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into Thy presence, nor to lift up my eyes to Thee, because I have so often sinned against Thee. But Thy goodness and mercy invite me to come unto Thee; assist me, I beseech Thee, with Thy holy grace, and teach me to pray to Thee as I ought.

An Act of Adoration and Thanksgiving.

O eternal God! Father, Son, and Holy Ghost; the beginning and end of all things; in whom we live, and move, and have our being; prostrate before Thee in body and soul, I adore Thee with the most profound humility. I bless Thee, and give Thee thanks for all the benefits Thou hast conferred upon me; that Thou hast created me out of nothing, made me after Thy own image and likeness, redeemed me with the precious Blood of Thy Son, and sanctified me with Thy Holy Spirit. I thank Thee that Thou hast called me into Thy Church, assisted me by Thy grace, admitted me to Thy sacraments, watched over me by Thy special providence; blessed me, notwithstanding my sins and unworthiness, with the continuance of Thy gracious protection; and for

all the innumerable blessings which I owe to Thy undeserved bounty. I thank Thee especially for having preserved me during the night past, and for bringing me in safety to the beginning of another day. What return can I make to Thee, O my God, for all that Thou hast done for me? I will bless Thy holy Name, and serve Thee all the days of my life. Bless the Lord, O my soul, and let all that is within me praise His holy Name.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may meet with this day.

An Act of Contrition, with good Resolutions.

O my God! how little have I served Thee in time past! how greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have spent that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my own soul, and obtaining everlasting life. I am sorry, above all things, that I have offended Thee, because Thou art infinitely good, and sin is infinitely displeasing to Thee. I love Thee with my whole heart—at least I desire so to do; and I firmly purpose, by the help of Thy grace, to serve Thee more faithfully for the time to come.

Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I renew the vows and promises made in my baptism. I renounce the devil, and all his works, the world, and all its pomps. I now begin, and will endeavour to spend this day according to Thy holy will, performing all my actions so that they may be pleasing unto Thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

Ejaculatory Prayers.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

My Jesus, mercy.

Jesus, meek and humble of heart, make my heart like unto Thy Heart.

O Most Sacred Heart of Jesus, I implore
That I may daily love Thee more and more.

Sweet Heart of Mary, be my salvation.

O my good Angel, whom God, by His Divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this day. Amen.

MASS AND HOLY COMMUNION.

The Mass is a renewal of the Sacrifice on Calvary and the centre of the Christian life, and it is through the Mass that the Saviour of mankind imparts to the faithful the grace He gained for them on the Cross.

The Holy Sacrifice of the Mass, therefore, is to the Christian the most important act of the day, for by it the soul, brought into close touch with Jesus crucified, accepts with greater cheerfulness its daily crosses.

Speaking generally, the best way in which we can participate in this Sacrifice is to adopt the formularies used by the Priest, not of course by purely mechanical repetition, but by devout and earnest meditation reflecting the thoughts expressed in the prayers of the Mass.*

By making our preparation with the Church and returning thanks to God with her we will ensure a worthy Communion and full participation in the Sacrifice of the Altar, and therefore in that of the Cross.

Preparation for Mass and Holy Communion.

Before celebrating Mass the Priest, if he has time, recites the following prayers. The faithful can recite them in union with him. This is an excellent preparation for Mass and for Holy Communion in case it is not possible to receive the latter during Mass. Pope Leo XIII. has granted an indulgence of one year to such as recite them (Dec. 20, 1884).

ANT. Remember not, O Lord, our offences, nor those of our fathers; and take not vengeance on our sins. (*In Paschal time:* Alleluia.)

ANT. Ne reminiscáris, Dómine, delícta nostra, vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris. (*T.P.* Allelúia.)

Psalm lxxxiii.

Recited by the Israelites on their way to the Temple for the Feast of the Passover.

How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord:

Mine heart and my flesh rejoice for the living God.

Yea, the sparrow hath found an house, and the dove a nest for herself, where she may lay her young,

QUAM dilécta tabernácula tua, Dómine virtútum: concupíscit, et déficit ánima mea in átria Dómini.

Cor meum, et caro mea exsultavérunt in Deum vivum.

Etenim passer invénit sibi domum: et turtur nidum sibi, ubi ponat pullos suos.

* This subject is dealt with at greater length on p. 1.

Altária tua, Dómine virtútum: Rex meus, et Deus meus.

Even Thine altars, O Lord of hosts, my King and my God!

Beáti, qui hábitant in domo tua, Dómine: in saecula saeculórum laudábunt te.

Blessed are they that dwell in Thine house, O Lord; they will be ever praising Thee.

Beátus vir, cujus est auxílium abs te: ascensiónes in corde suo dispósuit, in valle lacrymárum in loco, quem pósuit.

Blessed is the man whose strength is from Thee; who hath settled in his heart to go up [to Thy Sanctuary], through the vale of tears, to the place which he hath appointed.

Etenim benedictiónem dabit legislátor, ibunt de virtúte in virtútem: vidébitur Deus deórum in Sion.

He that hath given the Law will give His blessing; they shall go from strength to strength: they appear before the God of gods in Zion.

Dómine, Deus virtútum, exáudi oratiónem meam: áuribus pércipe Deus Jacob.

O Lord God of hosts, hear my prayer: give ear, O God of Jacob!

Protéctor noster, áspice Deus: et réspice in fáciem Christi tui:

Behold, O God, our shield: and look upon the face of Thine Anointed.

Quia mélior est dies una in átriis tuis, super míllia.

For a day in Thy courts is better than a thousand.

Elégi abjéctus esse in domo Dei mei: magis quam habitáre in tabernáculis peccatórum.

I had rather be a menial in the house of my God, than to dwell in the tents of wickedness.

Quia misericórdiam et veritátem díligit Deus: grátiam et glóriam dabit Dóminus.

For God loveth mercy and truth: the Lord will give grace and glory.

Non privábit bonis eos, qui ámbulant in innocéntia: Dómine virtútum, beátus homo, qui sperat in te.

No good thing will He withhold from them that walk uprightly O Lord of hosts, blessed is the man that trusteth in Thee!

Glória Patri . . . .

Glory be to the Father . . . .

Psalm lxxxiv.

God has taken His people back into favour and continues to show them the treasure of His mercies.

Benedixisti, Dómine, terram tuam: avertísti captivitátem Jacob.

Lord, Thou hast been favourable unto Thy land: Thou hast brought back the captivity of Jacob.

Remisísti iniquitátem plebis tuae: operuísti ómnia peccáta eórum.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast taken away all Thy wrath: Thou hast turned Thyself from the fierceness of Thine anger.

Mitigásti omnem iram tuam: avertísti ab ira indignatiónis tuae.

Turn us, O God of our salvation, and cause Thine anger towards us to cease.

Convérte nos, Deus, salutáris noster: et avérte iram tuam a nobis.

Wilt Thou be angry with us for ever? wilt Thou draw out Thine anger to all generations?

Numquid in aetérnum irascéris nobis? aut exténdes iram tuam a generatióne in generatiónem?

O God, Thou shalt again quicken us: and Thy people shall rejoice in Thee.

Deus, tu convérsus vivificábis nos: et plebs tua laetábitur in te.

Show us Thy mercy, O Lord! and grant us Thy salvation.

Osténde nobis, Dómine, misericórdiam tuam: et salutáre tuum da nobis.

I will hear what the Lord God will speak in me: for He will speak peace unto His people.

Audiam quid loquátur in me Dóminus Deus: quóniam loquétur pacem in plebem suam.

And to His saints, and unto them that are changed in heart.

Et super sanctos suos: et in eos, qui convertúntur ad cor.

Surely His salvation is nigh them that fear Him, that glory may dwell in our land.

Verúmtamen prope timéntes eum salutáre ipsíus: ut inhábitet glória in terra nostra.

Mercy and truth have met together: righteousness and peace have kissed each other.

Misericórdia, et véritas obviavérunt sibi: justítia, et pax osculátae sunt.

Truth hath sprung out of the earth: and righteousness hath looked down from heaven.

Véritas de terra orta est: et justítia de coelo prospéxit.

Yea, the Lord shall give that which is good: and our land shall yield her increase.

Etenim Dóminus dabit benignitátem: et terra nostra dabit fructum suum.

Righteousness shall go before Him: and shall set His footsteps in the way.

Justítia ante eum ambulábit: et ponet in via gressus suos.

Glory be to the Father . . . .

Glória Patri . . . .

Psalm lxxxv.

Appeal to the mercy of God.

Bow down Thine ear, O Lord, and hear me: for I am poor and needy.

Inclina, Dómine, aurem tuam, et exáudi me: quóniam inops, et pauper sum ego.

Custódi ánimam meam, quóniam sanctus sum: salvum fac servum tuum, Deus meus, sperántem in te.

Preserve my soul, for I am holy: O Thou my God, save Thy servant that trusteth in Thee.

Miserére mei, Dómine, quóniam ad te clamávi tota die: laetífica ánimam servi tui, quóniam ad te, Dómine, ánimam meam levávi.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

Quóniam tu, Dómine, suávis, et mitis: et multae misericórdiae ómnibus invocántibus te.

For Thou, Lord, art good and ready to forgive, and plenteous in mercy to all them that call upon Thee.

Auribus pércipe, Dómine, oratiónem meam: et inténde voci deprecatiónis meae.

Give ear, O Lord, unto my prayer: and attend to the voice of my supplication.

In die tribulatiónis meae clamávi ad te: quia exaudísti me.

In the day of my trouble I called upon Thee, for Thou hast heard me.

Non est símilis tui in diis, Dómine: et non est secúndum ópera tua.

Among the gods there is none like unto Thee, O Lord: neither are there any works like unto Thy works.

Omnes gentes quascumque ecísti, vénient, et adorábunt coram te, Dómine: et glorificábunt nomen tuum.

All nations whom Thou hast made shall come and worship before Thee, O Lord: and shall glorify Thy name.

Quóniam magnus es tu, et fáciens mirabília: tu es Deus solus.

For Thou art great and doest wondrous things: Thou art God alone.

Deduc me, Dómine, in via tua, et ingrédiar in veritáte tua: laetétur cor meum ut tímeat nomen tuum.

Teach me Thy way, O Lord, and I will walk in Thy truth: let mine heart be glad, that it may fear Thy name.

Confitébor tibi, Dómine, Deus meus, in toto corde meo, et glorificábo nomen tuum in aetérnum:

I will praise Thee, O Lord my God, with all mine heart, and I will glorify Thy name for evermore.

Quia misericórdia tua magna est super me: et eruisti ánimam meam ex inférno inferióri.

For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell.

Deus, iníqui insurrexérunt super me, et synagóga poténtium quaesiérunt ánimam

O God, the wicked are risen against me, and the assemblies of violent men have sought after

my soul, and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: because Thou, O Lord, hast holpen me, and comforted me.

Glory be to the Father . . . .

meam: et non proposuérunt te in conspéctu suo.

Et tu, Dómine, Deus miserátor et misericors, pátiens, et multae misericórdiae, et verax.

Réspice in me, et miserére mei, da impérium tuum púero tuo: et salvum fac fílium ancíllae tuae.

Fac mecum signum in bonum, ut vídeant qui odérunt me, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me.

Glória Patri . . . .

Ps. cxv. Credidi, p. 127.

Ps. cxxix. De profundis, p. 11.

ANT. Remember not, O Lord, our offences, nor those of our fathers; and take not vengeance on our sins. (*In Paschal time:* Alleluia.)

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us. Our Father.

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. I said: Lord, have mercy upon me.

℟. Heal my soul, for I have sinned against Thee.

℣. Turn Thee, O Lord, a little towards us.

℟. And be entreated for Thy servants.

℣. Let Thy mercy, O Lord, be upon us.

℟. As we have hoped in Thee.

℣. Let Thy priests be clothed with righteousness.

ANT. Ne reminiscáris, Dómine, delícta nostra, vel paréntum nostrórum, neque vindíctam sumas de peccátis nostris. (*T.P.* Allelúia.)

Kyrie, eléison. Christe, eléison. Kyrie, eléison. Pater noster.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. Ego dixi: Dómine, miserére mei.

℟. Sana ánimam meam, quia peccávi tibi.

℣. Convértere, Dómine, aliquántulum.

℟. Et deprecáre super servos tuos.

℣. Fiat misericórdia tua, Dómine, super nos.

℟. Quemádmodum sperávimus in te.

℣. Sacerdótes tui induántur justítiam.

℟. Et sancti tui exsúltent.

℣. Ab occúltis meis munda me, Dómine.
℟. Et ab aliénis parce servo tuo.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Aures tuae pietátis, mitíssime Deus, ínclina précibus nostris, et grátia sancti Spíritus illúmina cor nostrum : ut tuis mystériis digne ministráre, teque aetérna caritáte dilígere mereámur.

Deus, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum : purífica per infusiónem sancti Spíritus cogitatiónes cordis nostri ; ut te perfécte dilígere, et digne laudáre mereámur.

Ure igne sancti Spíritus renes nostros et cor nostrum, Dómine : ut tibi casto córpore serviámus, et mundo corde placeámus.

Mentes nostras, quaesumus, Dómine, Paráclitus, qui a te procédit, illúminet : et indúcat in omnem, sicut tuus promísit Fílius, veritátem.

Adsit nobis, quaesumus, Dómine, virtus Spíritus sancti : quae et corda nostra cleménter

℟. And let Thy saints rejoice.

℣. From my secret sins cleanse me, O Lord.
℟. And from those that he has not committed spare Thy servant.

℣. Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

Incline the ears of Thy loving-kindness, most gracious God, to our prayers, and enlighten our heart with the grace of the Holy Ghost; so that we may be worthy to assist at Thy mysteries and to love Thee with everlasting love.

O God, before Whom every heart lieth open, and every wish speaketh, and from Whom no secret is hidden, cleanse the thoughts within our heart by the inpouring of the Holy Ghost, so that we may be worthy to love Thee perfectly and to give Thee fitting praise.

Burn our reins and our heart, O Lord, with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a clean heart.

May the Comforter, who proceedeth from Thee, we beseech Thee, O Lord, enlighten our minds and lead us into all truth, as Thy Son hath promised.

May the power of the Holy Ghost be with us, O Lord, we beseech Thee, mercifully

cleansing our hearts and keeping them from all harm.

O God, Who didst teach the hearts of the faithful by the light of the Holy Ghost, grant that in the same Spirit we may be truly wise and ever rejoice in His consolation.

Cleanse our thoughts, O Lord, we beseech Thee, by Thy visitation, that when our Lord Jesus Christ, Thy Son, shall come He may find within us a dwelling prepared for Him; Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

expúrget, et ab ómnibus tueátur advérsis.

Deus, qui corda fidélium sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére.

Consciéntias nostras, quaesumus, Dómine, visitándo purífica: ut véniens Dóminus noster Jesus Christus, Fílius tuus, parátam sibi in nobis invéniat mansiónem: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. Amen.

Prayer of St. Ambrose

to be said before Mass or Holy Communion.

O LOVING Lord Jesus Christ, I a sinner, presuming not on my own merits, but trusting to Thy mercy and goodness, fear and tremble to approach the table of Thy most sacred banquet. For I have defiled both my heart and body with many sins, and have not kept a strict guard over my mind and my tongue. Wherefore, O gracious God, O awful Majesty, I a wretched creature, reduced to extremity, have recourse to Thee the fount of mercy, I fly to Thee that I may be healed, and take refuge under Thy protection, and I ardently desire to have Him as my Saviour Whom I am unable to withstand as my judge. To Thee, O Lord, I show my wounds, to Thee I lay bare my shame. I know that my sins are many and great, on account of which I am filled with fear. But I

AD mensam dulcíssimi convívii tui, pie Dómine Jesu Christe, ego peccátor, de própriis méritis nihil praesúmens, sed de tua confídens misericórdia et bonitáte, accédere véreor et contremísco. Nam cor et corpus hábeo multis criminibus maculátum, mentem et linguam non caute custodítam. Ergo, o pia Déitas, o treménda Majéstas, ego miser inter angústias deprehénsus, ad te fontem misericórdiae recúrro, ad te festíno sanándus, sub tuam protectiónem fúgio: et quem júdicem sustinére néqueo, salvatórem habére suspíro. Tibi, Dómine, plagas meas osténdo: tibi verecúndiam meam détego. Scio peccáta mea multa et magna, pro quibus tímeo. Spero in misericórdias tuas, quarum non est númerus.

Réspice ergo in me óculis misericórdiae tuae, Dómine Jesu Christe, Rex aetérne, Deus et Homo, crucifíxus propter hóminem. Exáudi me sperántem in te: miserére mei pleni miseriis et peccátis, tu qui fontem miseratiónis nunquam manáre cessábis. Salve salutáris Víctima, pro me et omni humáno génere in patíbulo crucis obláta. Salve nóbilis et pretióse Sanguis, de vulnéribus crucifíxi Dómini mei Jesu Christi prófluens et peccáta totíus mundi ábluens. Recordáre, Dómine, creatúrae tuae, quam tuo Sánguine redemísti. Poenitet me peccásse, cúpio emendáre quod feci. Aufer ergo a me, clementíssime Pater, omnes iniquitátes et peccáta mea: ut purificátus mente et córpore, digne degustáre mérear sancta sanctórum; et concéde, ut sancta praelibátio Córporis et Sánguinis tui, quam ego indígnus súmere inténdo, sit peccatórum meórum remíssio, sit delictórum perfécta purgátio, sit túrpium cogitatiónum effugátio, ac bonórum sénsuum regenerátio, operúmque tibi placéntium salúbris efficácia, ánimae quoque et córporis contra inimicórum meórum insídias firmíssima tuítio. Amen.

trust in Thy mercy, for it is unbounded. Look down upon me, therefore, with eyes of pity, O Lord Jesus Christ, eternal King, God and Man, crucified for man. Hearken unto me, for my hope is in Thee; have mercy on me, who am full of misery and sin, Thou who wilt never cease to let flow the fountain of mercy. Hail, Victim of salvation, offered for me and for all mankind on the tree of the cross. Hail, noble and precious Blood, flowing from the wounds of my crucified Lord Jesus Christ and washing away the sins of the whole world. Remember, O Lord, Thy creature, whom Thou hast redeemed with Thy Blood. I am grieved because I have sinned, I desire to make amends for what I have done. Take away from me therefore, O most merciful Father, all my iniquities and sins, that, being purified both in soul and body, I may worthily partake of the holy of holies; and grant that this holy oblation of Thy Body and Blood, of which all unworthy I purpose to partake, may be to me the remission of my sins, the perfect cleansing of my offences, the means of driving away all evil thoughts and of renewing all holy desires, the advancement of works pleasing to Thee, as well as the strongest defence for soul and body against the snares of my enemies. Amen.

Prayer of St. Thomas of Aquin.

Omnípotens, sempitérne Deus, ecce accédo ad sacra-

Almighty and eternal God, behold, I am about to approach

the Sacrament of Thine only-begotten Son, our Lord Jesus Christ. I approach as one who is sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. Wherefore I beseech Thee, of Thine infinite goodness, to heal my sickness, to wash away my filth, to enlighten my blindness, to enrich my poverty, and to clothe my nakedness, that I receive the bread of Angels, the King of kings, and the Lord of lords with such reverence and humility, with such contrition and devotion, with such purity and faith, with such purpose and intention, as may conduce to the salvation of my soul. Grant, I beseech Thee, that I may receive not only the Sacrament of the Body and Blood of our Lord, but also the fruit and virtue of the Sacrament. O most indulgent God, grant me so to receive the Body of Thine only-begotten Son, our Lord Jesus Christ, which He took of the Virgin Mary, that I may be found worthy to be incorporated with His mystical body and numbered among His members. O most loving Father, grant that I may one day contemplate for ever face to face Thy beloved Son, Whom now on my pilgrimage I am about to receive under a veil, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

méntum unigéniti Fílii tui Dómini nostri Jesu Christi : accédo tamquam infírmus ad médicum vitae, immúndus ad fontem misericórdiae, caecus ad lumen claritátis aetérnae, pauper et egénus ad Dóminum coeli et terrae. Rogo ergo imménsae largitátis tuae abundántiam, quátenus meam curáre dignéris infirmitátem, laváre foeditátem, illumináre caecitátem, ditáre paupertátem, vestire nuditátem, ut panem Angelórum, Regem regum, et Dóminum dominántium, tanta suscípiam reveréntia et humilitáte, tanta contritióne et devotióne, tanta puritáte et fide, tali propósito et intentióne, sicut éxpedit salúti ánimae meae. Da mihi, quaeso, domínici Córporis et Sánguinis non solum suscípere Sacraméntum, sed étiam rem et virtútem Sacraménti. O mitíssime Deus, da mihi Corpus unigéniti Fílii tui Dómini nostri Jesu Christi, quod traxit de Vírgine María sic suscípere, ut córpori suo mystico mérear incorporári, et inter ejus membra connumerári. O amantíssime Pater, concéde mihi diléctum Fílium tuum, quem nunc velátum in via suscípere propóno, reveláta tandem fácie perpétuo contemplári. Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. Amen.

The Blessing of Water.

On Sundays, before the Parochial Mass, the Celebrant blesses the water and sprinkles those present in order to prepare them by this act of purification to participate worthily in the Holy Sacrifice. The water is blessed in the sacristy or on the Epistle side of the altar. The Priest wears a purple stole.

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit coelum et terram.

℣. Our help is in the Name of the Lord.

℟. Who made heaven and earth.

The Priest exorcises the salt:

Exorcízo te creatúra salis per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum, qui te per Elisaeum prophétam in aquam mitti jussit, ut sanarétur sterílitas aquae: ut efficiáris sal exorcizátum in salútem credéntium: et sis ómnibus suméntibus te sánitas ánimae et córporis et effúgiat atque discédat a loco, in quo aspérsum fúeris, omnis phantásia et nequítia vel versútia diabólicae fraudis, omnísque spíritus immúndus adjurátus per eum, qui ventúrus est judicáre vivos et mórtuos, et saeculum per ignem.

℟. Amen.

I exorcise thee, creature of salt, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God who ordered thee to be put by Eliseus the prophet into the water, that the barrenness of the water might be healed; that thou mayest become exorcised salt for the salvation of those that believe; and that thou mayest be for the healing of soul and body to all those receiving thee, and that there may be banished from the place in which thou hast been sprinkled every kind of hallucination and wickedness, or wile of devilish deceit, and every unclean spirit, adjured in the name of Him Who will come to judge the living and the dead, and the world by fire.

℟. Amen.

Orémus.

Imménsam cleméntiam tuam, omnípotens aetérne Deus, humíliter implorámus: ut hanc creatúram salis, quam in usum géneris humáni tribuísti, bene ✠ dícere, et sancti ✠ ficáre tua pietáte dignéris: ut sit ómnibus suméntibus salus mentis et córporis: et quid-

Let us pray.

O Almighty and eternal God, we humbly implore Thine infinite mercy, that this creature of salt which Thou hast bestowed for the use of mankind may be blessed ✠ and sanctified ✠ through Thy mercy, that it may make for health of mind and body to all who partake of it; and

that whatever is touched or sprinkled with it may be freed from all uncleanness, and from all the assaults of the evil spirit. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee for ever and ever. Amen.

quid ex eo tactum vel respérsum fúerit, cáreat omni immunditía, omníque impugnatíóne spirítális nequítiae. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in saecula saeculórum. Amen.

He then exorcises the water:

I exorcise thee, creature of water, in the name of God ✠ the Father Almighty, and in the name of Jesus ✠ Christ His Son our Lord, and in the power of the Holy ✠ Spirit, that thou mayest be made exorcised water for the banishment of every power of the enemy, and that thou mayest be able to uproot and cast out that enemy himself, together with his rebel angels: by the power of the same Jesus Christ our Lord, Who will come to judge the living and the dead, and the world by fire.

℟. Amen.

Exorcízo te creatúra aquae in nómine Dei ✠ Patris omnipoténtis, et in nómine Jesu ✠ Christi Fílii ejus Dómini nostri, et in virtúte Spíritus ✠ sancti: ut fias aqua exorcizáta ad effugándam omnem potestátem inimíci, et ipsum inimícum eradicáre, et explantáre váleas cum ángelis suis apostáticis: per virtútem ejúsdem Dómini nostri Jesu Christi: qui ventúrus est judicáre vivos et mórtuos, et saeculum per ignem.

℟. Amen.

Let us pray.

O God, Who for the salvation of mankind hast appointed water to be the foundation of Thy greatest Sacraments, graciously hear our prayers, and fill this element, which has in manifold ways been purified, with Thy power and blessing ✠: so that this creature of Thine, for use in Thy mysteries, may be endowed with divine grace to drive away devils and to cast out diseases; that whatever in the houses or possessions of the faithful may be sprinkled by this water may be freed from everything unclean and delivered from

Orémus.

Deus, qui ad salútem humáni géneris, máxima quaeque sacraménta in aquárum substántia condidísti: adésto propítius invocatiónibus nostris, et eleménto huic multímodis purificatiónibus praeparáto, virtútem tuae bene ✠ dictiónis infúnde: ut creatúra tua mystériis tuis sérviens, ad abigéndos daemones, morbósque pelléndos, divínae grátiae sumat efféctum: ut quidquid in dómibus vel in locis fidélium haec unda respérserit, cáreat omni immundítia, liberétur a noxa: non illic resídeat spíri-

tus péstilens, non aura corrúmpens: discédant omnes insídiae laténtis inimíci: et si quid est, quod aut incolumitáti habitántium ínvidet, aut quiéti, aspersióne hujus aquae effúgiat atque discédat: ut salúbritas per invocatiónem sancti tui nóminis expetíta, ab ómnibus sit impugnatiónibus defénsa. Per Dóminum.

what is hurtful. Let no spirit of pestilence or baleful breath abide therein; let all the snares of the enemy who lieth in wait be driven forth; and let everything that threatens the safety or peace of the dwellers therein be banished by the sprinkling of this water; so that the health which they seek by calling upon Thy holy Name may be guarded from all assault. Through our Lord . . . .

The Priest puts blest salt thrice into the water crosswise, saying:

Commíxtio salis et aquae páriter fiat, in nómine Pa ✠ tris, et Fi ✠ lii, et Spíritus ✠ sancti. ℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Deus invíctae virtútis auctor, et insuperábilis impérii Rex, ac semper magníficus triumphátor: qui advérsae dominatiónis vires réprimis: qui inimíci rugiéntis saevítiam súperas: qui hostíles nequítias poténter expúgnas: te Dómine treméntes et súpplices deprecámur, ac pétimus ut hanc creatúram salis et aquae dignánter aspícias, benígnus illústres, pietátis tuae rore sanctífices: ut ubicúmque fúerit aspérsa, per invocatiónem sancti nóminis tui, omnis infestátio immúndi spíritus abigátur: terrórque venenósi serpéntis procul pellátur: et praeséntia sancti Spíritus nobis misericórdiam tuam poscéntibus, ubíque adésse dignétur. Per Dóminum . . . in unitáte ejúsdem Spíritus sancti.

Let salt and water mingle together in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. ℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O God, the giver of invincible strength and King of irresistible power, ever wonderful in triumph, Who holdest in check the power of the enemy, Who overcomest the fury of raging enemies, Who by Thy might gainest the victory over all their guile; we humbly pray and beseech Thee, O Lord, to look upon this Thy creation of salt and water, to bless it in Thy mercy and hallow it with the dew of Thy loving-kindness: that wherever it shall be sprinkled and Thy holy Name shall be invoked in prayer, every assault of the unclean spirit may be baffled, all fear of the venomous serpent cast out, and the presence of the Holy Spirit everywhere vouchsafed to us who entreat Thy mercy. Through our Lord . . . in the unity of the same Holy Ghost . . . .

The Asperges.

(For chant see the Kyriale.)

Before High Mass the Celebrant, after blessing the water in the Sacristy, wearing a cope and supported by his ministers, intones at the foot of the altar the *Asperges me* or *Vidi aquam*, according to the time of year; he then sprinkles the altar, and, passing down the church, sprinkles the clergy and people, saying in a low voice the *Miserere*.

Holy water is a sacramental that remits venial sins.—Hyssop is a tufted plant which the Jews used for aspersions.

Throughout the year.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

Ant. Aspérges me, Dómine, hyssópo, et mundábor: lavábis me, et super nivem dealbábor.

Ps. 1. Have mercy on me, O God, according to Thy great mercy. Glory be to the Father... Thou shalt sprinkle me . . .

Ps. Miserére mei, Deus, secúndum magnam misericórdiam tuam. Glória Patri . . Asperges me . . .

In Paschal time.

Ant. I saw water flowing from the right side of the temple, alleluia; and all to whom that water came were saved, and they shall say: Alleluia, alleluia.

Ant. Vidi aquam egrediéntem de templo a látere dextro, allelúia; et omnes ad quos pervénit aqua ista salvi facti sunt, et dicent: allelúia, allelúia.

Ps. cxvii. Praise the Lord, for He is good: for His mercy endureth for ever. Glory be to the Father . . . I saw . . .

Ps. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus. Glória Patri . . . Vidi . . .

℣. Show us, O Lord, Thy mercy. Alleluia.

℟. And grant us Thy salvation. Alleluia.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Ostende nobis Dómine, misericórdiam tuam. Allelúia.

℟. Et salutáre tuum da nobis. Allelúia.

℣. Dómine, exaúdi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Prayer.

(Every church has its guardian angel.)

Hear us, O holy Lord, Almighty Father, eternal God: and

Exáudi nos, Dómine sancte, Pater omnípotens aetérne

Deus: et míttere dignéris sanctum Angelum tuum de coelis, qui custódiat, fóveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum. ℟. Amen.

vouchsafe to send Thy holy Angel from Heaven to guard, cherish, protect, visit, and defend all that dwell in this house. Through Christ our Lord. ℟. Amen.

The Procession.

The Procession, which takes place before Mass in cathedrals, collegiate churches and abbeys, serves as solemn prelude to the great Act that is to follow. It originated in monasteries, where every Sunday the cloisters were perambulated, while chanting the Responses.

During *Advent* the Procession will remind us of the obligation we are under of preparing to meet Him Who is to come.

During *Christmastide* it represents the journeying of the shepherds and wise men from the East to Bethlehem, where they found the *Infant Jesus.*

During *Paschal time* it represents the visit of the holy women to the sepulchre, whither they went to embalm the Body of their Master.

The Vesting of the Priest.

The Priest washes his hands, and asks God for the grace of purity.

Da, Dómine, virtútem mánibus meis ad abstergéndam omnem máculam: ut sine pollutióne mentis et córporis váleam tibi servíre.

Give virtue, O Lord, unto my hands, that every stain may be wiped away: so that I may be enabled to serve Thee without defilement of mind or body.

The *Amice* symbolises the helmet of salvation, which protects the Priest against the devil.

Impóne, Dómine, cápiti meo gáleam salútis, ad expugnándos diabólicos incúrsus.

Put, O Lord, the helmet of salvation upon my head, that I may overcome the assaults of the devil.

The *Alb* is a figure of perfect integrity.

Deálba me, Dómine, et munda cor meum: ut in sánguine Agni dealbátus, gáudiis pérfruar sempitérnis.

Cleanse me, O Lord, and purify my heart: that being made white in the Blood of the Lamb, I may have the fruition of everlasting joys.

The *Girdle* typifies sacerdotal chastity.

Praecínge me, Dómine, cíngulo puritátis, et exstíngue in

Gird me about, O Lord, with the girdle of purity, and extin-

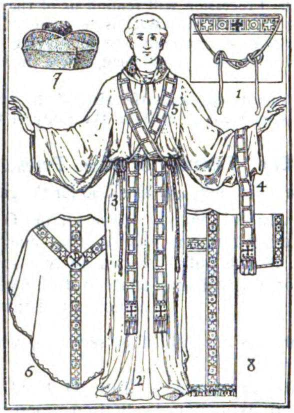
guish in my loins the desire of lust: so that the virtue of continence and chastity may ever abide within me.

lumbis meis humórem libídinis: ut máneat in me virtus continéntiae, et castitátis.

The *Maniple*, formerly for the purpose of removing perspiration, reminds us that it is our lot on earth to sow in tears.

May I be worthy, O Lord, so to bear the maniple of tears and sorrow: that with joy I may receive the reward of my labour.

Mérear, Dómine, portáre manípulum fletus et dolóris: ut cum exsultatióne recípiam mercédem labóris.



1. Amice; 2. Alb; 3. Girdle; 4. Stole; 5. Maniple; 6. Chasuble; 7. Biretta; 8. Dalmatic (for Deacons), or Tunica (for Subdeacons).

The *Stole* is a vestment of honour, being a symbol of immortality.

Restore to me, O Lord, the stole of immortality, which I lost by the transgression of my first parent: and although unworthy I draw near to Thy sacred mystery, may I yet be found worthy of everlasting joy.

Redde mihi, Dómine, stolam immortalitátis, quam pérdidi in praevaricatióne primi paréntis: et quamvis indígnus accédo ad tuum sacrum mystérium, mérear tamen gáudium sempitérnum.

The *Chasuble* is the emblem of charity, which makes the yoke of Christ light and agreeable.

Dómine, qui dixísti: Jugum meum suáve est, et onus meum leve: fac, ut istud portáre sic váleam, quod cónsequar tuam grátiam. Amen.

O Lord, Who hast said: My yoke is easy, and My burden is light: make me so to be able to bear it, that I may obtain Thy favour. Amen.

Administration of Holy Communion

at other times than at the Communion of the Mass.

As Holy Communion affords us an opportunity of participating in the Holy Sacrifice of the Mass together with the Priest, who thus consummates the sacrifice, it has always been the wish of the Church that the faithful who have offered up the Mass with him should also communicate with him.

The Church, however, in consideration of the fact that it is often difficult for members of the congregation to partake of Holy Communion at that precise moment, has made provision for their being able to do so either before or after Mass, or even without any Mass at all.

In those circumstances the Server recites, preferably together with the Communicants, the *Confiteor* (p. 137), the Priest saying the Verses *Misereatur* and *Indulgentiam*, etc., as at the giving of Holy Communion during Mass. On returning to the Altar, the Priest, after closing the Ciborium, recites the following prayers alternately with the Server:

O sacrum convívium in quo Christus súmitur, recólitur memória Passiónis ejus, mens implétur grátia, et futúrae glóriae nobis pignus datur. (*T.P.* Allelúia.)

℣. Panem de coelo praestitísti eis. (Allelúia.)

℟. Omne delectaméntum in se habéntem. (Allelúia.)

O sacred banquet, in which Christ is received, the memory of His passion is renewed, the mind is filled with grace, and a pledge of future glory is given to us. (*P.T.* Alleluia.)

℣. Thou didst give them bread from heaven. (Alleluia.)

℟. Containing in itself all sweetness. (Alleluia.)

Prayer outside of Paschal Time.

Orémus.

Deus, qui nobis sub sacraménto mirábili Passiónis tuae memóriam relíquisti: tríbue, quaesumus, ita nos Córporis et sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis júgiter sentiámus. Qui vivis et regnas

Let us pray.

O God, Who in this wondrous Sacrament hast left unto us a memorial of Thy Passion: grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood, that we may ever feel in us the fruit of Thy redemption. Who livest and

reignest with God the Father in the unity of the Holy Ghost, God, world without end.

℟. Amen.

cum Deo Patre in unitáte Spíritus Sancti, Deus, per ómnia saecula saeculórum.

℟. Amen.

Prayer for Paschal Time.

Pour forth over us, O Lord, the spirit of Thy charity, and of Thy goodness unite in concord those who have been satiated with Thy sacraments on this festival of Easter. Through our Lord . . . in the unity of the same . . .

℟. Amen.

Spíritum nobis, Dómine, tuae caritátis infúnde, ut quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte ejúsdem . . .

℟. Amen.

The Blessing.

(Omitted before and after Masses for the Dead.)

The blessing of God Almighty, the Father, and the Son, and the Holy Ghost, descend upon you and abide for ever.

℟. Amen.

Benedíctio Dei omnipoténtis, Patris et Fílii et Spíritus Sancti, descéndat super vos et máneat semper.

℟. Amen.



DIVISION OF THE MASS.

The Mass consists of two main parts, with six subdivisions.

A.—MASS OF THE CATECHUMENS.*

(*Extrinsic portion of the Sacrifice.*)

First Part: PREPARATION, from the Asperges to the **Collect.**

Acts of Contrition, or the Purification of love.

1. The Sprinkling of Holy Water.
2. The Sign of the Cross.
3. The Psalm *Judica me*
4. Public Confession.
5. The Priest at the Altar.
6. The Introit.
7. The Kyrie.
8. The Gloria.

Second Part: INSTRUCTION, from the Collect to the Credo.

Acts of Faith, or the Enlightenment of love.

DOMINUS VOBISCUM.—OREMUS.

1. The Collect and Prayers.
2. The Epistle, or sayings of the Prophets and Apostles.
3. The Gradual and Alleluia.
4. The Gospel, or sayings of our Lord.
5. The Sermon.
6. The Credo.

* This part of the Mass is so called because the public penitents and Catechumens were allowed to take part in it.

B.—MASS OF THE FAITHFUL.

Third Part: OFFERTORY, from the Offering to the Preface.

Acts of Self-surrender, or the Oblation of love.

(Intrinsic portion of the Sacrifice.)

DOMINUS VOBISCUM.—OREMUS.

1. The Offering of Bread and Wine.
2. The Incensing of the offerings and of the faithful.
3. Washing of the hands.
4. Prayer to the Most Holy Trinity.
5. The *Orate fratres* and Secret, with the *Amen* ratifying the Offertory.

Fourth Part: CONSECRATION, from the Preface to the Lord's Prayer.

Acts of Hope, or the Sacrifice of love.

(Essential portion of the Sacrifice.)

DOMINUS VOBISCUM.—ET CUM SPIRITU TUO.

1. The Preface to the Canon.
2. The Canon or rite of Consecration.
3. Reading of the Diptychs.*
4. Prayers preparatory to the Consecration.
5. *The Transubstantiation and major Elevation.*
6. Oblation of the Victim to God.
7. Reading of the Diptychs.
8. End of the Canon and minor Elevation, with the *Amen* ratifying the prayers of the Canon.

Fifth Part: COMMUNION, from the Lord's Prayer to the Ablutions.

Acts of Love, or the Acquiescence of love.

(Integral portion of the Sacrifice.)

OREMUS.

1. The Lord's Prayer and *Libera nos.*
2. Fraction of the Host.
3. The Agnus Dei.
4. Prayers preparatory to the Communion.
5. Receiving of the Body and Blood of Our Lord, with the *Amen* of association—formerly uttered by the Congregation.

Sixth Part: THANKSGIVING, from the Communion to the end.

Acts of Gratitude, or the Thanksgiving of love.

(Complementary portion of the Sacrifice.)

DOMINUS VOBISCUM.—ET CUM SPIRITU TUO.

1. Prayers during the Ablutions.
2. The Communion, Antiphon and Postcommunion.
3. The *Ite Missa est* and Blessing.
4. The last Gospel.
5. Prayers at the foot of the Altar.
6. Canticle of the Three Children.

* The diptychs are tablets on which were inscribed the names of the living and dead who were to be prayed for, and of the Saints who were being commemorated.

A.—MASS OF THE CATECHUMENS.

FIRST PART.

(*Extrinsic portion of the Sacrifice.*)

"Wash me, O Lord, and I shall be made whiter than snow."

PREPARATION, **from the Asperges to the Collect,** or the Purification of Love.

ACTS OF CONTRITION.

1. The Sprinkling of Holy Water, *see* p. 28.

(The musical notation of the Asperges will be found in the *Kyriale*.)

2. The Sign of the Cross.

The Priest, on coming to the foot of the Altar, makes the Sign of the Cross. When Mass is sung, the Choir begin the *Introit* (see the Proper) as soon as he approaches the Altar.

In nómine Patris, et Fílii, et Spíritus sancti. Amen.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

3. Ps. xlii.: Judica me.

(Omitted from Masses for the Dead and during Passion Time.)

At Low Mass we should respond to the Priest, who reminds us of the significance both to him and to us of the Altar at which, as the Office of the Blessed Sacrament says, " we feed on Christ, Who is the Renewer of our youth."

ANT. ℟. Introíbo ad altáre Dei.

℟. Ad Deum qui laetíficat juventútem meam.

℣. JUDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érue me.

℟. Quia tu es Deus, fortitúdo mea: quare me repulísti, et quare tristi incédo, dum afflígit me inimícus?

ANT. ℣. I will go in unto the Altar of God.

℟. Unto God, Who giveth joy to my youth.

℣. JUDGE me, O God, and plead my cause against an ungodly nation: O deliver me from the unjust and deceitful man.

℟. For Thou, O God, art my strength: why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

℣. O send out Thy light and Thy truth: let them lead me and bring me unto Thine holy hill, and unto Thy tabernacles!

℣. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.

℟. Then will I go unto the Altar of God, unto God, the gladdener of my youth!

℟. Et introíbo ad altáre Dei: ad Deum qui laetíficat juventútem meam.

℣. Upon the harp will I praise Thee, O God, my God! why art thou cast down, O my soul? and why dost thou disquiet me?

℣. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es, ánima mea, et quare contúrbas me?

℟. Hope thou in God: for I will still praise Him, Who is the health of my countenance, and my God.

℟. Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei, et Deus meus.

℣. Glory be to the Father . . .

℣. Glória Patri . . .

℟. As it was . . .

℟. Sicut erat . . .

℣. I will go in unto the Altar of God.

℣. Introíbo ad altáre Dei.

℟. Unto God, Who giveth joy to my youth.

℟. Ad Deum qui laetíficat juventútem meam.

Ps. cxxiii. 8. ℣. Our help ✠ is in the name of the Lord.

Ps. ℣. Adjutórium nostrum ✠ in nómine Dómini.

℟. Who made heaven and earth.

℟. Qui fecit coelum et terram.

4. Public Confession.

To draw near to God we must further purify ourselves, and the Priest makes his confession, taking the Church triumphant and militant to witness, and especially all the faithful present.

℣. I confess, etc. . .

℣. Confiteor, etc. . . .

The Assistant Priests (or choir boy) turn towards the Celebrant and answer:—

℟. May almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

℟. Misereátur tui omnípotens Deus, et, dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.

℣. Amen.

℣. Amen.

Bowing down, they continue:—

℟. I confess to almighty God, to blessed Mary ever-virgin, to

℟. Confíteor Deo omnipoténti, beatae Maríae semper

Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sanctis Apóstolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccávi nimis cogitátione, verbo, et ópere, mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archangelum, beátum Joánnem Baptístam, sanctos Apóstolos, Petrum et Paulum, omnes Sanctos, et te, Pater, oráre pro me ad Dóminum Deum nostrum.

blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, father, that I have sinned exceedingly in thought, word and deed, (*strike the breast three times as a sign of contrition*) through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever-virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, father, to pray to the Lord our God for me.

The Priest asks God to accept our confession:—

℣. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.

℟. Amen.

℣. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

℟. Amen.

Like holy water, public confession is also a sacramental, which through the merits of our Lord Jesus Christ obtains for us from God the remission of venial sins. So the Priest, making the sign of the Cross, in which we join him, pronounces a general absolution as follows:—

℣. Indulgéntiam, ✠ absolutiónem, et remissiónem peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.

℟. Amen.

℣. May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

℟. Amen.

God observes our repentance, and will show us His mercy in His holy temple.

Ps. ℣. Deus, tu convérsus vivificábis nos.

℟. Et plebs tua laetábitur in te.

℣. Osténde nobis, Dómine, misericórdiam tuam.

℟. Et salutáre tuum da nobis.

Ps. lxxxiv. 7, 8. ℣. Thou wilt turn, O God, and bring us to life.

℟. And Thy people shall rejoice in Thee.

℣. Show us, O Lord, Thy mercy.

℟. And grant us Thy salvation.

Ps. ci. 2. ℣. Hear, O Lord, my prayer.	*Ps.* ℣. Dómine, exáudi oratiónem meam.
℟. And let my cry come unto Thee.	℟. Et clamor meus ad te véniat.
℣. The Lord be with you.	℣. Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spíritu tuo.
℣. Let us pray.	℣. Orémus.

5. The Priest ascends the Altar.

The Priest, ascending the Altar with his Ministers, prays again that he may be cleansed from all sin. At Low Mass the Server kneels on the first step, on the left side.

Take away from us, we beseech Thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen.	Aufer a nobis, quaesumus, Dómine, iniquitátes nostras: ut ad Sancta sanctórum puris mereámur méntibus introíre. Per Christum Dóminum nostrum. Amen.

The Celebrant kisses the Altar and says:—

We beseech Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.	Orámus te, Dómine, per mérita Sanctórum tuórum, quorum relíquiae hic sunt, et ómnium Sanctórum: ut indulgére dignéris ómnia peccáta mea. Amen.

6. 7. The Introit and Kyrie.

(For the musical notation of the Kyrie see the *Kyriale.*)

At a Sung Mass the Priest blesses the incense, which he puts in the thurible, saying: " Be thou blessed by Him in Whose honour thou art about to burn." He then incenses the Altar in silence. But at Low Mass the Celebrant moves at once to the Missal on his right and reads the *Introit* (*see* the Proper). He then returns to the middle of the Altar and recites the nine supplications to the Father (*Kyrie*), to the Son (*Christe*) and to the Holy Ghost (*Kyrie*). This was the cry with which the sick appealed to Jesus.

Lord, have mercy.	Kyrie eléison.
Lord, have mercy.	Kyrie eléison.
Lord, have mercy.	Kyrie eléison.
Christ, have mercy.	Christe eléison.
Christ, have mercy.	Christe eléison.
Christ, have mercy.	Christe eléison.
Lord, have mercy.	Kyrie eléison.
Lord, have mercy.	Kyrie eléison.
Lord, have mercy.	Kyrie eléison.

8. The Gloria in excelsis.

(For musical notation see the *Kyriale.*)

(Omitted at Masses for the Dead, during Advent, Septuagesima and Lent, and on week-days that are not ferial.)

The Priest commences the *Gloria*, called by the Greeks the Greater Doxology or Paraphrase of the *Gloria Patri.* It begins with the words sung by the Angels at the birth of the Saviour, and continues the supplications of the *Kyrie.*

GLORY TO GOD

Glória in excélsis Deo, et in terra pax homínibus bonae voluntátis. Laudámus te. Benedícimus te. Adorámus te. Glorificámus te. Grátias ágimus tibi propter magnam glóriam tuam.	Glory to God in the highest, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory.

(1) THE FATHER

Dómine Deus, Rex coeléstis, Deus Pater omnípotens.	O Lord God, heavenly King, God the Father almighty.

(2) THE SON

Dómine, Fili unigénite, Jesu Christe. Dómine Deus, Agnus Dei, Fílius Patris. Qui tollis peccáta mundi, miserére nobis. Qui tollis peccáta mundi, súscipe deprecatiónem nostram. Qui sedes ad dexteram Patris, miserére nobis. Quóniam tu solus Sanctus. Tu solus Dóminus. Tu solus Altíssimus, Jesu Christe.	O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy upon us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy upon us. For Thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, art most high,

(3) THE HOLY GHOST.

Cum Sancto Spíritu, in glória Dei Patris. Amen.	together with the Holy Ghost, in the glory of God the Father. Amen.



The preaching of Jesus.

SECOND PART.

"They were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers." (Acts of the Apostles ii. 42.)

INSTRUCTION, **from the Collect to the Credo,** or the **Enlightenment of love.**

ACTS OF FAITH.

The Priest begins the Second Part of the Mass by kissing the Altar and greeting the congregation.

℣. The Lord be with you.	℣. Dóminus vobíscum
℟. And with thy spirit.	℟. Et cum spíritu tuo.

1. The Collect.

The Celebrant goes to the Missal and reads the *Collect* (see the Proper). At a Sung Mass the congregation, and at Low Mass the Server, answers :—

℟. Amen.	℟. Amen.

2.—The Epistle, or Sayings of the Prophets and Apostles.

The Subdeacon, and at Low Mass the Priest, proceeds with the reading of the *Epistle* (see the Proper). The Deacon, or the Server, answers :—

℟. Thanks be to God.	℟. Deo Grátias.

3. The Gradual and Alleluia.

After the Epistle the *Gradual* is sung, followed by the *Alleluia* and versicle (see the Proper). The *Gradual* is replaced by the *Alleluia* during Eastertide, and the *Alleluia* and versicle by the *Tract* after Septuagesima.

4. The Gospel, or Sayings of our Lord.

After the *Gradual* and *Alleluia* the Priest goes to the middle of the Altar and recites the following prayer, while the Subdeacon or Server carries the Missal to the Gospel side:—

Munda cor meum, ac lábia mea, omnípotens Deus, qui lábia Isaiae prophétae cálculo mundásti ignito: ita me tua grata miseratióne dignáre mundáre, ut sanctum Evangélium tuum digne váleam nuntiáre. Per Christum Dóminum nostrum. Amen.

Cleanse my heart and my lips, O God almighty, Who didst cleanse the lips of the prophet Isaias with a live coal: vouchsafe of Thy gracious mercy so to cleanse me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

At High Mass the Deacon places the Gospel on the Altar and, after the Priest has blessed the incense, he says the *Munda cor meum* kneeling at the top of the steps, and asks for a blessing, which the Celebrant gives. At Low Mass the Priest says the same prayer:—

Jube domne (*or* Dómine) benedícere.

Pray, sir (*or* Lord), a blessing.

Dóminus sit in corde tuo (meo) et in lábiis tuis (meis): ut digne et competénter annúntiem Evangélium suum. Amen.

May the Lord be in thine (my) heart and on thy (my) lips, that so I may meetly and fitly announce His Gospel. Amen.

At High Mass the Deacon, and at Low Mass the Priest, goes to the Gospel side and recites the Gospel, making the sign of the Cross on the book, and on his forehead, mouth and breast. All present do likewise. As Charlemagne says in a letter to Alcuin, "By this sign of the Cross we will preserve our hearts from evil thoughts, so that they may remain pure and so be able to grasp the words of salvation."

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Initium (*or* Sequéntia) sancti Evangélii secúndum . . .
℟. Glória tibi, Dómine.

℣. The Lord be with you.
℟. And with thy spirit.
℣. The beginning (*or* continuation) of the holy Gospel according to . . .
℟. Glory be to Thee, O Lord.

The Deacon then incenses the book. At Low-Mass the Server comes down from the Altar and remains standing on the right. At the end of the Gospel he answers :—

℟. Praise be to Thee, O Christ.	℟. Laus tíbi, Christe.

The Deacon then kneels. Meanwhile the Priest kisses the book, the reading of which is a sacramental, and says :—

By the words of the Gospel may our sins be blotted out.	Per evangelica dicta deleantur nostra delicta.

5. The Sermon.

At High Mass, after the Celebrant has been incensed, the Sermon is preached. Notice, however, is first given of days of fasting or abstinence, and of the services, masses and devotions for the week; banns of marriage are proclaimed; the parishioners who are lately deceased or are dangerously ill are commended to the prayers of the congregation; Pastoral Mandates or Ordinances are read, concluding with the sermon.

6. The Credo.

(For the musical notation see the *Kyriale.*)

This is the Creed of the First Council of Nicaea (A.D. 325), revised by the Council of Constantinople (A.D. 381). It is said on Sundays, on Feasts of the Apostles and of Doctors, and on great feasts, when there are large congregations.

I BELIEVE IN GOD

I believe in one God,	Credo in unum Deum,

(1) THE FATHER

the Father almighty, maker of heaven and earth, and of all things visible and invisible.	Patrem omnipoténtem, factórem coeli et terrae, visibílium ómnium, et invisibílium.

(2) THE SON

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages; God of God, light of light, true God of true God; begotten not made; consubstantial with the Father; by Whom all things were made. Who for us men, and for our salvation, came down from heaven; (*the Celebrant genuflects and adores the Word made flesh*) AND WAS INCARNATE	Et in unum Dóminum Jesum Christum, Filium Dei unigénitum. Et ex Patre natum ante ómnia saecula. Deum de Deo, lumen de lúmine, Deum verum de Deo vero. Génitum, non factum, consubstantiálem Patri: per quem ómnia facta sunt. Qui propter nos hómines, et propter nostram salútem descéndit de coelis. ET INCARNATUS EST DE SPIRITU SANCTO

EX MARIA VIRGINE: ET HOMO FACTUS EST. Crucifíxus étiam pro nobis: sub Póntio Piláto passus, et sepúltus est. Et resurréxit tértia die, secúndum Scriptúras. Et ascéndit in coelum: sedet ad déxteram Patris. Et íterum ventúrus est cum glória judicáre vivos, et mórtuos: cujus regni non erit finis.

BY THE HOLY GHOST, OF THE VIRGIN MARY; AND WAS MADE MAN. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures; and ascended into heaven. He sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead; and His Kingdom shall have no end.

(3) THE HOLY GHOST.

Et in Spíritum Sanctum, Dóminun, et vivificántem: qui ex Patre, Filióque procédit. Qui cum Patre, et Fílio simul adorátur, et conglorificátur: qui locútus est per Prophétas.

And in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son, Who together with the Father and the Son is adored and glorified; Who spoke by the Prophets.

(4) I BELIEVE IN THE HOLY CHURCH.

Et unam sanctam, cathólicam et apostólicam Ecclésiam. Confíteor unum baptísma in remissiónem peccatórum. Et expécto resurrectiónem mortuórum. Et vitam ventúri saeculi. Amen.

And one holy catholic and apostolic Church. I confess one baptism for the remission of sins. And I await the resurrection of the dead, (*make the sign of the Cross*) and the life of the world to come. Amen.

"Let the *Credo* resound," says the Council of Toledo (A.D. 589); "in that chant the true faith proclaims itself in a striking manner, and the soul of a Catholic people, requickening its faith, prepares to receive the Communion of the Body and Blood of Christ."

The Gospel Word and the Eucharistic Word are the twofold food that the Church gives daily to her children gathered round the table of the Altar. It is the Lamb of God Who, now as in ages past, speaks to us and sacrifices Himself for us.



Presentation of Jesus in the Temple.

B.—MASS OF THE FAITHFUL.

THIRD PART.

"Whilst they were at supper, Jesus took bread." (*Matt. xxvi.* 26.)

THE OFFERTORY, **from the Offering to the Preface,** or Love offering itself up to God together with the substance of the Sacrifice.

ACTS OF SELF-SURRENDER AND OBLATION.

(*Intrinsic portion of the Sacrifice.*)

The Priest begins the third part of the Mass by greeting the congregation :—

℣. The Lord be with you.	℣. Dóminus vobíscum.
℟. And with thy spirit.	℟. Et cum spíritu tuo.
Let us pray.	Orémus.

In certain districts the faithful here make their offerings of blessed bread. This ceremony recalls the old custom of supplying the Priest with the bread and wine for the Sacrifice, and with the means for his support. The blessed bread is a sacramental.

The Priest says the Offertory Antiphon (see the Proper).

1. Offering of Bread and Wine.

The Server fetches the cruets. The Priest offers up the bread and, having made the sign of the Cross with it, places it on the corporal.

Súscipe, sancte Pater, omnípotens aetérne Deus, hanc immaculátam hóstiam, quam ego indígnus fámulus tuus óffero tibi, Deo meo vivo et vero, pro innumerabílibus peccátis, et offensiónibus, et negligéntiis meis, et pro ómnibus circumstántibus, sed et pro ómnibus fidélibus christiánis vivis atque defúnctis: ut mihi, et illis profíciat ad salútem in vitam aetérnam. Amen.

Receive, O holy Father, almighty and eternal God, this spotless host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for mine own countless sins, offences and negligences, and for all here present; as also for all faithful Christians living and dead, that it may avail both me and them unto salvation for life everlasting. Amen.

Except at Masses for the Dead, the Priest blesses the water, which, according to the Council of Tibur (Tivoli), represents the faithful, and mixes it with the wine, which is about to be changed into the Blood of Christ.

Deus, qui humánae substántiae dignitátem mirabíliter condidísti, et mirabílius reformásti: da nobis per hujus aquae et vini mystérium, ejus divinitátis esse consórtes, qui humanitátis nostrae fíeri dignátus est párticeps, Jesus Christus Fílius tuus Dóminus noster: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. Amen.

O God, Who in a marvellous manner didst create and ennoble human nature, and still more marvellously hast renewed it; grant that, by the mystical union of this water and wine, we may be made partakers of His divinity Who vouchsafed to become partaker of our humanity, Jesus Christ Thy Son, our Lord: Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

The Priest offers up the chalice, which he replaces on the Altar, making with it the sign of the Cross.

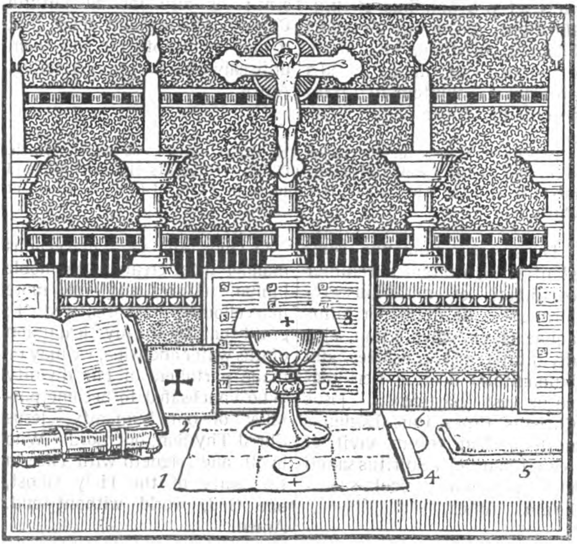
Offérimus tibi, Dómine, cálicem salutáris, tuam deprecántes cleméntiam: ut in conspéctu divínae majestátis tuae, pro nostra, et totíus mundi salúte cum odóre suavitátis ascéndat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency: that it may rise up in the sight of Thy divine majesty as a sweet savour, for our own salvation and for that of the whole world. Amen.

The Priest bows down and says the Prayer of the three children of Israel in the furnace of burning fire.

In a humble spirit and a contrite heart may we be received by Thee, O Lord; and may our sacrifice so be offered up in Thy sight this day that it may be pleasing to Thee, O Lord God.

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.



1. Corporal, Host and Chalice. 2. Burse. 3. Palla. 4. Mundatory or Purificator. 5. Chalice Veil. 6. Paten.

He then invokes the Holy Ghost and blesses the offerings.

Come, Thou Who makest holy, almighty and eternal God, and bless ✠ this sacrifice prepared for Thy holy name.

Veni sanctificátor omnípotens, aetérne Deus; et béne ✠ dic hoc sacrifícium tuo sancto nómini praeparátum.

2. The Incensing of the Offerings and of the Faithful.

At High Mass the Altar, the offerings, *i.e.* the bread and wine, and all present are incensed. This is a sacramental signifying the graces which the Holy Sacrifice is to obtain for us, and indicating our willingness to offer ourselves to God with Jesus in the odour of sweetness.

The Priest blesses the incense.

Per intercessiónem beáti Michaélis Archángeli, stantis a dextris altáris incénsi, et ómnium electórum suórum, incénsum istud dignétur Dóminus bene ✠ dícere et in odórem suavitátis accípere. Per Christum Dóminum nostrum. ℟. Amen.	Through the intercession of blessed Michael the Archangel standing at the right of the altar of incense, and of all His elect, may the Lord vouchsafe to bless ✠ this incense, and to receive it for a sweet savour. Through Christ our Lord. ℟. Amen.

He incenses the bread and wine in the form of a cross.

Incénsum istud a te benedíctum, ascéndat ad te, Dómine: et descéndat super nos misericórdia tua.	May this incense which Thou hast blessed, O Lord, rise up before Thee, and may Thy mercy come down upon us.

He then incenses the Crucifix and Altar, reciting verses **2, 3 and 4** of Psalm cxl.

Dirigátur, Dómine, orátio mea, sicut incénsum in conspéctu tuo: elevátio mánuum meárum sacrifícium vespertínum.	Let my prayer, O Lord, be directed as incense in Thy sight; the lifting up of my hands at evening sacrifice.
Pone, Dómine, custódiam ori meo, et óstium circumstántiae lábiis meis:	Set a watch, O Lord, before my mouth, and a door round about my lips:
Ut non declínet cor meum in verba malítiae, ad excusándas excusatiónes in peccátis.	Lest my heart incline to evil words, to make excuses in sins.

He returns the thurible to the Deacon, with a prayer that God may kindle in our souls the flame of everlasting charity.

Accéndat in nobis Dóminus ignem sui amóris, et flammam aetérnae caritátis. Amen.	May the Lord kindle within us the fire of His love, and the flame of everlasting charity. Amen.

Next the Priest is incensed, and after him the whole congregation, for the oblation which we offer up of ourselves has to be accepted by God. "The saintly soul makes a thurible, so to speak, of his heart, which exhales its perfume before God," says St. Gregory the Great. And so we participate in the Sacrifice, which will extend to us the effects of the Divine mercy, also represented by the incense.

At Masses for the Dead the Priest alone is incensed, immediately after the incensing of the Altar.

3. The Washing of the Hands.

Having received the offerings and incensed the Altar, the Priest cleanses his fingers out of respect for the Body of Jesus, which he is about to touch after the Consecration. Even at Low Mass he washes the tips of the first fingers of the hand.

This ablution has also a symbolic meaning. We must approach the Mystery with a pure heart, and this ceremony is a sacramental that purifies our hearts and prepares them for the Holy Sacrifice and for the Communion. "The water that flows over the tips of our fingers," says St. Augustine, "washes away the last traces of our impurities."

Psalm xxv. 6—12.

I WILL wash my hands among the innocent: and will compass Thy altar, O Lord:

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me, and have mercy on me.

My foot hath stood in the direct way: in the churches I will bless Thee, O Lord.

Glory be to the Father . . .

LAVABO inter innocéntes manus meas: et circúmdabo altáre tuum, Dómine:

Ut áudiam vocem laudis, et enárrem univérsa mirabília tua.

Dómine, diléxi decórem domus tuae, et locum habitatiónis glóriae tuae.

Ne perdas cum ímpiis, Deus, ánimam meam, et cum viris sánguinum vitam meam:

In quorum mánibus iniquitátes sunt: déxtera eórum repléta est munéribus.

Ego autem in innocéntia mea ingréssus sum: rédime me, et miserére mei.

Pes meus stetit in dirécto: in ecclésiis benedícam te, Dómine.

Glória Patri . . .

At Masses for the Dead, and at Proper Masses during Passion Time, the *Gloria Patri* is omitted.

4. Prayer to the Most Holy Trinity.

The Priest bows low at the middle of the Altar. At Private Masses the Server kneels on the first step.

Súscipe, sancta Trínitas, hanc oblatiónem quam tibi offérimus ob memóriam passiónis, resurrectiónis et ascensiónis Jesu Christi Dómini nostri: et in honórem beátae Maríae semper Vírginis, et beáti Joánnis Baptístae, et sanctórum Apostolórum Petri et Pauli, et istórum, et ómnium Sanctórum: ut illis profíciat ad honórem, nobis autem ad salútem: et illi pro nobis intercédere dignéntur in coelis, quorum memóriam ágimus in terris. Per eúmdem Christum Dóminum nostrum. Amen.

Receive, O Holy Trinity, this offering which we make to Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of blessed Mary ever Virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these and of all the Saints: that it may avail to their honour and our salvation: and may they vouchsafe to intercede for us in heaven, whose memory we keep on earth. Through the same Christ our Lord. Amen.

5. The Orate fratres and Secret.

The Priest kisses the Altar and, turning towards the congregation, says:—

Orate, fratres: ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnipoténtem.

℟. Suscipiat Dóminus sacrifícium de mánibus tuis, ad laudem, et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiae suae sanctae. Amen.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father almighty.

℟. May the Lord receive the Sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church. Amen.

He then reads in silence the Secret or Secrets (see the Proper). As the offerings the congregation were wont to make at the Offertory were too great, the Priest selected a few for the purpose of the sacrifice and recited over them the prayer formerly known as *Oratio super secreta*, "Prayer over the oblations set apart." The word *Secreta*, "Secret prayers," is alone retained now. And in order that all present may signify their concurrence in the first part of the Mass of the Faithful, viz. the *Offertory*, he says the concluding words aloud:—

per ómnia saecula saeculórum.
℟. Amen.

world without end.
℟. Amen.



Triumphal Entry of Jesus into Jerusalem.

FOURTH PART.

"Giving thanks to God, He blessed the bread." (Canon of the Mass.)

THE CONSECRATION, **from the Preface to the Lord's Prayer** or the Sacrifice of love with Jesus.

ACTS OF HOPE.

(*Essential portion of the Sacrifice.*)

1. Preface to the Canon.

The Priest begins the Fourth Part of the Mass by greeting the congregation.

The prayers of the Canon are very ancient, dating from before the fifth century. The Canon is above all others the traditional prayer of the Church.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up unto the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

Common Preface.

Following the text of the Common Preface will be found the Prefaces for Christmas, for the Epiphany, for Lent, for Masses of the Passion or of the Holy Cross, for Easter, for the Ascension, for Whitsuntide; for Feasts of the Most Holy Trinity, of the Blessed Virgin Mary, of St. Joseph, and of the Apostles; and for Masses for the Dead.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: per Christum Dóminum nostrum.

Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Coeli, coelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes:

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to Thee, O holy Lord, *Father* almighty, everlasting God: through Christ our Lord.

Through Whom the Angels praise Thy majesty, the Dominions worship it, the Powers are in awe. The Heavens, and the heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With whom we beseech Thee join our own voices also, while we say with lowly praise:

The Sanctus.

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt coeli et terra glória tua.

Hosanna in excélsis. Benedíctus qui venit in nómine Dómini. Hosánna in excélsis.

Holy, holy, holy, Lord God of hosts. Heaven and earth are full of Thy glory (Isa. vi. 3).

Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest (Ps. cxvii. 26; Matt. xxi. 9).

For the continuation of Mass see the Canon, p. 58.

PROPER PREFACES.

Preface for Christmas.

This Preface is said from Christmas till the Epiphany, on the Feast of the Most Holy Name of Jesus, on the Feast of the Transfiguration, on the Feast of the Purification, on the Feast and during the Octave of Corpus Christi unless another feast occurs with a Preface of its own, and at a Votive Mass of the Most Holy Sacrament.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus:

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God;

For when by the mystery of the Word made flesh the light of Thy glory hath shone anew upon the eyes of our mind: so that while we acknowledge Him as God seen by men, we may be drawn by Him to the love of things unseen.

Quia per incarnáti Verbi mystérium, nova mentis nostrae óculis lux tuae claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapiámur.

* And therefore with the Angels and Archangels, the Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again: (p. 51).

* Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia coeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes: (p. 51).

Preface for the Epiphany.

On the Epiphany and during the Octave.

For when Thine only-begotten Son showed Himself in the substance of our mortal nature, He restored us by the new light of His own immortality. And therefore with * . . . (*as above*).

Quia, cum Unigénitus tuus in substántia nostrae mortalitátis appáruit, nova nos immortalitátis suae luce reparávit. Et ídeo cum * . . . (*as above*).

Preface for Lent.

From Ash Wednesday till Passion Sunday exclusive.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God;

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus:

Who by fasting of the body dost curb our vices, dost lift up our minds, dost give us strength and reward; through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers are in awe. The Heavens and the heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With

Qui corporáli jejúnio vítia cómprimis, mentem élevas, virtútem largíris, et praemia: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Coeli, coelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces,

ut admitti júbeas, deprecámur, súpplici confessióne dicéntes: (p. 51).

these we pray Thee join our own voices also, while we say with lowly praise: (p. 51).

Preface for Masses of the Passion and of the Holy Cross.

In Passion time, on the Feasts of the Holy Cross, of the Sacred Heart and of the Precious Blood of our Lord Jesus Christ.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus:

Qui salútem humáni géneris in ligno Crucis constituísti: ut unde mors oriebátur, inde vita resúrgeret: et qui in ligno víncébat, in ligno quoque vincerétur: per Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dóminatiónes, tremunt Potestátes. Coeli, coelorúmque Virtútes ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes: (p. 51).

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God;

Who didst set the salvation of mankind upon the tree of the Cross, so that whence came death, thence also life might rise again, and He that overcame by the tree, on the tree also might be overcome: through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers are in awe. The Heavens and the heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise: (p. 51).

Preface for Easter.

From Holy Saturday until Ascension Day, except on feasts which have a proper Preface. At Mass on Easter Sunday and till the following Saturday inclusive: *in hac potissimum die.*

Vere dignum et justum est, aequum et salutáre: Te quidem, Dómine, omni témpore, sed in hac potíssimum die (*in hoc potissimum*) gloriósius praedicáre, cum Pascha nostrum immolátus est Christus. Ipse

It is truly meet and just, right and availing unto salvation, that at all times, but more especially on this day (*especially at this season*) we should extol Thy glory, O Lord, when Christ our Pasch was sacrificed. For He is the

true Lamb that hath taken away the sins of the world; Who by dying hath overcome our death, and by rising again hath restored our life. And therefore with the Angels and Archangels, the Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again: (p. 51).

enim verus est Agnus, qui ábs tulit peccáta mundi. Qui mortem nostram moriéndo destrúxit, et vitam resurgéndo reparávit. Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia coeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes: (p. 51).

Preface for the Ascension.

From Ascension Day until the Vigil of Whitsun exclusive, except on feasts which have a proper Preface.

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord.

* Who after His resurrection appeared and showed Himself to all His disciples; and, while they beheld Him, was lifted up into heaven, so that He might make us partakers of His Godhead.

And therefore with the Angels and Archangels, the Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again: (p. 51).

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: per Christum Dóminum nostrum.

* Qui post resurrectiónem suam ómnibus discípulis suis maniféstus appáruit, et ipsis cernéntibus est elevátus in coelum, ut nos divinitátis suae tribúeret esse partícipes.

Et ídeo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia coeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes: (p. 51).

Preface for Whitsuntide.

From the Vigil of Whitsun till the following Saturday inclusive, and at Votive Masses of the Holy Ghost, when, however, the words *hodierna die* (*on this day*) are omitted.

It is truly meet and just, . . . (*see page opposite*).

Vere dignum et justum est . . . (*see page opposite*).

* Qui ascéndens super omnes coelos, sedénsque ad déxteram tuam, promíssum Spíritum sanctum (hodiérna die) in fílios adoptiónis effúdit. Quaprópter profúsis gáudiis, totus in orbe terrárum mundus exsúltat. Sed et supérnae Virtútes, atque angélicae Potestátes, hymnum glóriae tuae cóncinunt, sine fine dicéntes: (p. 51).

* Who going up above all the heavens, and sitting at Thy right hand, (on this day) sent forth the Holy Ghost, as He had promised, on the children of adoption. Wherefore does the whole world rejoice with exceeding great joy all the earth over; and the hosts above and the angelic powers also join in singing the hymn of Thy glory, saying without ceasing: (p. 51).

Preface for the Feast of the Most Holy Trinity.

On Trinity Sunday, at Votive Masses of the Blessed Trinity, and on all Sundays throughout the year, except on feasts which have a proper Preface.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus:

* Qui cum unigénito Fílio tuo, et Spíritu Sancto, unus es Deus, unus es Dóminus: non in uníus singularitáte persónae, sed in uníus Trinitáte substántiae. Quod enim de tua glória, reveláte te, crédimus, hoc de Fílio tuo, hoc de Spíritu Sancto, sine differéntia discretiónis sentímus. Ut in confessióne verae sempiternaeque Deitátis, et in persónis propríetas, et in esséntia únitas, et in majestáte adorétur aequálitas. Quam laudant Angeli atque Archángeli, Chérubim quoque ac Séraphim: qui non cessant clamáre quotídie, una voce dicéntes: (p. 51).

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O holy Lord, Father almighty, everlasting God;

* Who with Thine only-begotten Son and the Holy Ghost art one God, one Lord; not in the oneness of a single person, but in the Trinity of one substance. For that which we believe from Thy revelation concerning Thy glory, that same we believe of Thy Son, that same of the Holy Ghost, without difference or separation. So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty; which Angels and Archangels, the Cherubim too and the Seraphim do praise; day by day they cease not to cry out, saying, as with one voice: (p. 51).

Preface for Feasts of the Blessed Virgin Mary.

This Preface is said on feasts of the Blessed Virgin, except that of the Purification, and throughout their Octaves, even on other feasts which may fall therein, unless they have their own Preface; also at Votive Masses of the Blessed Virgin. According to the name of the feast is said: *Et te in Annuntiatione, Visitatione, Assumptione, Nativitate, Præsentatione*, or *Conceptione immaculata.* On the feast of the Seven Sorrows of the B.V. Mary is said: *Et te in Transfixione;* on that of Our Blessed Lady of Mount Carmel: *Et te in Commemoratione;* on that of the Most Holy Rosary and on all other feasts of the Blessed Virgin: *Et te in Festivitate.* At Votive Masses, on Saturday, is said: *Et te in Veneratione.*

It is truly meet and just . . . (*as above*).

* And on the . . . of the blessed Mary, ever a virgin, should praise and bless and proclaim Thee. For she conceived Thine only-begotten Son by the overshadowing of the Holy Ghost; and losing not the glory of her virginity, gave forth to the world the everlasting light, Jesus Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers are in awe. The Heavens and the heavenly Hosts, and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise: (p. 51).

Vere dignum et justum . . . (*as above*).

* Et te in . . . beátae Maríae semper Vírginis collaudáre, benedícere et praedicáre. Quae et Unigénitum tuum sancti Spíritus obumbratióne concépit: et virginitátis glória permanénte, lumen aetérnum mundo effúdit, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Coeli, coelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, súpplici confessióne dicéntes: (p. 51).

Preface for Feasts of Saint Joseph.

At Votive Masses is said: *Et te in Veneratione.*

It is truly meet and just, . . . (*see page opposite*).

* And with due praises magnify, bless, and glorify Thee on the festivity of blessed Joseph, who, as a just man, was given by Thee as spouse to the Virgin Mother of God, and as a faithful and prudent servant, was set

Vere dignum . . . (*see page opposite*).

* Et te in Festivitáte beáti Joseph débitis magnificáre praecóniis, benedícere et praedicáre. Qui et vir justus, a te Deipárae Vírgini Sponsus est datus: et fidélis servus ac prudens, super Famíliam

tuam est constitútus: ut Unigénitum tuum, Sancti Spíritus obumbratióne concéptum, patérna vice custodíret, Jesum Christum Dóminum nostrum. Per quem majestátem tuam laudant Angeli, adórant Dominatiónes, tremunt Potestátes. Coeli, coelorúmque Virtútes, ac beáta Séraphim, sócia exsultatióne concélebrant. Cum quibus et nostras voces, ut admítti júbeas, deprecámur, supplici confessióne dicentes: (p. 51).

over Thy family, that with fatherly care he might guard Thine only-begotten Son, Who was conceived by the Holy Ghost, Jesus Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, the Powers are in awe. The Heavens and the heavenly Hosts and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise: (p. 51).

Preface for Feasts of the Apostles.

For feasts of Apostles and Evangelists.

Vere dignum et justum est, aequum et salutáre, te, Dómine, supplíciter exoráre, ut gregem tuum pastor aetérne non déseras: sed per beátos Apóstolos tuos, contínua protectióne custódias: Ut iísdem rectóribus gubernétur, quos óperis tui vicários eídem contulísti praeésse pastóres.

* Et ideo cum Angelis et Archángelis, cum Thronis et Dominatiónibus, cumque omni milítia coeléstis exércitus, hymnum glóriae tuae cánimus, sine fine dicéntes: (p. 51).

It is truly meet and just, right and availing unto salvation, humbly to pray Thee, O Lord, the eternal shepherd, to abandon not Thy flock; but through Thy blessed Apostles to keep a continual watch over it; that it may be governed by those same rulers whom Thou didst set over it as shepherds and as Thy vicars.

*And therefore with the Angels and Archangels, the Thrones and Dominions, and the whole host of the heavenly army we sing the hymn of Thy glory, saying again and again: (p. 51).

Preface for Masses for the Dead.

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus: per Christum Dóminum nostrum.

In quo nobis spes beátae resurrectiónis effúlsit, ut quos

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks to Thee, O holy Lord, Father almighty, everlasting God: through Christ our Lord.

In Whom the hope of a blessed resurrection hath shone upon us:

that those whom the certainty of dying afflicteth, the promise of future immortality may console.

For unto Thy faithful, O Lord, life is changed, not taken away: and the abode of this earthly sojourn being dissolved, an eternal dwelling is prepared in heaven.

* And therefore . . . (*as above*).

contrístat certa moriéndi condítio, eósdem consolétur futúrae immortalitátis promíssio.

Tuis enim fidélibus, Dómine, vita mutátur, non tóllitur, et dissolúta terréstris hujus incolátus domo, aetérna in coelis habitátio comparátur.

* Et ídeo . . . (*as above*).

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2. The Canon or Rule of Consecration.

The Priest bows low, kisses the Altar, and silently—as throughout the Canon—asks God through Jesus Christ to accept our offerings. He makes the sign of the Cross three times over the host and chalice, to show that it is through the Redeemer that we obtain the blessing of the three persons of the Most Holy Trinity.

Wherefore, O most merciful Father, we humbly pray and beseech Thee, through Jesus Christ Thy Son, our Lord, that Thou wouldst vouchsafe to receive and bless these ✠ gifts, these ✠ offerings, this ✠ holy and unblemished sacrifice.

Te *igitur*, clementíssime Pater, per Jesum Christum Fílium tuum Dóminum nostrum, súpplices rogámus, ac pétimus, uti accépta hábeas, et benedícas, haec ✠ dona, haec ✠ múnera, haec ✠ sancta sacrifícia illibáta.

3. Reading of the Diptychs.†

The Priest interrupts the Canon and, with outstretched hands, prays for the Church Militant.

These in the first place we offer up to Thee for Thy holy Catholic Church, that it may please Thee to grant her peace, to protect, unite and govern her throughout the world, together with Thy servant N. our Pope, N. our Bishop (and N. our King), and all true believers and professors of the Catholic and Apostolic Faith.

In primis, quae tibi offérimus pro Ecclésia sancta tua cathólica: quam pacificáre, custodíre, adunáre, et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro N., et Antístite nostro N. (et Rege nostro N.), et ómnibus orthodóxis, atque cathólicae, et apostólicae fidei cultóribus.

† Formerly the Priest used to read from tablets or *diptychs* the names of those for whom Mass was said.

Meménto, Dómine, famulórum famularúmque tuárum N. et N. et ómnium circumstántium, quorum tibi fides cognita est, et nota devótio, pro quibus tibi offérimus: vel qui tibi ofiérunt hoc sacrifícium laudis, pro se, suísque ómnibus: pro redemptióne animárum suárum, pro spe salútis, et incolumitátis suae: tibíque reddunt vota sua aetérno Deo, vivo et vero.

Be mindful, O Lord, of Thy servants and handmaids N. and N. and of all here present, whose faith and devotion are known to Thee: for whom we offer, or who offer up to Thee this sacrifice of praise for themselves and theirs, for the redemption of their souls, for the hope of their safety and salvation, and who now pay their vows to Thee, the eternal, living and true God.

The Priest commemorates likewise the Church Triumphant.

Communicántes, et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei et Dómini nostri Jesu Christi: sed et * beatórum Apostolórum ac Mártyrum tuórum,

Communicating, and reverencing the memory first of the glorious Mary ever virgin, Mother of our God and Lord Jesus Christ; likewise of Thy blessed Apostles and Martyrs,

Petri et Pauli,	Peter and Paul,	Apostles
Andréae,	Andrew,	
Jacóbi,	James,	
Joánnis,	John,	
Thomae,	Thomas,	
Jacóbi,	James,	
Philíppi,	Philip,	
Bartholomaei,	Bartholomew,	
Matthaei,	Matthew,	
Simónis et Thaddaei,	Simon and Thaddeus,	
Lini,	Linus,	Popes
Cleti,	Cletus,	
Cleméntis,	Clement,	
Xisti,	Xystus,	
Cornélii,	Cornelius,	
Cypriáni,	Cyprian,	Martyrs venerated in Rome
Laurentii,	Lawrence,	
Chrysógoni,	Chrysogonus,	
Joánnis et Pauli,	John and Paul,	
Cosmae et Damiáni	Cosmas and Damian,	

and of all Thy Saints; by whose merits and prayers grant that in all things we may be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

et ómnium Sanctórum tuórum; quorum méritis, precibúsque concédas, ut in ómnibus protectiónis tuae muniámur auxílio. Per eúmdem Christum Dóminum nostrum. Amen.

For the continuation of Mass see No. 4, p. 61.

The following are the Proper *Communicantes* for Christmas, the Epiphany, Easter, the Ascension, and Whitsuntide: —

Communicantes for Christmas.

Communicating, and keeping that most holy day, on which (*at Midnight Mass is said*: keeping that most holy night, in which) the spotless virginity of the blessed Mary brought forth a Saviour to this world; and also reverencing the memory first of the same glorious Mary, ever a virgin, mother of the same our God and Lord Jesus Christ; likewise of * . . . (p. 59).

Communicántes, et diem sacratíssimum (*at Midnight Mass is said:* noctem sacratíssimam) celebrántes, quo beátae Maríae intemeráta virgínitas huic mundo édidit Salvatórem: set et memóriam venerántes, in primis ejúsdem gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et * . . . (p. 59).

Communicantes for the Epiphany.

Communicating, and keeping the most holy day on which Thine only-begotten Son, who is co-eternal with Thee in Thy glory, showed Himself in true flesh and with a visible body like unto us; and also reverencing the memory, first, of the glorious Mary, ever a virgin, mother of the same our God and Lord Jesus Christ; likewise of * . . . (p. 59).

Communicántes, et diem sacratíssimum celebrántes, quo Unigénitus tuus in tua tecum glória coaetérnus, in veritáte carnis nostrae visibíliter corporális appáruit: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et * . . . (p. 59).

Communicantes for Easter.

Communicating, and keeping the most holy day of the resurrection of our Lord Jesus Christ according to the flesh; and also reverencing the memory, first, of the glorious Mary, ever a virgin, mother of the same our God

Communicántes, et diem sacratíssimum celebrántes Resurrectiónis Dómini nostri Jesu Christi secúndum carnem: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem

Dei et Dómini nostri Jesu Christi: sed et * . . (p. 59).

and Lord Jesus Christ; likewise * . . . (p. 59).

Communicantes for the Ascension.

Communicántes, et diem sacratíssimum celebrántes, quo Dóminus noster, unigénitus Fílius tuus, unítam sibi fragilitátis nostrae substántiam, in glóriae tuae déxtera collocávit: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et * . . . (p. 59).

Communicating, and keeping the most holy day on which Thine only-begotten Son our Lord set at the right hand of Thy glory the substance of our frail human nature which He had taken to Himself; and also reverencing the memory, first, of the glorious Mary, ever a virgin, mother of the same our God and Lord Jesus Christ; likewise * . . . (p. 59).

Communicantes for Whitsuntide.

Communicántes, et diem sacratíssimum Pentecóstes celebrántes, quo Spíritus Sanctus Apóstolis innúmeris linguis appáruit: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis Dei et Dómini nostri Jesu Christi: set et * . . . (p. 59).

Communicating, and keeping the most holy day of Pentecost, whereon the Holy Ghost appeared to the Apostles in countless tongues; and also reverencing the memory, first, of the glorious Mary, ever a virgin, mother of our God and Lord Jesus Christ; likewise * . . . (p. 59).

4. Prayers in preparation for the Consecration.

The Priest spreads his hands over the chalice and host, as the High Priest formerly did over the victim sacrificed in expiation of the sins of the people. This is to show that Jesus substitutes Himself for us in taking on Himself the burden of our sins and washing them away with His blood, thus appeasing God and opening to us the gates of Heaven.

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, quaesumus, Dómine, ut placátus accípias: *diésque nostros * in tua pace dispónas, atque ab aetérna damnatióne nos éripi, et in electórum tuórum júbeas grege numerári.*† Per Christum Dóminum nostrum. Amen.

We therefore beseech Thee, O Lord, mercifully to accept this oblation of our servitude, as also of Thy whole family: *and to dispose our days in Thy peace; and bid us to be delivered from eternal damnation, and to be numbered among the flock of Thy elect.*† Through Christ our Lord. Amen.

† According to the Liber Pontificalis, the words in italics were added by St. Gregory about A.D. 600.

The Proper *Hanc igitur* for Easter and for Whitsunday is as follows :—

Hanc igitur for Easter and Whitsunday.

We therefore beseech Thee, O Lord, to be appeased and to accept this offering of our bounden duty, as also of Thy whole household, which we make unto Thee on behalf of these to whom Thou hast vouchsafed to bring to a new birth by water and the Holy Ghost, giving them remission of all their sins ; order our days * . . . (p. 61).

Hanc ígitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, quam tibi offérimus pro his quoque, quos regeneráre dignátus es ex aqua, et Spíritu sancto, tríbuens eis remissiónem ómnium peccatórum, quaesumus, Dómine, ut placátus accípias : diésque nostros * . . . (p. 61).

The Priest makes the sign of the Cross over the host and wine, and prays that they may become the Body and Blood of Christ.

The Server rings the bell, and at Low Mass ascends the steps to raise the chasuble of the Priest and so facilitate his movements.

Which oblation do Thou, O God, vouchsafe in all things to bless ✠, approve ✠, ratify ✠, make worthy and acceptable : that it may become for us the Body ✠ and Blood ✠ of Thy most beloved Son our Lord Jesus Christ.

Quam oblatiónem tu, Deus, in ómnibus, quaesumus, bene ✠ díctam, ad ✠ scríptam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris : ut nobis Cor ✠ pus, et San ✠ guis fiat dilectíssimi Fílii tui Dómini nostri Jesu Christi.

5. The Transubstantiation and major Elevation.

The Priest has now reached the most solemn moment of the Mass. Obedient to our Lord's command, he re-enacts the Last Supper. " The sacrifice that is offered on the Altar," says the Council of Trent, " is the same sacrifice that was offered on Calvary : it is the same Priest, the same Victim." A great miracle now takes place. Although our Lord is wholly present under each of the consecrated species, because it is not possible that He should die again, the host, however, is only changed into the Body of Christ and the wine into His Blood. Thus the sacrifice of Calvary, where the Blood of Christ was separated from His Body, is represented on the Altar by an unbloody sacrifice, none the less striking.

Consecration of the Host.

Who the day before He suffered took bread into His holy and venerable hands, and with His eyes lifted up towards heaven,

Qui prídie quam paterétur, accépit panem in sanctas, ac venerábiles manus suas : et elevátis óculis in coelum ad te

Deum Patrem suum omnipoténtem, tibi grátias agens, bene ✠ díxit, fregit, dedítque discípulis suis, dicens: Accípite, et manducáte ex hoc omnes. HOC EST ENIM CORPUS MEUM.

unto Thee, God, His almighty Father, giving thanks to Thee, blessed ✠, broke and gave to His disciples, saying: Take and eat ye all of this, FOR THIS IS MY BODY.

The Server rings the bell when the Priest genuflects, when he raises the host, and again when he genuflects. The consecrated species are thus shown to the congregation as a protest against the heretics who denied the Real Presence. Pius X. granted an indulgence of 7 years and 7 quarantines to all who, looking on them, said: "*Dominus meus et Deus meus:* My Lord and my God." To all such as do so daily he granted a plenary indulgence once a week provided they receive Holy Communion, subject to the usual conditions (S. C. Ind. July 12, 1906). Look on the host as it is raised, then bow down.

CONSECRATION OF THE WINE.

Símili modo postquam coenâtum est, accípiens et hunc praeclárum Cálicem in sanctas, ac venerábiles manus suas: item tibi grátias agens, bene ✠ díxit, dedítque discípulis suis, dicens: Accípite, et bíbite ex eo omnes. HIC EST ENIM CALIX SANGUINIS MEI, NOVI ET AETERNI TESTAMENTI: MYSTERIUM FIDEI: QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Haec quotiescúmque fecéritis, in mei memóriam faciétis.

In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed ✠ and gave to His disciples, saying: Take and drink ye all of this, FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT: THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.

As often as ye shall do these things, ye shall do them in remembrance of Me.

The Server again rings the bell three times. Look on the Chalice, and then bow down and adore the Blood of Christ.

At Low Mass the Server comes down and kneels on the first step, on the right side.

6. Forms of Oblation of the Victim to God.

The Sacrifice of the Victim having been accomplished, the Priest proceeds to offer it up to God, calling to mind, as commanded by Christ, the principal mysteries of the life of our Saviour. With his hands stretched out he continues:—

Unde et mémores, Dómine, nos servi tui, sed et plebs tua

Wherefore, O Lord, we Thy servants, as also Thy holy

people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, and also His Resurrection from hell and His glorious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and presents, a pure ✠ Host, a holy ✠ Host, a spotless ✠ Host, the holy ✠ Bread of eternal life, and the Chalice ✠ of everlasting salvation.

sancta, ejúsdem Christi Fílii tui Dómini nostri tam beátae Passiónis, nec non et ab inferis Resurrectiónis, sed et in coelos gloriósae Ascensiónis: offérimus praeclárae majestáti tuae, de tuis donis, ac datis, hóstiam ✠ puram, hóstiam ✠ sanctam, hóstiam ✠ immaculátam, Panem ✠ sanctum vitae aetérnae, et Cálicem ✠ salútis perpétuae.

The sacrifices of the Old Testament, which prefigured the Sacrifice of Calvary, proved acceptable to God. Much more so will the Sacrifice of the Altar be pleasing to Him.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy high priest Melchisedech offered to Thee, *a holy sacrifice, a spotless Host.**

Supra quae propítio ac seréno vultu respícere dignéris, et accépta habére, sícuti accépta habére dignátus es múnera púeri tui justi Abel, et sacrifícium Patriárchae nostri Abrahae: et quod tibi óbtulit summus sacérdos tuus Melchísedech, *sanctum sacrificium, immaculátam hostiam.**

The Priest bows low, calling to mind that the Victim sacrificed on the Altar in our churches is the Lamb "sacrificed" which is in heaven "upon the golden altar before the throne of God" (Apoc. viii. 3).

We most humbly beseech Thee, almighty God, command these things to be carried up by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine majesty, that as many of us as, by participation at this altar, shall receive the most sacred Body ✠ and Blood ✠ of Thy Son may be filled with every heavenly blessing and grace. Through the same Christ our Lord. Amen.

Súpplices te rogámus, omnípotens Deus: jube haec perférri per manus sancti Angeli tui in sublíme altáre tuum, in conspéctu divínae majestátis tuae: ut quotquot, ex hac altáris participatióne sacrosánctum Fílii tui, Cor✠pus et Sán✠guinem sumpsérimus, omni benedictióne coeléstí et grátia repleámur. Per eúmdem Christum Dóminum nostrum. Amen.

* The words in italics were added by St. Leo in the fifth century.

7. The Reading of the Diptychs.

The Priest once more interrupts the Canon to pray for the Dead. "The souls in Purgatory are relieved during the Sacrifice offered up for their intention," says St. Jerome.

Meménto étiam, Dómine, famulórum, famularúmque tuárum N. et N. qui nos praecessérunt cum signo fídei et dórmiunt in somno pacis.

Ipsis, Dómine, et ómnibus in Christo quiescéntibus, locum refrigérii, lucis et pacis, ut indúlgeas, deprecámur. Per eúmdem Christum Dóminum nostrum. Amen.

Be mindful also, O Lord, of Thy servants and handmaids N. and N. who are gone before us with the sign of faith and sleep in the sleep of peace.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace. Through the same Christ our Lord. Amen.

He then strikes his breast, and to the commemoration of the Church Suffering adds that of the Church Militant and Triumphant.

Nobis quoque peccatóribus fámulis tuis, de multitúdine miseratiónum tuárum sperántibus, partem áliquam, et societátem donáre dignéris, cum tuis sanctis Apóstolis et Martyribus: cum Joánne, Stéphano, Matthía, Bárnaba, Ignátio, Alexándro, Marcellíno, Petro, Felicitáte, Perpétua, Agatha, Lúcia, Agnéte, Caecília, Anastásia, et ómnibus Sanctis tuis: intra quorum nos consórtium, non aestimátor mériti, sed véniae, quaesumus, largítor admítte. Per Christum Dóminum nostrum.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company, we beseech Thee, admit us, not considering our merit, but of Thine own free pardon. Through Christ our Lord.

Formerly the offerings to be used at the Agapae of the early Christians were now blessed. This explains the insertion of the crosses.

Per quem haec ómnia, Dómine, semper bona creas, sanctí ✠ ficas, viví ✠ ficas, bene ✠ dícis, et praestas nobis.

Through Whom, O Lord, Thou dost always create, sanctify ✠, quicken ✠, bless ✠, and give us these good things.

8. End of the Canon and the Minor Elevation or Rite of Oblation of the Victim to God.

The Priest finishes the Canon. He takes the Host and the Chalice and lifts them up to heaven. It is now, with the closing prayer of the Canon, that the Victim is offered up to God. "The lifting up of the victim as an offering to God," says Bossuet, "was formerly one of the ceremonies of the sacrifice. The Body and Blood of our Lord are now lifted up in the same spirit, these being really and truly our victim."

By ✠ Him, and with ✠ Him, and in ✠ Him, is to Thee, God the Father ✠ almighty, in the unity of the Holy ✠ Ghost, all honour and glory. For ever and ever.	Per ip ✠ sum et cum ip ✠ so, et in ip ✠ so, est tibi Deo Patri ✠ omnipoténti, in unitáte Spíritus ✠ Sancti, omnis honor, et glória. Per ómnia saecula saeculórum.

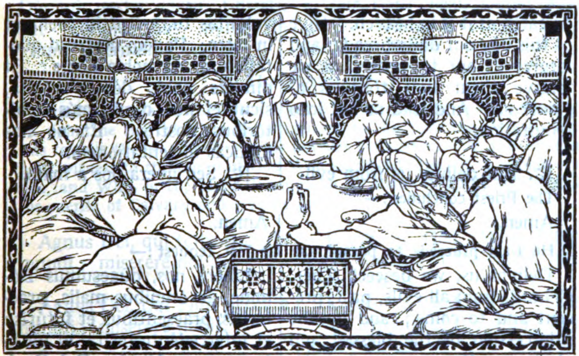
The Server may ring the bell when this elevation takes place, and the Priest raises his voice when pronouncing the concluding words, so that all present may ratify the prayers of the Canon by silently answering :—

℟. Amen.	℟. Amen.

All honour and glory should be given to God the Father almighty "by Christ, with Christ and in Christ."

Accordingly, when, greatly daring in our piety (*audemus dicere*), we address ourselves with the Priest to God as to a Father (*Pater noster*), we remind Him, and ourselves as well, that if we are children of God it is because of our intimate union with Jesus, the Son of the Father. As St. Paul says, we are a living body of which Christ is the head and we are the members. This union, this wedding of Jesus to our souls, began in baptism ; we have a symbol of it in every Mass when at the Offertory the Priest mixes a drop of water (our humanity) with the wine in the Chalice (the divinity of Christ) ; and it is actually consummated during Mass, according to Bossuet, in the Holy Communion.

The mediation exercised between us and the Father by Christ is a result of this twofold union which unites God made Man both to His Father and to us. "Through Christ Man," says St. Augustine, "we go to Christ God" ; as Jesus Himself declared, "I am the way" and "I am the gate." That is why all liturgical prayers are addressed to God "through Jesus Christ our Lord." In imitation of this official prayer of the Church, let us join our prayer to that of Jesus, and if we wish it to be answered let us offer to God the merits of His well-beloved Son in Whom He is well pleased. That is what the Master means when He says "Ask the Father in My name." With Jesus, and in His name, therefore, let us recite the *Pater noster*, and having made the offering of the Body and Blood of Christ, let us receive them in Holy Communion : thus the prayer spoken in such perfect union with Jesus will draw down on us the favours of the Father.



"Jesus took bread and broke and gave to His disciples." (Matt. xxvi. 26.)

FIFTH PART.

THE COMMUNION, from the Lord's Prayer to the Ablutions, or the Participation of Love in the Sacrifice by receiving Christ immolated.

ACTS OF LOVE AND DESIRE.

(*Integral portion of the Sacrifice.*)

1. The Lord's Prayer and Libera nos.

The Sacrifice is offered up to God, Who is appeased and is about to give us the kiss of peace in the Holy Communion. The Priest prepares himself for it by reciting the *Pater noster*, which is a sacramental. He makes us ask God for our daily bread and for charitable dispositions towards Him and our neighbour, without which we cannot receive Jesus.

Oremus.	Let us pray.
Praecéptis salutáribus móniti, et divína institutióne formáti, audémus dícere	Instructed by the saving precepts of the Redeemer, and following His divine instructions, we make bold to say:

The Priest, stretching out his hands, fixes his eyes on the Host.

Pater noster, qui es in coelis: Sanctificétur nomen tuum: Advéniat regnum tuum: Fiat	Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done

on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

voluntas tua, sicut in coelo, et in terra. Panem nostrum quotidiánum da nobis hódie: Et dimítte nobis débita nostra, sicut et nos dimíttimús debitóribus nostris. Et ne nos indúcas in tentatiónem.

℟. But deliver us from evil. | ℟. Sed líbera nos a malo.

The Priest concludes:—

Amen. | Amen.

He then proceeds to paraphrase his last request:—

Deliver us, we beseech Thee, O Lord, from all evils, past, present and to come; and by the intercession of the blessed and glorious Mary ever virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant *peace* in our days: that through the bounteous help of Thy mercy we may be always free from sin and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, for ever and ever.

Líbera nos, quaesumus Dómine, ab ómnibus malis, praetéritis, praeséntibus et futúris: et intercedénte beáta, et gloriósa semper Vírgine Dei Genitríce María, cum beátis Apóstolis tuis Petro et Paulo, atque Andréa, et ómnibus Sanctis, da propítius *pacem* in diébus nostris: ut ope misericórdiae tuae adjúti, et a peccáto simus semper líberi, et ab omni perturbatióne secúri. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saecula saeculórum.

The Priest raises his voice when saying the last words, so that we may associate ourselves with this prayer by answering:—

℟. Amen. | ℟. Amen.

2. The Fraction of the Host.

Jesus, through His blood, brings peace to all; and the Priest with a particle of the Host, which he has broken into three pieces, makes the sign of the Cross three times over the Chalice, saying:—

℣. The *peace* ✠ of the Lord be ✠ always ✠ with you.
℟. And with thy spirit.

℟. *Pax* ✠ Dómini sit ✠ semper ✠ vobíscum.
℟. Et cum spíritu tuo.

The Priest drops the particle of the Host into the Chalice, and this was the mixture which was formerly received. So he proceeds to say:—

May this mixture and consecration of the Body and Blood

Haec commíxtio, et consecrátio Córporis et Sánguinis

Dómini nostri Jesu Christi, fiat accipiéntibus nobis in vitam aetérnam. Amen.

of our Lord Jesus Christ avail us that receive it unto life everlasting. Amen.

3. The Agnus Dei.

Striking his breast, the Priest repeats three times the words spoken by St. John the Baptist when he proclaimed to the Jews the Messiah Who was to save them. The Precursor pursues his mission. At this moment he is witness to the Lamb of God Who sacrificed Himself to expiate our sins, and Who, in the Holy Communion, is about to apply to our souls the merits of Calvary and give us peace.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: miserére nobis.

Agnus Dei, qui tollis peccáta mundi: dona nobis *pacem.*

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, grant us peace.

4. Prayers in preparation for the Communion.

The Priest says three prayers, in which we are reminded of the effects that the Communion is to produce in our souls: peace, sanctification, and grace. At this point we place our reliance on the merits and " on the faith of the Church." The Spouse of Christ has herself prepared us for this solemn act, and our union with Jesus will be fruitful.

The first of these prayers is not said at Masses for the Dead.

Dómine Jesu Christe, qui dixísti Apóstolis tuis: *Pacem relínquo vobis, pacem* meam do vobis; ne respícias peccáta mea, sed fidem Ecclésiae tuae: eámque secúndum voluntátem tuam *pacificáre* et coadunáre dignéris: Qui vivis et regnas Deus per ómnia saecula saeculórum. Amen.

Lord Jesus Christ, Who saidst to Thy Apostles, *Peace* I leave with you, My *peace* I give unto you; look not upon my sins, but upon the faith of Thy Church; and vouchsafe to grant her *peace* and unity according to Thy will: Who livest and reignest God for ever and ever. Amen.

At High Mass the Priest here kisses the Altar and gives the kiss of peace, saying: ***Pax tecum.*** **The kiss of peace is not given at Masses for the Dead.**

Dómine Jesu Christe, Fili Dei vivi, qui ex voluntáte Patris, cooperánte Spíritu sancto, per mortem tuam mundum

Lord Jesus Christ, Son of the living God, Who according to the will of the Father, through the co-operation of the Holy

Ghost, hast by Thy death given life to the world: deliver me by this Thy most holy Body and Blood from all my iniquities and from all evils; and make me always adhere to Thy commandments and never suffer me to be separated from Thee: Who with the same God the Father and the Holy Ghost livest and reignest God for ever and ever. Amen.

vivificásti: líbera me per hoc sacrosánctum Corpus et Sánguinem tuum ab ómnibus iniquitátibus meis, et univérsis malis: et fac me tuis semper inhaerére mandátis, et a te nunquam separári permíttas: Qui cum eódem Deo Patre et Spíritu sancto vivis et regnas Deus in saecula saeculórum. Amen.

Let not the partaking of Thy body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation: but through Thy goodness may it avail me for a safeguard and a remedy of body and soul: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen.

Percéptio Corpóris tui, Dómine Jesu Christe, quod ego indígnus súmere praesumo, non mihi provéniat in judícium et condemnatiónem: sed pro tua pietáte prosit mihi ad tutaméntum mentis et córporis, et ad medélam percipiéndam: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. Amen.

5. Communion of the Body and Blood of our Lord.

The Priest genuflects, takes the Host and says:—

I will take the bread of heaven, and call upon the name of the Lord.

Panem coeléstem accípiam, et nomen Dómini invocábo.

He then repeats the words of the Centurion whose faith and humility obtained for him the healing of his servant. The Server rings the bell three times.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

The Priest receives the Body of Jesus Christ, saying:—

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Corpus Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

He then recites the forms of thanksgiving taken from the Psalms which Jesus sang at the Last Supper.

Quid retríbuam Dómino pro ómnibus quae retríbuit mihi? Cálicem salutáris accípiam, et nomen Dómini invocábo.

Ps. cxv. 3, 4. What shall I render to the Lord for all the things that He hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord.

Laudans invocábo Dóminum, et ab inimícis meis salvus ero.

Ps. xvii. 4. Praising, I will call upon the Lord, and I shall be saved from my enemies.

The Priest receives the Precious Blood of our Lord, saying:—

Sanguis Dómini nostri Jesu Christi custódiat ánimam meam in vitam aetérnam. Amen.

May the Blood of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

If any of the faithful are communicating, the Deacon at High Mass, otherwise the Server, and consequently the whole congregation which he represents, says the *Confiteor*.

℟. Confíteor Deo omnipoténti, beátae Maríae semper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptístae, sanctis Apóstolis Petro et Paulo, ómnibus Sanctis et tibi Pater, quia peccávi nimis cogitátione, verbo, et ópere, mea culpa, mea culpa, mea máxima culpa. Ideo precor beátam Maríam semper Vírginem, beátum Michaélem Archángelum, beátum Joánnem Baptístam, sanctos Apóstolos Petrum et Paulum, omnes Sanctos, et te Pater, oráre pro me ad Dóminum Deum nostrum.

℟. I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you, Father, to pray to the Lord our God for me.

The Priest gives the Absolution. This is a sacramental which wipes out venial sins.

℣. Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.
℟. Amen.

℣. May almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
℟. Amen.

All present join with the Priest in making the sign of the Cross.

℣. May the almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

℟. Amen.

℣. Indulgéntiam, ✠ absolutiónem, et remissiónem peccatórum vestrórum, tribuat vobis omnípotens et miséricors Dóminus.

℟. Amen.

The Priest, lifting up the Sacred Host, says:—

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

Ecce Agnus Dei: ecce qui tollit peccáta mundi.

The Priest continues, striking the breast at the same time:—

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word and my soul shall be healed.

Dómine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanábitur ánima mea.

Administering Holy Communion, the Priest says:—

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

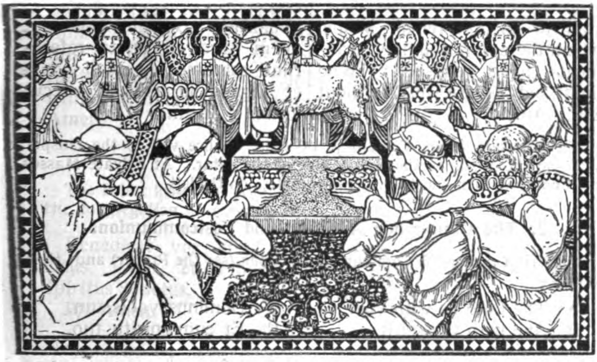
Corpus Dómini nostri Jesu Christi custódiat ánimam tuam in vitam aetérnam. Amen.

In imitation of the early Christians let us say Amen from the bottom of our hearts.

It must not be forgotten that even Spiritual Communion is an integral part of the Holy Sacrifice. So, if we are not communicating Sacramentally, let us at least express to our Lord our desire to do so.

Act of Spiritual Communion.

O most loving Saviour, great would be my happiness could I be counted of the number of those faithful Christians to whom it is given this day to draw nigh to Thy sacred table. How it would profit me could I now actually possess Thee in my heart, render to Thee there the homage that is Thy due, lay before Thee all the needs of my soul, and participate in the abundance of those graces which Thou bestowest on all who receive Thee worthily! Deign to accept, O Lord, the ardent desire that inspires my heart to be united to Thee. Purify my soul with one glance from Thine eyes and suffer me to partake of the fruits which a holy Communion produces in the hearts of the faithful who assist at this Sacrifice. Enlarge my faith, strengthen my hope, and fill my heart with the fire of Thy love, that it may be wholly Thine and at one with Thee and with all the members of Thy mystic body. By Thee, with Thee, in Thee and with Thy holy Church I give honour and glory to the Most Holy Trinity.



The Adoration of the Lamb in heaven.

SIXTH PART.

"**And a hymn being said, they went out.**" **(Matt. xxvi. 30.)**

THANKSGIVING, from the Communion to the end,

or Love's thanks to God through Jesus.

ACTS OF GRATITUDE.

(Complementary portion of the Sacrifice.)

The Church prepared us for the Communion withthe Priest. With him now let us make our Act of Thanksgiving.

1. Prayers during the Ablutions.

While the Minister or Server pours wine into the Chalice the Priest says :—

Quod ore súmpsimus, Dómine, pura mente capiámus : et de múnere temporáli fiat nobis remédium sempitérnum.	Grant, O Lord, that what we have taken with our mouth we may receive with a pure mind : and that from a temporal gift it may become for us an eternal remedy.

The Priest goes to the Epistle side of the Altar, and while the Minister or Server pours wine and water into the chalice to cleanse his fingers he says :—

Corpus tuum, Dómine, quod sumpsi, et Sanguis quem potávi, adhaereat viscéribus meis : et praesta, ut in me non	May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels : and grant that no

stain of sin may remain in me, whom these pure and holy sacraments have refreshed: Who livest and reignest world without end. Amen.

remáneat scélerum mácula, quem pura et sancta refecérunt sacraménta: Qui vivis et regnas in saecula saeculórum. Amen.

The Ministers, or the Choir boy, take the Chalice veil to the Gospel side and the Missal to the Epistle side of the Altar. At Private Masses the Choir boy then kneels on the lowest step, on the left.

2. The Communion Antiphon and Postcommunion.

The Priest recites the Communion Antiphon (see the Proper) and then says:—

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

He then recites the Postcommunion or Postcommunions (see the Proper).

℟. Amen.

℟. Amen.

3. The Ite Missa est and Blessing.

The Priest then goes to the middle of the Altar, kisses it, and says:—

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Then all, mindful of the great blessing God has just conferred on them, cry out their thanks. "There is nothing shorter and at the same time grander than this act of thanksgiving," says St. Augustine.

℣. Go, the Mass is ended.
℟. Thanks be to God.

℣. Ite Missa est.
℟. Deo grátias.

Or, at Low Mass, when there is no *Gloria*:—

℣. Let us bless the Lord.
℟. Thanks be to God.

℣. Benedicámus Dómino.
℟. Deo grátias.

And at Masses for the Dead —

℣. May they rest in peace.
℟. Amen.

℣. Requiéscant in pace.
℟. Amen.

The Priest bows down and dwells briefly on the object for which he has offered up the Holy Sacrifice:—

May the performance of my homage be pleasing to Thee, O holy Trinity; and grant that the sacrifice which I, unworthy, have

Pláceat tibi, sancta Trínitas obséquium servitútis meae: et praesta: ut sacrifícium, quod óculis tuae Majestátis indígnus

óbtuli, tibi sit acceptábile, mihíque, et ómnibus, pro quibus illud óbtuli, sit, te miseránte, propitiábile. Per Christum Dóminum nostrum. Amen.

offered up in the sight of Thy Majesty may be acceptable to Thee, and through Thy mercy be a propitiation for me and for all those for whom I have offered it. Through Christ our Lord. Amen.

The Priest kisses the Altar and, except at Masses for the Dead, gives the congregation his blessing :—

Benedícat vos omnípotens Deus, Pater et Fílius ✠, et Spíritus Sanctus.
℟. Amen.

May almighty God bless you: the Father, the Son ✠, and the Holy Ghost.
℟. Amen.

4. The Last Gospel: John i. 1-14.

The Priest goes to the Gospel side of the Altar and reads the beginning of the Gospel according to St. John. This Gospel reminds us that Jesus Christ is God, that the Word was made flesh, and that all such as receive Him with faith and love become with Him sons of God. That is what takes place in the Holy Communion.—The Server stands up and signs himself, like the Priest, on the forehead, mouth and breast.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
✠ ℣. Inítium sancti Evangélii secúndum Joánnem.
℟. Glória tibi, Dómine.

In princípio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in princípio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil, quod factum est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebrae eam non comprehendérunt.

Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmine, ut omnes créderent per illum. Non erat

℣. The Lord be with you.
℟. And with thy spirit.
✠ ℣. The beginning of the holy Gospel according to St. John.
℟. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through

him. He was not the light, but was to give testimony of the light.

That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, as it were the glory of the only begotten of the Father, full of grace and truth.

℟. Thanks be to God.

ille lux, sed ut testimónium perhibéret de lúmine.

Erat lux vera, quae illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem fílios Dei fíeri, his, qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátiae et veritátis.

℟. Deo grátias.

5. Prayers for the Public Authorities.

After High Mass on Sunday.

Under a Monarchical form of government:—

℣. O Lord, save and preserve our King (Emperor).

*℟. And hear us in the day that we shall call upon Thee.

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O Lord, from Whom all power comes, grant to Thy servant King N. . . . (Emperor N. . . .) that he may use his power for the good of his people; may Thy fear and Thy pleasure ever be

℣. Dómine, salvum fac Regem (Imperatórem) nostrum.

*℟. Et exáudi nos in die, qua invocavérimus te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Deus cui omnis potéstas famulátur, da fámulo tuo, Regi nostro N. (Imperatóri N.) prósperum suae dignitátis efféctum; in qua semper te tímeat tibíque júgiter placére

conténdat. Per Christum Dóminum nostrum.

℟. Amen.

his sole rule of life. Through Christ our Lord.

℟. Amen.

Under a Republican form of government:—

℣. Dómine, salvam fac rempúblicam.

℣. Lord, save and preserve the Republic.

* ℟. and ℣. as above.

Orémus.

Deus, a quo sancta desidéria, recta consília et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Dóminum nostrum Jesum Christum.

℟. Amen.

Let us pray.

O God, Who art the source of all holy wishes, righteous counsels and just actions, grant to Thy servants that peace which the world cannot give, so that our hearts being subject to Thy commandments and freed from the fear of our enemies, our days may be tranquil under Thy protection. Through our Lord Jesus Christ.

℟. Amen.

6. Prayers at the Foot of the Altar.

At Private Masses the Priest kneels on one of the Altar steps, the Server kneeling on the floor or on the first step. Together they say the following prayers prescribed by Pope Leo XIII. (300 *days' indulgence*).—Are exempt from this rule Private Masses of a solemn character at which there is singing and the organ is played, such as Masses for First Communion, Confirmation, or for the celebration of Marriage (*Decree of June* 20, 1913).

℟. Ave María . . .

℣. Sancta María . . . (*ter*).

℟. Hail Mary . . .

℣. Holy Mary . . . (*three times*).

After which is said:—

Salve, Regína, Mater misericórdiae! Vita, dulcédo et spes nostra, salve!

℟. Ad te clamámus, éxules fílii Evae.

℣. Ad te suspirámus geméntes et flentes in hac lacrymárum valle.

℟. Eia ergo advocáta nostra illos tuos misericórdes óculos ad nos convérte.

Hail, holy Queen, Mother of mercy! Hail, our life, our sweetness, and our hope.

℟. To thee do we cry, poor banished children of Eve.

℣. To thee do we send up our sighs, mourning and weeping in this vale of tears.

℟. Turn then, most gracious advocate, thine eyes of mercy towards us.

℣. And after this our exile, show unto us the blessed fruit of thy womb, Jesus.

℟. O clement, O loving, O sweet Virgin Mary!

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary mother of God, of St. Joseph her spouse, of Thy blessed Apostles Peter and Paul, and of all the Saints, in mercy and goodness hear the prayers which we pour forth for the conversion of sinners, and for the liberty and exaltation of our holy Mother the Church. Through the same Christ our Lord.

℟. Amen.

Holy Michael Archangel, defend us in the day of battle; be our safeguard against the wickedness and snares of the devil.—May God rebuke him, we humbly pray: and do thou, Prince of the heavenly host, by the power of God thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls.

℟. Amen.

℣. Et Jesum, benedíctum fructum ventris tui, nobis, post hoc exílium, osténde.

℟. O clemens, o pia! o dulcis Vírgo María!

℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Deus refúgium nostrum et virtus, pópulum ad te clamántem propítius réspice; et intercedénte gloriósa et immaculáta Vírgine Dei Genitríce María, cum beáto Joseph, ejus Sponso, ac beátis Apóstolis tuis Petro et Paulo, et ómnibus Sanctis, quas pro conversióne peccatórum, pro libertáte et exaltatióne sanctae Matris Ecclésiae, preces effúndimus, miséricors et benignus exaúdi. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

Sancte Míchael Archángele, defénde nos in proelio, contra nequítiam et insídias diáboli esto praesidium. — Imperet illi Deus, súpplices deprecámur: tuque, Princeps milítiae coeléstis, Sátanam aliósque spíritus malígnos, qui ad perditiónem animárum pervagántur in mundo, divína virtúte, in inférnum detrúde.

℟. Amen.

The following invocation, thrice repeated, has been added at the request of Pope Pius X.:—

℣. Most Sacred Heart of Jesus,

℟. Have mercy upon us.

℣. Cor Jesu sacratíssimum,

℟. Miserére nobis.

In Ireland, the Psalm *De Profundis* (p. 11) is said for the souls of the victims of religious persecution.

If any Communicants present themselves here at the Altar rails, the Priest administers Holy Communion according to the rubrics on p. 31.

7. The Song of the Three Children.
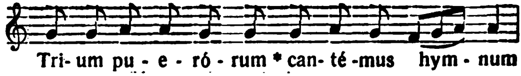
An indulgence of one year is attached to the recitation of this canticle with its versicles and prayers, and of the two Prayers of St. Thomas Aquinas (p. 84) and St. Bonaventure (p. 85).—*Decree of Leo XIII.*, Dec. 20, 1884.

The Priest, returning to the Sacristy, recites the Canticle of Daniel. Like the three companions of this holy Prophet, Ananias, Azarias and Misael, who were cast into a fiery furnace on their refusal to adore the golden statue set up by King Nabuchodonosor, we are the playthings of a wicked world and of our passions, which threaten to consume us with their burning flames. But, like the Angel of the Lord who " made the midst of the furnace like the blowing of a wind bringing dew," the Holy Eucharist will quench the heat of our passions. Let us therefore pour forth the Canticle of the Three Children in the midst of the flames.
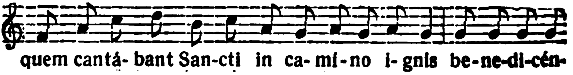
The Antiphon is not duplicated, except on Double Feasts.

Trium puerórum * cantémus hymnum, quem cantábant sancti in camíno ignis, benedicéntes Dóminum. (*T. P.* Alleluia.)	Let us sing the hymn * of the three children, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (*P.T.* Alleluia.)

8. g.



*Let us sing the hymn * of the three children, which*



these holy ones sang of old in the fiery furnace, giving praise



to the Lord.

Daniel iii. 57–88, 56.

Benedícite ómnia ópera Dómini Dómino: * laudáte et superexaltáte eum in saecula.	All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye Angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

Benedícite Angeli Dómini Dómino: * benedícite coeli Dómino.

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

Benedícite aquae omnes,quae super coelos sunt Dómino: * benedícite omnes virtútes Dómini Dómino.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

Benedícite sol et luna Dómino: * benedícite stellae coeli Dómino.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

Benedícite omnis imber et ros Dómino: * benedícite omnes spíritus Dei Dómino.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

Benedícite ignis et aestus Dómino: * benedícite frigus et aestus Dómino.

O ye dews and hoar frosts, bless the Lord: O ye frost and cold, bless the Lord.

Benedícite rores et pruína Dómino: * benedícite gelu et frigus Dómino.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

Benedícite glácies et nives Dómino: * benedícite noctes et dies Dómino.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

Benedícite lux et ténebrae Dómino: * benedícite fúlgura et nubes Dómino.

O let the earth bless the Lord: let it praise and exalt Him above all for ever.

Benedícat terra Dóminum: * laudet et superexáltet eum in saecula.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

Benedícite montes et colles Dómino: * benedícite univérsa germinántia in terra Dómino.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

Benedícite fontes Dómino: * benedícite mária et flúmina Dómino.

O ye whales and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

Benedícite cete, et ómnia, quae movéntur in aquis Dómino: * benedícite omnes volúcres coeli Dómino.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

Benedícite omnes béstiae et pécora Dómino: * benedícite fílii hóminum Dómino.

Benedícat Israel †Dóminum: * laudet et superexáltet eum in saecula.

O let Israel † bless the Lord: let them praise and exalt Him above all for ever.

Benedícite sacerdótes Dómini Dómino: * benedícite servi Dómini Dómino.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

Benedícite spíritus et ánimae justórum Dómino: * benedícite sancti et húmiles corde Dómino.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

Benedícite Anánia, Azária, Mísael Dómino: * laudáte et superexaltáte eum in saecula

O Ananias, Azarias and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Benedicámus Patrem et Fílium cum sancto Spíritu: * laudémus et superexaltémus eum in saecula.

Let us bless the Father, and the Son, with the Holy Ghost: let us praise and exalt Him above all for ever.

Benedíctus es, Dómine, in firmaménto coeli: * et laudábilis, et gloriósus, et superexaltátus in saecula.

Blessed art Thou, O Lord, in the firmament of heaven: and worthy of praise, and glorious, and exalted above all for ever.

(*Hic non dicitur* Glória Patri.)

(*The* Glory be to the Father *is not said here.*)

Psalm cl.

Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

Praise the Lord in His sanctuary! praise Him in the firmament of His power!

Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

Praise Him in His mighty acts! praise Him according to His excellent greatness!

Laudáte eum in sono tubae: * laudáte eum in psaltério, et cíthara.

Praise Him with the sound of the trumpet! praise Him with the psaltery and harp!

Laudáte eum in týmpano, et choro: * laudáte eum in chordis, et órgano.

Praise Him with the timbrel and dance! praise Him with stringed instruments and organs.

Laudáte eum in cýmbalis benesonántibus: laudáte eum in cýmbalis jubilatiónis: * omnis spíritus laudet Dóminum.

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! Let everything that hath breath praise the Lord!

Glória Patri. . .

Glory be to the Father . . .

† Israel was a type of Holy Church.

The Antiphon is repeated:—

Let us sing the hymn of the three children, which these holy ones sang of old in the fiery furnace, giving praise to the Lord. (*P.T.* Alleluia.)

Trium puerórum cantémus hymnum, quem cantábant sancti in camíno ignis, benedicéntes Dóminum. (*T.P.* Allelúia.)

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

Our Father . . .

Pater noster . . .

℣. And lead us not into temptation.

℣. Et ne nos indúcas in tentatiónem.

℟. But deliver us from evil.

℟. Sed líbera nos a malo.

℣. Let all Thy works praise Thee, O Lord.

℣. Confiteántur tibi, Dómine, ómnia ópera tua.

℟. And let Thy saints bless Thee.

℟. Et sancti tui benedícant tibi.

℣. The saints shall rejoice in glory.

℣. Exultábunt sancti in glória.

℟. They shall rejoice in their beds.

℟. Laetabúntur in cubílibus suis.

℣. Not unto us, O Lord, not unto us.

℣. Non nobis, Dómine, non nobis.

℟. But unto Thy name give the glory.

℟. Sed nómini tuo da glóriam.

℣. O Lord, hear my prayer.

℣. Dómine, exáudi oratiónem meam.

℟. And let my cry come unto Thee.

℟. Et clamor meus ad te véniat.

℣. The Lord be with you.

℣. Dóminus vobíscum.

℟. And with thy spirit.

℟. Et cum spíritu tuo.

Let us pray.

Orémus.

O God, Who didst allay the flames of fire for the three children, grant in Thy mercy that the flames of vice may not consume us Thy servants.

Deus, qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum.

Prevent, O Lord, we beseech Thee, our actions by Thy inspiration and carry them on by Thine assistance: that every prayer and work of ours may begin always from Thee and through Thee likewise be ended.

Actiónes nostras quaesumus, Dómine, adspirándo praeveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur.

Grant us, O Lord, we beseech Thee, to extinguish the flames

Da nobis, quaesumus, Domine, vitiórum nostrórum flam-

mas exstínguere, qui beáto Lauréntio tribuísti tormentórum suórum incéndia superáre. Per Christum Dóminum nostrum.

℟. Amen.

of our sins, even as Thou didst strengthen blessed Lawrence to overcome his fiery torments. Through Christ our Lord.

℟. Amen.

Form of Thanksgiving for Private Use.

The honour we owe to God and the interest we necessarily take in our own souls require that we should, for the edification moreover of others, prolong our thanksgiving by private prayer and meditation for so long as the sacred Host remains within us.

Jesus Christ has made His presence in the Eucharist subject to the holy species preserving their integrity within us; and so long as they continue to do so, writes Suarez, Christ acts on the soul through the operation peculiar to sacramental grace, or *ex opere operato*, to use the theological expression. We must, therefore, continue to co-operate with it by acts of *faith* and *love* if we are not to lose such precious gifts; and the more fervent those acts, the more plentiful will be the fruits of the Holy Sacrifice produced in our hearts by Holy Communion.

The best rule to follow is to rely on the intervention of the Holy Ghost, Who, as St. Paul says, "helpeth our infirmity and asketh for us with unspeakable groanings." *

"When you pray, say: Father," † Jesus enjoined on His disciples. It is the cry uttered from all eternity by the Son calling on His Father, and He repeats it now with us in our hearts. "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)." ‡ Overflowing from the Word into the blessed Humanity of Christ and into the Church, the Holy Spirit ascends again in floods of love unto the Father. May our prayer, then, be wholly absorbed in the service of infinite adoration and of thanksgiving which Jesus unceasingly renders to God, for it is "by Him we have access both in one Spirit to the Father." §

"All our glorying is in Christ," says the Council of Trent: "in Whom we live; in Whom we merit; in Whom we satisfy; bringing forth fruits worthy of penance, which from Him have their efficacy; by Him are offered to the Father; and through Him are accepted by the Father." ‖

And seeing that the Church is the Spouse who unites her prayer most perfectly to that of Christ, let us read some of the forms of prayer belonging to her official worship which have all been composed under the direction of the Holy Ghost. The reading or recitation of these prayers, done with measured piety and attention, will build up our faith and fill our hearts with a holy love.

Jesus reposes in us now in the form of a Host, a victim sacrificed on the altar of our hearts, to Whom we are closely united. Let us, therefore, go over again certain passages in the Holy Mass, which is the supreme Eucharistic Sacrifice or Sacrifice of thanksgiving, and offer up to God that Victim which is ours. There is in this Mass of thanksgiving

* Rom. viii. 26.
† Luke xi. 2.
‡ Rom. viii. 15.
§ Eph. ii. 18.
‖ Fourteenth Session, Chap. VIII.

something that expresses more definitely that it is actually *we* who offer ourselves up with Christ, for at this moment more than at any other time are we one with Him.

The following prayers, for instance, might be repeated: the *Gloria in excelsis* (p. 39); the *Credo* (p. 42), as was the custom in times gone by after the Communion in Spain and Gaul; the prayers of the *Offertory*—"Receive, O holy Father, almighty and eternal God, this spotless host" (*Jesus and ourselves*) (p. 45), and especially the Preface: "It is truly meet and just . . . that . . . we give praise to Thee" (p. 51); the Prayers of the *Canon*—"Wherefore, O Lord, we . . . offer unto Thy most excellent Majesty . . . a pure victim" (p. 63), with the Final Doxology: "By Him, and with Him, and in Him, is to Thee, God the Father almighty, in the unity of the Holy Ghost, all honour and glory" (p. 66); the *Pater noster* (p. 67); the prayers during the *Ablutions* (p. 73), etc.

The *Epistle*, *Gospel* and *Collects* of the day may also be gone over again with much profit, for they are in the nature of a programme of the operations of God in our hearts. The action of Holy Communion, indeed, varies in accordance with the spirit of the feast; and as the preparation for the different Masses varies, so should also the service of thanksgiving.

Some further prayers are here given as recommended by the Church for use by her Priests after the celebration of Mass, to which have been added some hymns and indulgenced prayers.

Prayer of St. Thomas Aquinas.

(Thirteenth Century.)

I give Thee thanks, O holy Lord, Father almighty, eternal God, Who hast vouchsafed, not for any merits of mine, but solely out of the condescension of Thy mercy, to satisfy me a sinner, thine unworthy servant, with the precious Body and Blood of Thy Son our Lord Jesus Christ. I pray that this holy Communion be not to me a condemnation unto punishment, but a saving plea unto forgiveness. May it be unto me the armour of faith and the shield of good will. May it be the emptying out of my vices, the extinction of all concupiscence and lust, the increase of charity and patience, of humility and obedience, and of all virtues; a strong defence against the snares	Grátias tibi ago, Dómine sancte, Pater omnípotens, aetérne Deus, qui me peccatórem, indígnum fámulum tuum, nullis meis méritis, sed sola dignatióne misericórdiae tuae satiáre dignátus es pretióso Córpore et Sánguine Fílii tui Dómini nostri Jesu Christi. Et precor, ut haec sancta Commúnio non sit mihi reátus ad poenam, sed intercéssio salutáris ad véniam. Sit mihi armatúra fídei, et scutum bonae voluntátis. Sit vitiórum meórum evacuátio, concupiscéntiae et libídinis exterminátio, caritátis et patiéntiae, humilitátis et obediéntiae, omniúmque virtútum augmentátio: contra insídias inimicórum ómnium, tam visi-

bílium, quam invisibílium firma defénsio; mótuum meórum, tam carnálium, quam spirituálium perfécta quietátio; in te uno ac vero Deo firma adhaesio; atque finis mei felix consummátio. Et precor te, ut ad illud ineffábile convívium me peccatórem perdúcere dignéris, ubi tu cum Fílio tuo et Spíritu sancto, Sanctis tuis es lux vera, satíetas plena, gáudium sempitérnum, jucúnditas consummáta et felícitas perfécta. Per eúmdem Christum Dóminum nostrum. Amen.

of all enemies, visible and invisible; the perfect quieting of all my evil impulses, both fleshly and ghostly; a firm cleaving unto Thee, the one true God; and an earnest of a happy consummation. And I beseech Thee that Thou wouldst vouchsafe to bring me a sinner to that ineffable banquet, where Thou, with Thy Son and the Holy Ghost, art to Thy saints true light, fullness of content, eternal joy, gladness without alloy and perfect bliss. Through the same Christ our Lord. Amen.

Prayer of St. Bonaventure.

(Thirteenth Century.)

Tránsfige, dulcíssime Dómine Jesu, medúllas et víscera ánimae meae suavíssimo et salubérrimo amóris tui vúlnere, vera, serenáque et apostólica sanctíssima caritáte, ut lángueat et liquefíat ánima mea solo semper amóre et desidério tui, te concupíscat, et defíciat in átria tua, cúpiat dissólvi et esse tecum. Da ut ánima mea te esúriat, panem Angelórum, refectiónem animárum sanctárum, panem nostrum quotidiánum, supersubstantiálem, habéntem omnem dulcédinem et sapórem, et omne delectaméntum suavitátis: te, in quem desíderant Angeli prospicere, semper esúriat et cómedat cor meum, et dulcédine sapóris tui repleántur víscera ánimae meae: te semper sítiat fontem vitae, fontem sapiéntiae et sciéntiae, fon-

Pierce, O most sweet Lord Jesus, my inmost soul with the most joyous and healthful wound of Thy love, with true, serene, and most holy apostolic charity, that my soul may ever languish and melt with love and longing for Thee, that it may yearn for Thee and faint for Thy courts, and long to be dissolved and to be with Thee. Grant that my soul may hunger after Thee, the bread of Angels, the refreshment of holy souls, our daily and supersubstantial bread, having all sweetness and savour and every delight of taste; let my heart ever hunger after and feed upon Thee, Whom the Angels desire to look upon, and may my inmost soul be filled with the sweetness of Thy savour; may it ever thirst after Thee, the fountain of life, the fountain of wisdom and knowledge, the

fountain of eternal light, the torrent of pleasure, the richness of the house of God; may it ever compass Thee, seek Thee, find Thee, run to Thee, attain to Thee, meditate upon Thee, speak of Thee, and do all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ease and affection, and with perseverance unto the end; and may Thou alone be ever my hope, my entire assurance, my riches, my delight, my pleasure, my joy, my rest and tranquility, my peace, my sweetness, my fragrance, my sweet savour, my food, my refreshment, my refuge, my help, my wisdom, my portion, my possession and my treasure, in Whom may my mind and my heart be ever fixed and firm and rooted immovably. Amen.

tem aetérni lúminis, torréntem voluptátis, ubertátem domus Dei: te semper ámbiat, te quaerat, te invéniat, ad te tendat, ad te pervéniat, te meditétur, te loquátur, et ómnia operétur in laudem et glóriam nóminis tui, cum humilitáte et discretióne, cum dilectióne et delectatióne, cum facilitáte et afféctu, cum perseverántia usque in finem: et tu sis solus semper spes mea, tota fidúcia mea, divítiae meae, delectátio mea, jucúnditas mea, gáudium meum, quies et tranquíllitas mea, pax mea, suávitas mea, odor meus, dulcédo mea, cibus meus, reféctio mea, refúgium meum, auxílium meum, sapiéntia mea, pórtio mea, posséssio mea, thesáurus meus, in quo fixa et firma et immobíliter semper sit radicáta mens mea, et cor meum. Amen.

Prayer of St. Augustine.

(Made public by order of Pope Urban VII.)

Before Thy eyes, O Lord, we bring our offences, and we compare them with the stripes we have received.

If we consider the evil we have wrought, what we suffer is little, what we deserve is great.

What we have committed is very grave, what we have suffered is very slight.

We feel the punishment of sin, yet withdraw not from the obstinacy of sinning.

Under Thy lash our inconstancy is visited, but our sinfulness is not changed.

Ante óculos tuos, Dómine, culpas nostras férimus et plagas quas accépimus, conférimus.

Si pensémus malum quod fécimus, minus est quod pátimur, majus est quod merémur.

Grávius est quod commísimus, lévius est quod tolerámus.

Peccáti poenam sentímus, et peccándi pertináciam non vitámus.

In flagéllis tuis infírmitas nostra téritur, et iníquitas non mutátur.

Mens aegra torquétur, et cervix non fléctitur.

Vita in dolóre suspírat et in ópere non se eméndat.

Si exspéctas, non corrígimur: si víndicas, non durámus.

Confitémur in correctióne, quod égimus: oblivíscimur post visitatiónem quod flévimus.

Si exténderis manum, faciénda promíttimus; si suspénderis gládium, promíssa non sólvimus.

Si férias, clamámus ut parcas: si pepérceris, íterum provocámus ut férias.

Habes, Dómine, confiténtes reos: nóvimus quod nisi dimíttas, recte nos périmas.

Praesta Pater omnípotens sine mérito quod rogámus, qui fecísti ex níhilo, qui te rogárent. Per Christum Dóminum nostrum. Amen.

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℟. Neque secúndum iniquitátes nostras retríbuas nobis.

Orémus.

Deus, qui culpa offénderis et poeniténtia placáris: preces pópuli tui supplicántis propítius réspice: et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte. Per Christum Dóminum nostrum.

℟. Amen.

Our suffering soul is tormented, but our neck is not bent.

Our life groans under sorrow, yet mends not in deed.

If Thou spare us we correct not our ways: if Thou punish we cannot endure it.

In time of correction we confess our wrong-doing: after Thy visitation we forget that we have wept.

If Thou stretchest forth Thy hand we promise amendment; if Thou withholdest the sword we keep not our promise.

If Thou strikest we cry out for mercy: if Thou sparest we again provoke Thee to strike.

Here we are before Thee, O Lord, shameless criminals: we know that unless Thou pardon we shall deservedly perish.

Grant then, O almighty Father, without our deserving it, the pardon we ask for; Thou Who madest out of nothing those who ask Thee. Through Christ our Lord. Amen.

℣. Deal not with us, O Lord, according to our sins.

℟. Neither requite us according to our iniquities.

Let us pray.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy suppliant people, and turn away the scourges of Thy wrath, which we deserve for our sins. Through Christ our Lord.

℟. Amen.

The *Te Deum* (*see* Index) and the *Adoro te* (*see* Index): 100 days' indulgence.—Leo XIII, 1884.

An indulgence of 100 days may be gained if the *Tantum ergo* (*see* Index), with versicle and prayer, is recited after Communion.

Litany of the Most Holy Name of Jesus.

(Approved by Pius IX. in 1862.—100 days' indulgence.)

Lord, have mercy on us.	Kyrie, eléison.
Christ, have mercy on us.	Christe, eléison.
Lord, have mercy on us.	Kyrie, eléison.
Jesus, hear us.	Jesu, audi nos.
Jesus, graciously hear us.	Jesu, exáudi nos.
God the Father of heaven, have mercy on us.	Pater de coelis, Deus, miserére nobis.
God the Son, Redeemer of the world,	Fili, Redémptor mundi, Deus,
God the Holy Ghost,	Spíritus sancte, Deus,
Holy Trinity, one God,	Sancta Trínitas, unus Deus,
Jesus, Son of the living God,	Jesu, Fili Dei vivi,
Jesus, splendour of the Father,	Jesu, splendor Patris,
Jesus, brightness of eternal light,	Jesu, candor lucis aetérnae,
Jesus, King of glory,	Jesu, rex glóriae,
Jesus, Sun of justice,	Jesu, sol justítiae,
Jesus, Son of the Virgin Mary,	Jesu, Fili Maríae Vírginis,
Jesus most amiable,	Jesu amábilis,
Jesus most admirable,	Jesu admirábilis,
Jesus, mighty God,	Jesu, Deus fortis,
Jesus, Father of the world to come,	Jesu, Pater futúri saeculi,
Jesus, Angel of great counsel,	Jesu, magni consílii Angele,
Jesus most powerful,	Jesu potentíssime,
Jesus most patient,	Jesu patientíssime,
Jesus most obedient,	Jesu obedientíssime,
Jesus meek and humble of heart,	Jesu mitis et húmilis corde,
Jesus, lover of chastity,	Jesu, amátor castitátis,
Jesus, lover of us,	Jesu, amátor noster,
Jesus, the God of peace,	Jesu, Deus pacis,
Jesus, the Author of life,	Jesu, auctor vitae,
Jesus, example of virtues,	Jesu, exémplar virtútum,
Jesus, zealous lover of souls,	Jesu, zelátor animárum,
Jesus, our God,	Jesu, Deus noster,
(response:) have mercy on us.	*(response:)* miserére nobis.

Latin	English
Jesu, refúgium nostrum,	Jesus, our refuge,
Jesu, Pater páuperum,	Jesus, the Father of the poor,
Jesu, thesáurus fidélium,	Jesus, treasure of the faithful,
Jesu, bone pastor,	Jesus, the Good Shepherd,
Jesu, lux vera,	Jesus, the true light,
Jesu, sapiéntia aetérna,	Jesus, eternal wisdom,
Jesu, bónitas infiníta,	Jesus, infinite goodness,
Jesu, via et vita nostra,	Jesus, our way and our life,
Jesu, gáudium Angelórum,	Jesus, the joy of Angels,
Jesu, Rex Patriarchárum,	Jesus, the King of Patriarchs,
Jesu, magíster Apostolórum,	Jesus, the Master of the Apostles,
Jesu, doctor Evangelistárum,	Jesus, the Teacher of the Evangelists,
Jesu, fortitúdo Mártyrum,	Jesus, the strength of Martyrs,
Jesu, lumen Confessórum,	Jesus, the light of Confessors,
Jesu, púritas Vírginum,	Jesus, the purity of Virgins,
Jesu, coróna Sanctórum ómnium,	Jesus, the crown of all Saints,
miserére nobis.	*have mercy on us.*
Propítius esto, parce nobis, Jesu.	Be merciful unto us, Jesus, spare us.
Propítius esto, exáudi nos, Jesu.	Be merciful unto us, Jesus, hear us.
Ab omni malo, líbera nos, Jesu.	From all evil, Jesus, deliver us
Ab omni peccáto,	From all sin,
Ab ira tua,	From Thy wrath,
Ab insídiis diáboli,	From the snares of the devil,
A spíritu fornicatiónis,	From the spirit of uncleanness,
A morte perpétua,	From everlasting death,
A negléctu inspiratiónum tuárum,	From the neglect of Thine inspirations,
Per mystérium sanctae Incarnatiónis tuae,	Through the mystery of Thy holy Incarnation,
Per nativitátem tuam,	Through Thy nativity,
Per infántiam tuam,	Through Thine infancy,
Per diviníssimam vitam tuam,	Through Thy most divine life,
Per labóres tuos,	Through Thy labours,
Per agoníam et passiónem tuam,	Through Thine agony and passion,
Per crucem et derelictiónem tuam,	Through Thy Cross and dereliction,
líbera nos, Jesu.	*Jesus, deliver us.*

Through Thy faintness and weariness,
Through Thy death and burial,
Through Thy resurrection,
Through Thine ascension,
Through Thine institution of the Most Holy Eucharist,
Through Thy joys,
Through Thy glory, *Jesus, deliver us.*

Lamb of God, Who takest away the sins of the world, spare us, O Jesus.

Lamb of God, Who takest away the sins of the world, graciously hear us, O Jesus.

Lamb of God, Who takest away the sins of the world, have mercy on us, O Jesus.

Jesus, hear us.
Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, Who saidst: Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; grant, we beseech Thee, to us Thy supplicants, the gift of Thy most divine love, that we may love Thee with our whole hearts, and in all our words and works, and never cease from praising Thee.

O Lord, give us a perpetual fear as well as love of Thy holy Name, for Thou never ceasest to govern those Thou foundest upon the solidity of Thy love. Who livest and reignest world without end. Amen.

Per languóres tuos,
Per mortem et sepultúram tuam,
Per resurrectiónem tuam,
Per ascensiónem tuam,
Per sanctíssimae Eucharistíae institutiónem tuam,
Per gáudia tua,
Per glóriam tuam, *líbera nos, Jesu.*

Agnus Dei, qui tollis peccáta mundi, parce nobis, Jesu.

Agnus Dei, qui tollis peccáta mundi, exáudi nos, Jesu.

Agnus Dei, qui tollis peccáta mundi, miserére nobis, Jesu.

Jesu, audi nos.
Jesu, exáudi nos.

Orémus.

Dómine Jesu Christe, qui dixísti: Pétite, et accipiétis: quaerite, et inveniétis: pulsáte, et aperiétur vobis; quaesumus, da nobis peténtibus diviníssimi tui amóris affécttum, ut te toto corde, ore et ópere diligámus, et a tua nunquam laude cessémus.

Sancti Nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum, quia nunquam tua gubernatióne destítuis quos in soliditáte tuae dilectiónis instítuis. Qui vivis et regnas in saecula saeculórum. Amen.

Anima Christi.

An indulgence of 300 *days* each time this prayer is said.—An indulgence of *seven years* if said after Holy Communion. If said every day during

the month, a *plenary indulgence* on the usual conditions on any day at the worshipper's option. (Pius IX., 1854.)

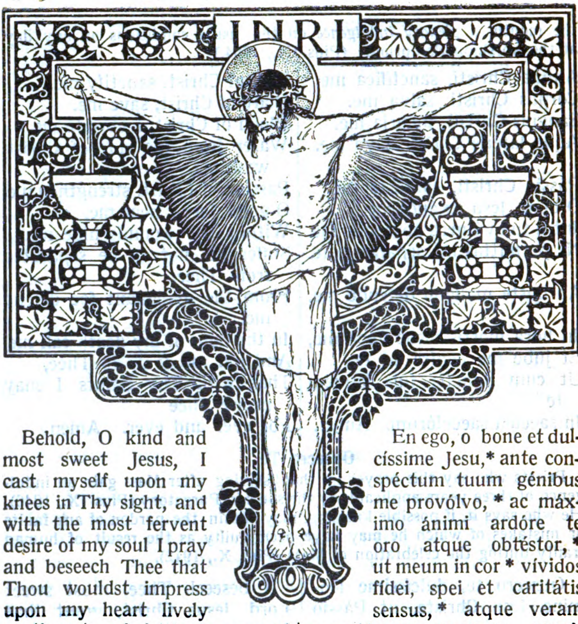
Anima Christi, sanctífica me.	Soul of Christ, sanctify me.
Corpus Christi, salva me.	Body of Christ, save me.
Sanguis Christi, inébria me.	Blood of Christ, inebriate me.
Aqua láteris Christi, lava me.	Water from the side of Christ, wash me.
Pássio Christi, confórta me.	Passion of Christ, strengthen me.
O bone Jesu, exáudi me.	O good Jesus, hear me.
Intra tua vúlnera abscónde me.	Within Thy wounds hide me.
Ne permíttas me separári a te.	Suffer me not to be separated from Thee.
Ab hoste malígno defénde me.	From the malignant foe defend me.
In hora mortis meae voca me,	In the hour of my death call me,
Et jube me veníre ad te,	And bid me come to Thee,
Ut cum Sanctis tuis laudem te	That with Thy Saints I may praise Thee
In saecula saeculórum. Amen.	For ever and ever. Amen.

Obsecro Te.

Priests who say this prayer in thanksgiving after Mass gain an indulgence of three years applicable to the souls in Purgatory (Pius IX., 1846). He who says it, if possible kneeling, may obtain the pardon of any faults or mistakes of which he may have been guilty as the result of human railty during the celebration of Mass (Pius X., 1912).

Obsécro te, dulcíssime Dómine Jesu Christe, ut Pássio tua sit mihi virtus qua múniar, prótegar atque defendar. Vúlnera tua sint mihi cibus potúsque, quibus pascar, inébrier atque delécter. Aspérsio Sánguinis tui sit mihi ablútio ómnium delictórum meórum. Mors tua sit mihi vita indefíciens, crux tua sit mihi glória sempitérna. In his sit mihi reféctio, exsultátio, sánitas et dulcédo cordis mei. Qui vivis et regnas in saecula saeculórum. Amen.

I beseech Thee, most sweet Lord Jesus Christ, grant that Thy Passion may be to me a power by which I may be strengthened, protected and de fended. May Thy wounds be to me food and drink, by which I may be nourished, inebriated and overjoyed. May the sprinkling of Thy Blood be to me an ablution for all my sins. May Thy death prove to me life everlasting, Thy cross be to me an eternal glory. In these be my refreshment, my joy, my preservation and sweetness of heart. Who livest and reignest world without end. Amen.



Behold, O kind and most sweet Jesus, I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope and charity, with a true contrition of my sins and a firm purpose of amendment; whilst with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five wounds, having before my eyes the words which David the prophet put in Thy mouth regarding Thee: *They have dug My hands and feet, they have numbered all My bones* (Ps. xxi. 17, 18).

En ego, o bone et dulcíssime Jesu,* ante conspéctum tuum génibus me provólvo, * ac máximo ánimi ardóre te oro atque obtéstor, * ut meum in cor * vívidos fídei, spei et caritátis sensus, * atque veram peccatórum meorum poeniténtiam, * éaque emendándi firmíssimam voluntátem velis imprímere; * dum magno ánimi afféctu et dolóre * tua quinque vúlnera * mecum ipse consídero ac mente contémplor, * illud prae óculis habens * quod jam in ore ponébat tuo David prophéta * de te, o bone Jesu: * *Fodérunt manus meas et pedes meos,* dinumeravérunt ómnia ossa mea* (Ps. xxi. 17, 18).

A *plenary indulgence* is attached to the recitation of this prayer before a figure of Christ Crucified, subject to Confession, Communion, and

prayers (for instance five *Pater's* and five *Ave's*) for the intention of the Sovereign Pontiff. (Clement VIII., Benedict XIV., Pius VII., Leo XIII., and Pius IX. in 1858.)

Renewal of the Promises of Baptism.

I renounce Satan, and all his works, and all his pomps, and I pledge myself to Jesus Christ for ever.

An Oblation.

From the Spiritual Exercises of St. Ignatius of Loyola.—Indulgence of 300 days (Leo XIII., 1883).

Take, O Lord, into Thy hands my entire liberty; receive my memory, my understanding and my whole will. All that I am, all that I have, Thou hast given me, and I give it back again to Thee, to be disposed of according to Thy good pleasure.

Give me only Thy love and Thy grace: with these I am rich enough, and I desire nothing more.

Prayer to the Blessed Virgin.

Mary, Mother of God and Mother of Mercy, pray for us and for the faithful departed. (100 days' indulgence, Leo XIII.)

Memorare.

An indulgence of 300 days each time. Plenary indulgence once a month, on the usual conditions, if recited every day of the month (Leo XIII., 1884).

Memoráre, o piíssima Virgo María, non esse audítum a saeculo quemquam ad tua curréntem praesídia, tua implorántem auxília, tua peténtem suffrágia, esse derelíctum. Ego tali animátus confidéntia, ad te, Virgo vírginum, mater, curro, ad te vénio, coram te gemens peccátor assísto; noli, Mater Verbi, verba mea despícere, sed audi propítia et exáudi. Amen.

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Prayer to Saint Joseph.

Indulgence of 100 days (Pius IX., 1877).

O holy Joseph, father and protector of virgins, faithful guide to whom God entrusted Jesus most innocent and Mary, Virgin of virgins, I beg and beseech thee through Jesus and Mary, by this twofold deposit to thee so dear, make it thy care that, preserved from every defilement, pure in heart and mind, and chaste of body, I may serve with constancy Jesus and Mary, in perfect chastity. Amen.

Prayer to your Guardian Angel.

An indulgence of 100 days each time.—Plenary indulgence once a month, on the usual conditions, if recited every day of the month; on October 2, Feast of the Holy Guardian Angels, if recited every day; and at the point of death if recited frequently during life.

Angel of God, who art my guardian, enlighten, guard, direct and govern me, who have been committed to thee by the supernal clemency. Amen.

Angele Dei, qui custos es mei, me tibi commíssum pietáte supérna, illúmina, custódi, rege et gubérna. Amen.

O holy Patron Saint, pray for me.

Prayer for obtaining Indulgences.

My Lord and my God, I humbly beseech Thee, grant unto me, in consideration of the merits of our Lord Jesus Christ, all the indulgences attached to my prayers and works this day: I desire to enter into the dispositions necessary to gain those indulgences, in order that I may satisfy Divine Justice and relieve the souls in Purgatory.





VESPERS FOR SUNDAY.

In accordance with the Jewish custom, the Church begins and concludes the celebration of a feast with the Evening Service, or "First" and "Seoond Vespers." This, with Matins, is the most ancient and solemn of the canonical hours. It is said at the very time when formerly, under the Mosaic Law, the *sacrificium vespertinum,* or evening sacrifice, took place. This service included the offering up of incense, a custom which has been preserved by the Church: "Let my prayer be directed as incense in Thy sight: the lifting up of my hands, as evening sacrifice."—Ps. cxl. 2.

Let us make it a practice to attend this office, which is one of the most important portions of the official prayers of the Church, and always hearkened by God.

Making the sign of the Cross on the mouth, the following prayer is said kneeling:—

Aperi, Dómine, os meum ad benedicéndum nomen sanctum tuum: *munda* quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatiónibus: intelléctum *illúmina,* afféctum *inflámma,* ut digne, atténte, ac devóte hoc offícium recitáre váleam, et exaudíri mérear ante conspéctum divínae Majestátis tuae, per Christum Dóminum nostrum. Amen.

O Lord, open Thou my mouth to bless Thy holy Name; *cleanse* my heart from all vain, evil and wandering thoughts; *enlighten* my understanding, *enkindle* my affections, that I may say this Office worthily, attentively and devoutly, and may so be meet to be heard before the presence of Thy Divine Majesty, through Christ our Lord. Amen.

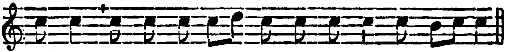
O Lord, in union with that Divine intention wherewith Thou didst while upon earth offer Thy praises to God, I now recite this Office to Thee.

Dómine, in unióne illíus divínae intentiónis, qua ipse in terris laudes Deo persolvísti, has tibi horas persólvo.

The *Pater noster* and *Ave Maria* are said silently. The Celebrant then begins :—

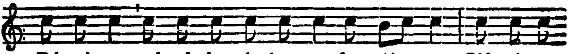
1. SIMPLE TONE.

(Make the sign of the Cross.)



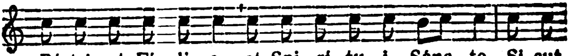
℣. Dé - us in ad -ju - tó - ri - um mé-um in - tén -de.

℣. *O God, come to my assistance.*



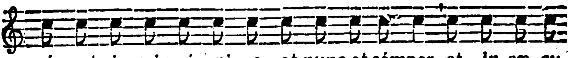
℟. Dó-mi -ne, ad ad -ju-vándum me fes - ti - na. Gló -ri - a

℟. *O Lord, make haste to deliver me.* *Glory be to*



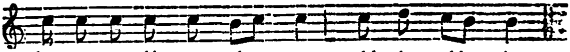
Pá-tri et Fi - li - o et Spi - ri - tu - i Sánc - to. Si-cut

the Father, and to the Son, and to the Holy Ghost. As it



é - rat in prin-ci - pi - o, et nunc et sémper, et in sæ- cu-

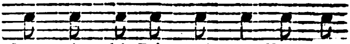
was in the beginning, is now and ever shall be, world



la sæ - cu - ló - rum. A - men. Al - le - lú - ia.

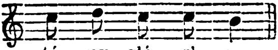
without end. *Amen.* *Alleluia.*

(From Septuagesima until Easter instead of *Alleluia* say)



Laus ti - bi Dó - mi - ne Rex æ

Praise be to Thee, O Lord, King of
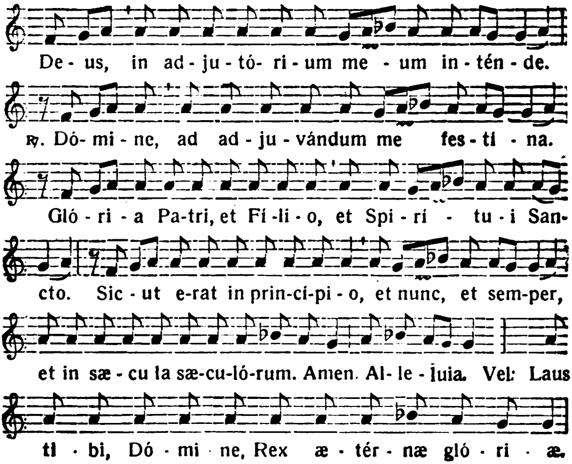


tér - næ gló - ri - æ

everlasting glory.

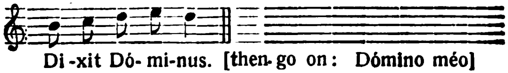
(The sign ⁓, quilisma, indicates that the preceding note or group of two notes should be stressed, the note bearing the sign being slurred.)

2. Solemn Tone.
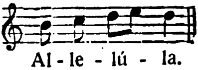


The Celebrant:
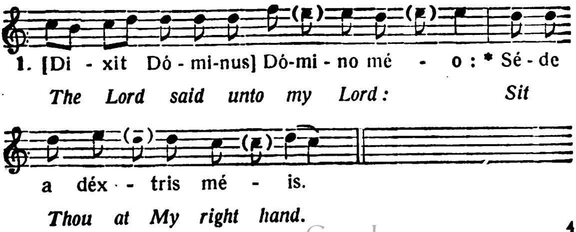
1 Ant.
7 c. 2.



(Special Antiphons during Advent.)

During Eastertide: Ant. 7, c. 2. for the 5 Psalms only.





Ps. cix.: Dixit Dominus.

This is one of the *Messianic* Psalms. The Messiah sits at the right hand of the Father. He is the Son of God, the Priest of the Most High; He is the King triumphant.

THE Lord said unto my Lord: Sit Thou at My right hand.

Until I make Thine enemies Thy footstool.

The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: from the womb, before the day-star have I begotten Thee.

The Lord hath sworn, and will not repent: Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: He shall wound the heads over many countries.

He shall drink of the brook in the way: therefore shall he lift up his head.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

DIXIT Dóminus Dómino meo: * sede a dextris meis:

Donec ponam inimícos tuos, * scabéllum pedum tuórum.

Virgam virtútis tuae emíttet Dóminus ex Sion: * domináre in médio inimicórum tuórum.

Tecum princípium in die virtútis tuae in splendóribus sanctórum: * ex útero ante lucíferum génui te.

Jurávit Dóminus, et non poenitébit eum: * Tu es sacérdos in aetérnum secúndum órdinem Melchísedech.
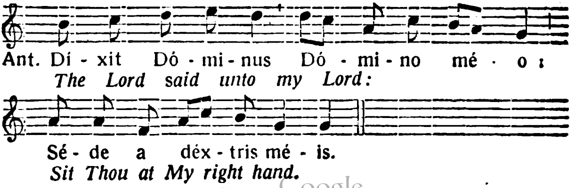
Dóminus a dextris tuis, * confrégit in die irae suae reges.

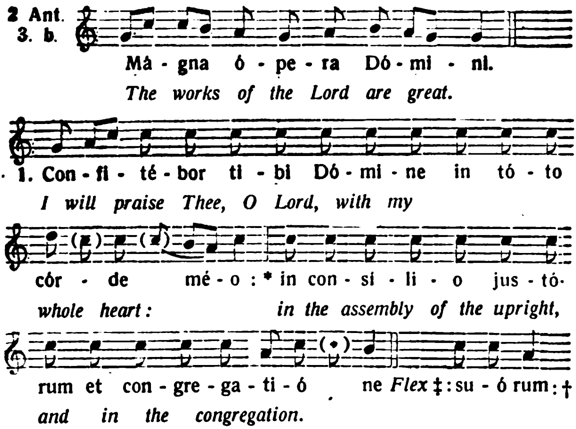
Judicábit in natiónibus, implébit ruínas: * conquassábit cápita in terra multórum.

De torrénte in via bibet: * proptérea exaltábit caput.

Glória Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, et nunc, et semper, * et in saecula saeculórum. Amen.





Ps. cx.: Confitebor tibi.

The Prophet sings the wonders worked by God for His people during the exit from Egypt and at Mount Sinai. This is a figure of what God does for the Church.

CONFITEBOR tibi Dómine in toto corde meo: * in consílio justórum, et congregatióne.

I WILL praise Thee, O Lord, with my whole heart: in the assembly of the upright, and in the congregation.

Magna ópera Dómini: * exquisíta in omnes voluntátes ejus.

The works of the Lord are great, meet to serve for the doing of His will.

Conféssio et magnificéntia opus ejus: * et justítia ejus manet in saeculum saeculi.

His work is honourable and glorious, and His righteousness endureth for ever.

Memóriam fecit mirabílium suórum, † misericors et miserátor Dóminus: * escam dedit timéntibus se.

He hath made a memorial of His wonderful works: the Lord is gracious and full of compassion. He hath given meat § unto them that fear Him:

Memor erit in saeculum testaménti sui: * virtútem óperum suórum annuntiábit pópulo suo:

He will ever be mindful of His covenant. He will show His people the power of His works,

‡ The flex consists in an interruption in the first part of the verse in a Psalm, with a lowering of the voice, and is indicated in the Latin text by a small cross, †.

§ This refers to the manna, which is a symbol of the Holy Eucharist.

That He may give them the heritage of the heathen.‡ The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, being done in truth and uprightness.

He sent redemption § unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. The fear of the Lord is the beginning of wisdom:

A good understanding have all they that do His commandments: His praise endureth for ever.

Glory be to the Father, and to the Son, . . .

As it was in the beginning, . . .

Ut det illis haereditátem géntium: * ópera mánuum ejus véritas et judícium.

Fidélia ómnia mandáta ejus: † confirmáta in saeculum saeculi: * facta in veritáte et aequitáte.

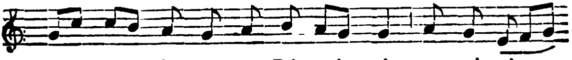
Redemptiónem misit pópulo suo: * mandávit in aetérnum testaméntum suum.

Sanctum et terríbile nomen ejus: * inítium sapiéntiae timor Dómini.

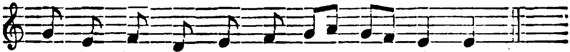
Intelléctus bonus ómnibus faciéntibus eum: * laudátio ejus manet in saeculum saeculi.

Glória Patri, et Fílio, . . .

Sicut erat in princípio, . . .

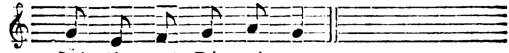


The works of the Lord are great, meet



to serve for the doing of His will.

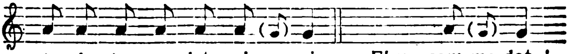
3 Ant.
4. g.



The man that feareth the Lord.



Blessed is the man that feareth the Lord, that delighteth



greatly in His commandments.

‡ The land of Chanaan. § From the Egyptian, from the devil.

Ps. cxi. : Beatus vir.

The just man is happy because he follows the commandments of God. His reward in heaven will be splendid.

Beatus vir, qui timet Dóminum : * in mandátis ejus volet nimis.

Blessed is the man that feareth the Lord : that delighteth greatly in His commandments.

Potens in terra erit semen ejus : * generátio rectórum benedicétur.

His seed shall be mighty upon earth ; the generation of the upright shall be blessed.

Glória et divítiae in domo ejus : * et justítia ejus manet in saeculum saeculi.

Glory and riches shall be in his house : and his righteousness endureth for ever.

Exórtum est in ténebris lumen rectis : * miséricors, et miserátor, et justus.

Unto the upright there ariseth light in the darkness : he is gracious, and full of compassion, and righteous.

Jucúndus homo qui miserétur et cómmodat, † dispónet sermónes suos in judício : * quia in aetérnum non commovébitur.

Happy is the man that showeth favour and lendeth ; he will guide his words with discretion : surely he shall not be moved for ever :

In memória aetérna erit justus : * ab auditióne mala non timébit.

The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings :

Parátum cor ejus speráre in Dómino, † confirmátum est cor ejus : * non commovébitur donec despíciat inimícossuos.

His heart is ready, trusting in the Lord. His heart is established, he shall not be afraid until he see his desire upon his enemies.

Dispérsit, dedit paupéribus : † justítia ejus manet in saeculum saeculi : * cornu ejus exaltábitur in glória.

He hath dispersed, he hath given to the poor : his righteousness endureth for ever : his horn shall be exalted with honour.

Peccátor vidébit, et irascétur, † déntibus suis fremet et tabéscet : * desidérium peccatórum períbit.
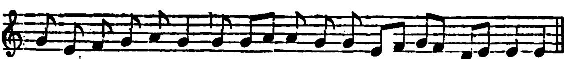
The wicked shall see it, and be grieved ; he shall gnash his teeth, and melt away : the desire of the wicked shall perish.

Glória Patri, et Fílio, . . .

Glory be to the Father, and to the Son, . . .

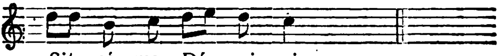
Sicut erat in princípio, et nunc, et semper, * . . .

As it was in the beginning, is now, and ever shall be, . . .

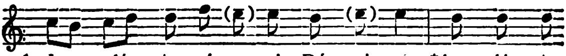


The man that feareth the Lord delighteth greatly in His commandments.

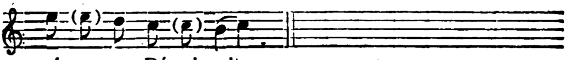
4 Ant.
7. c.



Blessed be the Name of the Lord.



Praise the Lord, O ye His servants, praise the



Name of the Lord.

Ps. cxii.: Laudate pueri.

This Psalm is the beginning of the *Hallel*, which the Jews sang especially at Easter, while eating the Paschal Lamb.

PRAISE the Lord, O ye His servants, praise the Name of the Lord.

LAUDATE púeri Dóminum : * laudáte nomen Dómini.

Blessed be the Name of the Lord, from this time forth, and for evermore !

Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in saeculum.

From the rising of the sun unto the going down of the same, the Lord's Name is to be praised.

A solis ortu usque ad occásum, * laudábile nomen Dómini.

The Lord is high above all nations, and His glory above the heavens.

Excélsus super omnes gentes Dóminus, * et super coelos glória ejus.

Who is like unto the Lord our God, Who dwelleth on high, and beholdeth what is lowly in heaven, and in the earth ?

Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in coelo et in terra ?

He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill ;

Súscitans a terra ínopem, * et de stércore érigens páuperem :

Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

Qui habitáre facit stérilem in domo, * matrem filiórum laetántem.

Glória Patri, et Fílio, * et Spirítui Sancto.
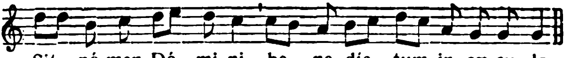
Sicut erat in princípio, . . .

That He may set him with princes, even with the princes of His people.

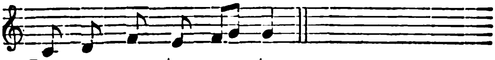
He maketh the barren woman to keep house, and to be a joyful mother of children.

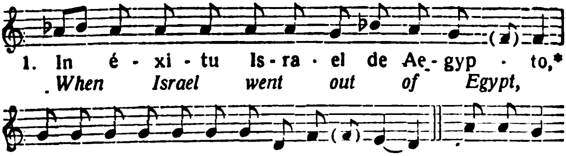
Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, . . .



5 Ant.
T. per.





Ps. cxiii. : In exitu Israel.

This Psalm recounts the wonders worked by God during the exit from Egypt. Israel in her peril implores God's help. This is a figure of what God has done for His Church and of what the Church does for God.

In éxitu Israel de Aegypto, * domus Jacob de pópulo bárbaro :

Facta est Judaea sanctificátio ejus, * Israel potéstas ejus.

Mare vidit, et fugit : * Jordánis convérsus est retrórsum.

Montes exsultavérunt ut arietes : * et colles sicut agni óvium.

When Israel went out of Egypt, the house of Jacob from a people of strange language,

Judah was His sanctuary, and Israel His dominion.

The sea saw it and fled : Jordan was driven back.

The mountains skipped like rams, and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? and ye little hills, like lambs?

The earth trembled at the presence of the Lord, at the presence of the God of Jacob:

Who turned the rock into a standing water, and the flint into a fountain of waters.

Not unto us, O Lord, not unto us: but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. Wherefore should the heathen say: Where is now their God?

But our God is in the heavens: He hath done whatsoever He hath pleased.

The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not: eyes have they, but they see not.

They have ears, but they hear not: noses have they, but they smell not.

They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

May they that make them be like unto them: even every one that trusteth in them.

The house of Israel trusteth in the Lord: He is their help and their shield.

The house of Aaron trusteth in the Lord: He is their help and their shield.

Quid est tibi mare quod fugísti? * et tu Jordánis, quia convérsus es retrórsum?

Montes exsultástis sicut aríetes, * et colles sicut agni óvium?

A fácie Dómini mota est terra, * a facie Dei Jacob:

Qui convértit petram in stagna aquárum, * et rupem in fontes aquárum.

Non nobis, Dómine, non nobis, * sed nómini tuo da glóriam:

Super misericórdia tua, et veritáte tua: * nequándo dicant gentes: Ubi est Deus eórum?

Deus autem noster in coelo: * ómnia quaecúmque vóluit, fecit.

Simulácra géntium argéntum et aurum, * ópera mánuum hóminum.

Os habent, et non loquéntur: * óculos habent, et non vidébunt.

Aures habent, et non áudient: * nares habent et non odorábunt.

Manus habent, et non palpábunt: † pedes habent et non ambulábunt: * non clamábunt in gútture suo.

Símiles illis fiant qui fáciunt ea: * et omnes qui confídunt in eis.

Domus Israel sperávit in Dómino: * adjútor eórum et protéctor eórum est.

Domus Aaron sperávi in Dómino: * adjútor eórum et protéctor eórum est.

Qui timent Dóminum speravérunt in Dómino: * adjútor eórum et protéctor eórum est.

They that fear the Lord trust in the Lord: He is their help and their shield.

Dóminus memor fuit nostri: * et benedíxit nobis.

The Lord hath been mindful of us, and blessed us:

Benedíxit dómui Israel: * benedíxit dómui Aaron.

He hath blessed the house of Israel: He hath blessed the house of Aaron.

Benedíxit ómnibus qui timent Dóminum, * pusíllis cum majóribus.

He hath blessed them that fear the Lord, both small and great.

Adjíciat Dóminus super vos: * super vos, et super fílios vestros.

The Lord increase you more and more, you and your children.

Benedícti vos a Dómino, * qui fecit coelum et terram.

Ye are blessed of the Lord, Who made heaven and earth.

Coelum coeli Dómino: * terram autem dedit fíliis hóminum.

The heaven of heavens is the Lord's: but the earth hath He given to the children of men.

Non mórtui laudábunt te Dómine: * neque omnes qui descéndunt in inférnum.

The dead shall not praise Thee, O Lord, neither all they that go down into the grave.

Sed nos qui vívimus, benedícimus Dómino, * ex hoc nunc et usque in saeculum.

But we that live bless the Lord, from this time forth for evermore.

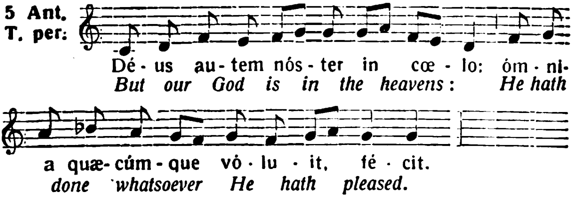
Glória Patri, et Fílio,* . . .

Glory be to the Father, and to the Son, . . .
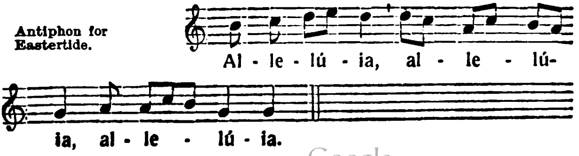
Sicut erat in princípio et nunc et semper, * . . .

As it was in the beginning, is now, and ever shall be, . . .

5 Ant.
T. per:



Antiphon for Eastertide.



Chapter : 2 Corinthians I. 3, 4.

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation.

Benedictus Deus, et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, * qui consolátur nos in omni tribulatióne nostra.



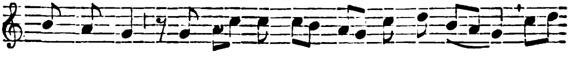
℟. Dé - o grá - ti - as.
℟. *Thanks be to God.*

Hymn : Lucis Creator optime. (Eighth tone.)

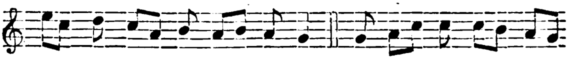
This hymn celebrates the work of God on the first day of Creation. God makes light, and the soul asks that it may be given it to enjoy the splendours of heaven.



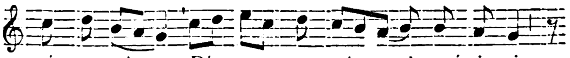
1. Lú -cis Cre - á - tor óp - ti - me, Lú - cem di - é - rum
Blest Creator of the light, Making day with ra-



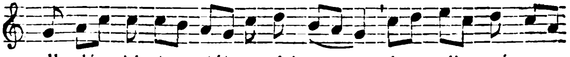
pró - fe - rens, Pri-mór - di - is lú - cis nó - væ Mún-
diance bright, Thou didst o'er the forming earth Give



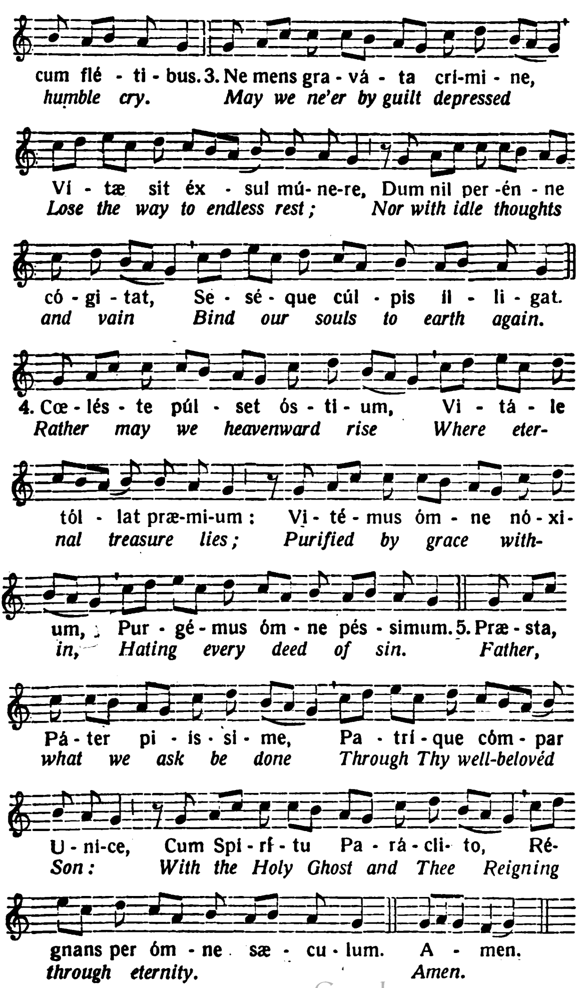
di pá - rans o - rí - gi-nem. 2. Qui má - ne júnc - tum
the golden light its birth. Shade of eve with

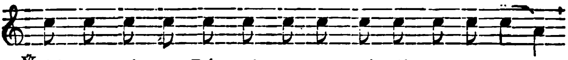


vés - pe - ri Di - em vo - cá - ri praé-ci - pis :
morning ray Took from Thee the name of day;

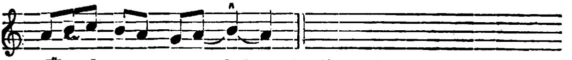


Il - lá - bi - tur tétrum chá- os, Au - di pré - ces
Darkness now is drawing nigh; Listen to our


cum flé - ti - bus. 3. Ne mens gra - vá - ta cri-mi - ne,
humble cry. May we ne'er by guilt depressed
Vi - tæ sit éx - sul mú- ne-re, Dum nil per -én - ne
Lose the way to endless rest; Nor with idle thoughts
có - gi - tat, Se - sé - que cúl - pis il - li - gat.
and vain Bind our souls to earth again.
4. Cœ - lés - te púl - set ós - ti - um, Vi - tá - le
Rather may we heavenward rise Where eter-
tól - lat præ-mi-um : Vi - té - mus óm - ne nó - xi -
nal treasure lies; Purified by grace with-
um, Pur - gé - mus óm - ne pés - simum. 5. Præ - sta,
in, Hating every deed of sin. Father,
Pá - ter pi - is - si - me, Pa - trí - que cóm - par
what we ask be done Through Thy well-belovéd
U - ni-ce, Cum Spi - rí - tu Pa - rá - cli- to, Ré-
Son: With the Holy Ghost and Thee Reigning
gnans per óm - ne sæ - cu - lum. A - men.
through eternity. Amen.

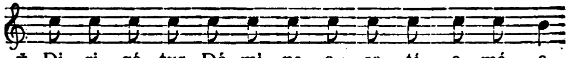


℣ Di - ri - gá - tur Dó - mi - ne o - rá - ti - o me - a.
℟ Sic - ut in - cén - sum in cons - pec - tu tu - o.

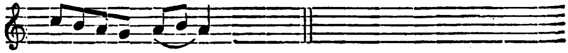


℣. *Let my prayer, O Lord, be directed.*
℟. *As incense in Thy sight.*

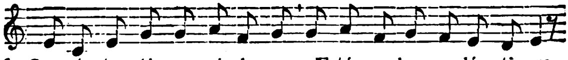
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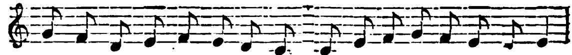
℣. Di - ri - gá - tur, Dó- mi - ne, o - ra - tí - o mé - a.
℟. Sic -ut in - cén-sum in con-spéc - tu tú - o.



During Advent. (Fourth tone.)
Sixth Century.



1. Cre - á - tor ál- me si- de-rum, Æ-tér- na lux credén -ti- um,
Creator of the starry frame ! Eternal Light of all who live !



Je - su Redémptor óm-ni- um, In- tén-de vó-tis súppli - cum.
Jesus, Redeemer of mankind ! An ear to Thy poor suppliants give.

2. When man was sunk in sin and death,
Lost in the depth of Satan's snare,
Love brought Thee down to cure our ills,
By taking of those ills a share.

2. Qui daemonis ne fráudibus
Períret orbis, ímpetu
Amóris actus, lánguidi
Mundi medéla factus es.

3. Thou, for the sake of guilty men,
Causing Thine own pure blood to flow,
Didst issue from Thy Virgin shrine
And to the Cross a Victim go.

3. Commúne qui mundi nefas
Ut expiáres, ad crucem
E Vírginis sacrário
Intácta prodis víctima.

4. Cujus potéstas glóriae,
Noménque cum primum sonat,
Et coelites, et ínferi
Treménte curvántur génu.

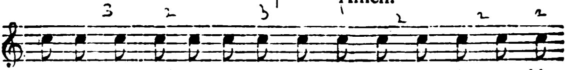
5. Te deprecámur últimae
Mágnum diéi Júdicem,
Armis supérnae grátiae
Defénde nos ab hóstibus.

6. Vírtus, honor, laus, glória
Deo Patri cum Fílio,
Sancto símul Paráclito,
In saeculórum saecula.
Amen.

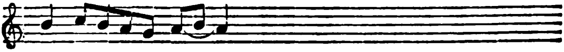
4. So great the glory of Thy might,
If we but chance Thy name to sound
At once all Heaven and Hell unite
In bending low with awe profound.

5. Great Judge of all! in that last day
When friends shall fail and foes combine,
Be present then with us, we pray,
To guard us with Thine arm divine.

6. To God the Father, and the Son,
All praise and power and glory be:
With Thee, O holy Comforter!
Henceforth through all eternity.
Amen.



℣. Ro - rá - te coé - li dé - su - per, et nú - bes plú - ant jús-
℟. A - pe - ri - á - tur ter- ra et gér - mi - net Sal - va - tó-

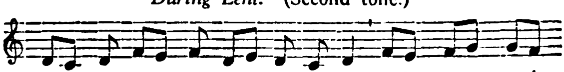


tum. . . . . . .
rem. . . . . . .
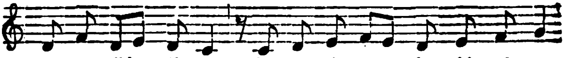
℣. *Ye heavens, drop down dew from above, and let the clouds rain down the Just One.*

℟. *Let the earth open and bud forth the Saviour.*

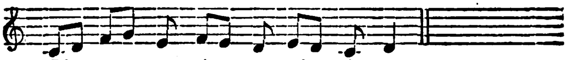
During Lent. (Second tone.)



1. Au - di, be - ni - gne Cón-di - tor, Nós - tras pré-
Thou loving Maker of mankind, Before Thy throne



ces cum flé - ti - bus, In hoc sá - cro je - jú - ni - o
we pray and weep ; Oh, strengthen us with grace divine



Fú - sas qua - dra - ge - ná - ri - o.
Duly this sacred Lent to keep.

2. Searcher of hearts! Thou dost our ills
 Discern, and all our weakness know;
Again to Thee with tears we turn,
 Again to us Thy mercy show.

3. Much have we sinned; but we confess
 Our guilt, and all our faults deplore:
Oh, for the praise of Thy great Name
 Our fainting souls to health restore!

4. And grant us, while by fasts we strive
 This mortal body to control,
To fast from all the food of sin,
 And so to purify the soul.

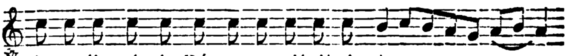
5. Hear us, O Trinity thrice blest!
 Sole Unity! to Thee we cry:
Vouchsafe us from these fasts below
 To reap immortal fruit on high.
 Amen.

2. Scrutátor alme córdium,
Infírma tu scis vírium
Ad te revérsis éxhibe
Remissiónis grátiam.

3. Multum quidem peccávimus,
Sed parce confiténtibus:
Ad nóminis laudem tui,
Confer medélam lánguidis.

4. Concéde nostrum cónteri
Corpus per abstinéntiam,
Culpae ut relínquant pábulum,
Jejúna corda críminum.

5. Praesta, beáta Trínitas,
Concéde simplex Unitas:
Ut fructuósa sint tuis,
Jejuniórum múnera.
 Amen.

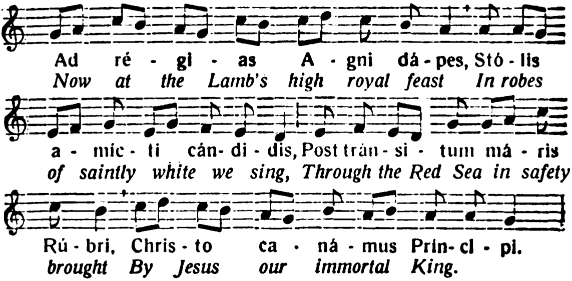


℣. An-ge-lis sú - is Dé - us mandávit de te . . . . . .
℟. Ut cus-tódiant te in ómnibus víis tuis. . . . . . .

℣. *God hath given His Angels charge over thee.*
℟. *To keep thee in all thy ways.*

During *Passion Time* the hymn for First Vespers on Passion Sunday is said.

During Eastertide. (Eighth tone.)



2. Divína cujus cáritas,
Sacrum propínat sánguinem,
Almíque mémbra córporis
Amor sacérdos ímmolat.

2. O depth of love! for us He drinks
The chalice of His agony;
For us a Victim on the Cross
He meekly lays Him down to die.

3. Sparsum cruórem póstibus,
Vastátor horret Angelus:
Fugítque divísum mare:
Mergúntur hostes flúctibus.

3. And as the avenging Angel passed
Of old the blood-besprinkled door;
As the cleft sea a passage gave,
Then closed to whelm th' Egyptians o'er:

4. Jam Pascha nostrum Christus est,
Paschális idem víctima:
Et pura puris méntibus
Sinceritátis ázyma.

4. So Christ, our Paschal Sacrifice,
Has brought us safe all perils through;
While for unleavened bread we need
But heart sincere and purpose true.

5. O vera coeli víctima,
Subjécta cui sunt tártara,
Solúta mortis víncula,
Recépta vitae praemia.

5. Hail, purest Victim Heav'n could find
The powers of Hell to overthrow!
Who didst the chains of Death destroy,
Who dost the prize of Life bestow.

6. Hail, victor Christ! hail, risen King!
To Thee alone belongs the crown,
Who hast the heavenly gates unbarred
And dragged the Prince of darkness down.

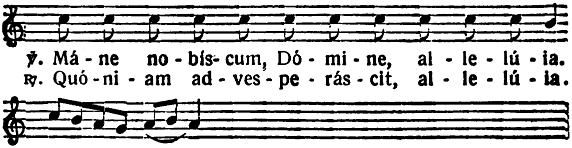
6. Victor subáctis ínferis
Trophaea Christus éxplicat,
Coelóque apérto, súbditum
Regem tenebrárum trahit.

7. O Jesus! from the Death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

7. Ut sis perénne méntibus
Paschále Jesu gáudium,
A morte dira críminum
Vitae renátos líbera.

8. Now to the Father, and the Son,
Who rose from Death, be glory given;
With Thee, O holy Comforter,
Henceforth by all in earth and Heaven.
Amen.

8. Deo Patri sit glória,
Et Fílio qui a mórtuis
Surréxit, ac Paráclito,
In sempitérna saecula.
Amen.



℣. *Stay with us, O Lord, alleluia.*
℟. *Because it is towards evening, alleluia.*

Canticle of the Blessed Virgin Mary : Luke i. 46-53.†

(To the tone of the Proper Anthem.)

Mary's answer to her cousin Elizabeth, who hails her as the Mother of God, blessed among women.

My soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.

Magnificat * ánima mea Dóminum.
Et exsultávit spíritus meus * in Deo salutári meo.

† This canticle is said standing. Begin it by making the sign of the Cross.

Quia respéxit humilitátem ancíllae suae : * ecce enim ex hoc beátam me dicent omnes generatiónes.

Because He hath regarded the humility of His handmaid : for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est : * et sanctum nomen ejus.

Because He that is mighty hath done great things to me : and holy is His Name.

Et misericórdia ejus a progénie in progénies * timéntibus eum.

And His mercy is from generation unto generations, to them that fear Him.

Fecit poténtiam in bráchio suo : * dispérsit supérbos mente cordis sui.

He hath showed might in His arm : He hath scattered the proud in the conceit of their heart.

Depósuit poténtes de sede, * et exaltávit húmiles.

He hath put down the mighty from their seat and hath exalted the humble.

Esuriéntes implévit bonis : * et dívites dimisit inánes.

He hath filled the hungry with good things : and the rich He hath sent empty away.

Suscépit Israel púerum suum, * recordátus misericórdiae suae :

He hath received Israel His servant, being mindful of His mercy.

Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in saecula.

As He spoke to our fathers : to Abraham and to his seed for ever.

Glória Patri, et Fílio, . . .

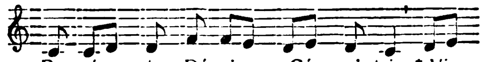
Glory be to the Father, and to the Son, . . .

The Antiphon for the Magnificat is repeated, followed by the Collect. The necessary Commemorations are then made, and, if called for, the Suffrage of all Saints or the Commemoration of the Cross is added. If not, the Officiating Priest proceeds at once with *Dominus vobiscum*, as on p. 115.

Suffrage of All Saints.

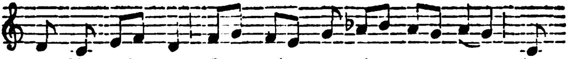
The following is said on all Sundays marked Semi-double, except during Advent, Passion Time and Paschal Time. It is omitted on Double Feasts and during the Octaves.

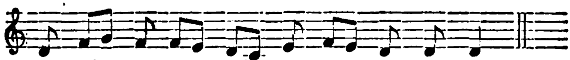
Antiphon 2



Be - á - ta Dé - i Gé - ni -trix, * Vir-

May the Blessed Virgin Mary, Mo-





℣. The Lord hath glorified His Saints.

℟. He hath heard their crying unto Him.

℣. Mirificávit Dóminus Sanctos suos.

℟. Et exaudívit eos clamántes ad se.

Let us pray.

Defend us, we beseech Thee, O Lord, from all perils of mind and body: and by the interceding of the blessed and glorious ever-virgin Mother of God, Mary, of blessed Joseph, of Thy blessed Apostles Peter and Paul, of blessed N. (*the Titular Saint of the parish*) and of all the Saints, graciously bestow unto us health and peace; that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same our Lord Jesus . . .

℟. Amen.

Orémus.

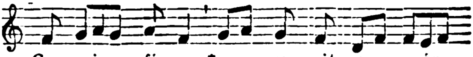
A cunctis nos, quaesumus Dómine, mentis et córporis defénde perículis: * et intercedénte beáta et glorиósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. et ómnibus Sanctis, salútem nobis tríbue benígnus et pacem: * ut destrúctis adversitátibus et erróribus univérsis, * Ecclésia tua secúra tibi sérviat libertáte. Per eúmdem Dóminum nostrum Jesum . . .

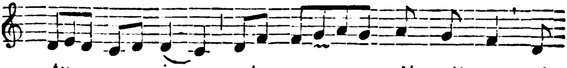
℟. Amen.
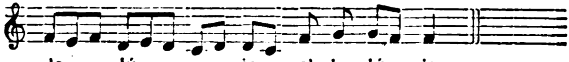
Commemoration of the Cross.

In Paschal Time, instead of the Suffrage of All Saints, the following is said :—

Antiphon 6







le - lú - ia, al - le - lú - ia.

℣. Dícite in natiónibus, allelúia.

℟. Quia Dóminus regnávit a ligno, allelúia.

℣. Tell ye among the nations, alleluia.

℟. That the Lord hath reigned from the tree, alleluia.

Orémus.

Deus, qui pro nobis Fílium tuum Crucis patíbulum subíre voluísti, ut inimíci a nobis expélleres potestátem: * concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Let us pray.
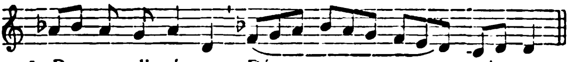
O God, Who wert pleased that Thy Son should undergo for us the ignominy of death upon the Cross, that Thou mightest drive away from us the power of the enemy: grant unto us Thy servants that we may attain to the grace of the resurrection. Through the same Christ our Lord.

℟. Amen.

℣. The Lord be with you.

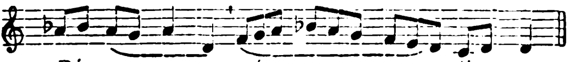
℟. And with thy spirit.

On ordinary Sundays.



℣. Be - ne - di - cá - mus Dó - mi - no.

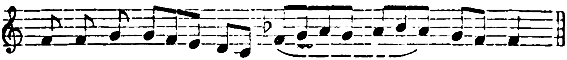
℣. *Let us bless the Lord.*



℟. Dé - o grá - - - ti - as.

℟. *Thanks be to God.*

During Advent and Lent.
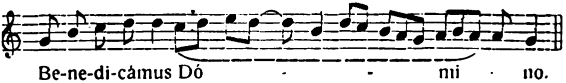


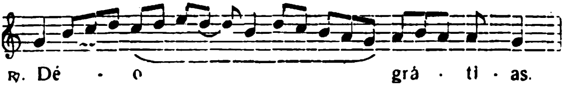
℣. Be - ne - di - cá mus Dó - mi - no.



℟. Dé - o grá - ti - as.

During Paschal Time.





(The other Tones of the *Benedicamus Domino* will be found at the end of the various Masses in the *Kyriale*.)

Then is said :—

℣. May the souls of the faithful, through the mercy of God, rest in peace.

℟. Amen.

Our Father . . . (*in secret*).

℣. May the Lord grant unto us His peace.

℟. And eternal life. Amen.

℣. Fidélium ánimae per misericórdiam Dei requiéscant in pace.

℟. Amen.

Pater noster . . . (*secreto*).

℣. Dóminus det nobis suam pacem.

℟. Et vitam aetérnam. Amen.

One of the following *Anthems to the Blessed Virgin* is then sung.

ANTHEMS TO THE BLESSED VIRGIN.
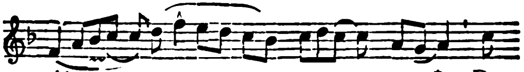
Alma Redemptoris.

From Advent to the Purification.

The authorship of this hymn is attributed to Hermann Contractus, a monk of the Abbey of Reichenau (d. 1054).

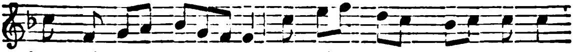
SOLEMN TONE.

Ant. 5.



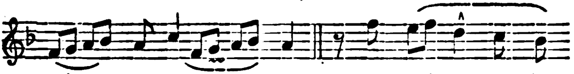
Al · ma * Re-

Mother of Christ! hear thou thy people's cry,



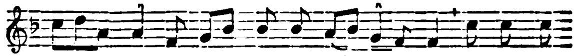
demp-tó-ris Má-ter, quæ pér-vi-a cæ-li

Star of the deep, and portal of the sky!



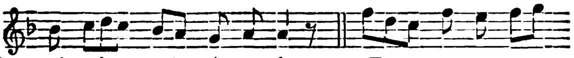
pór ta má - nes. Et stél la

Mother of Him Who thee from nothing made,



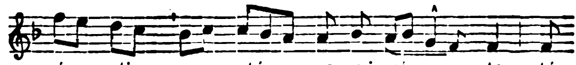
ma - ris, suc-cúr-re ca-dén - ti súr-ge-re

Sinking we strive, and call to thee for aid:



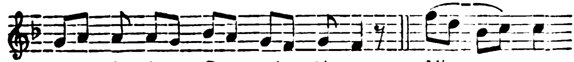
qui cú - rat pó-pu-lo: Tu quæ ge-nu-

Oh, by that joy which Gabriel brought to thee,
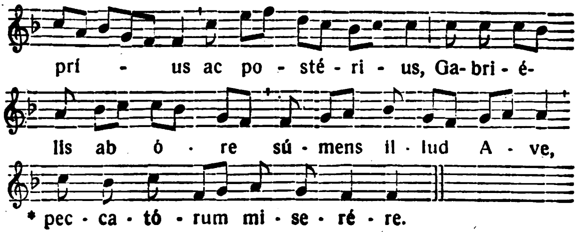


i - sti, na - tú - ra mi-rán - te, tú-

Thou Virgin first and last, let us thy mercy see.

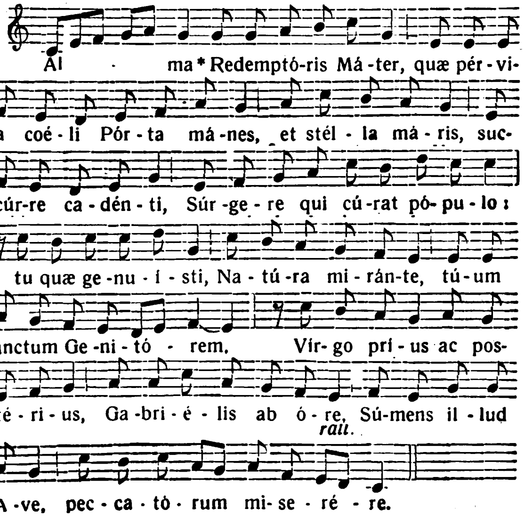


um sán-ctum Ge - ni · tó-rem: Vir · go



SIMPLE TONE.

Ant. 5.



During Advent.

℣. The Angel of the Lord announced unto Mary.

℟. And she conceived by the Holy Ghost.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts; that we, to whom the

℣. Angelus Dómini nuntiávit Maríae.

℟. Et concépit de Spíritu Sancto.

Orémus.

Grátiam tuam quaesumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nun

tiánte, Christi Filii tui incarnatiónem cognóvimus, * per passiónem ejus et crucem ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

incarnation of Christ Thy Son was made known by the message of an Angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same Christ our Lord. ℟. Amen.

From First Vespers for Christmas until the Purification.

℣. Post partum Virgo inviolàta permansísti.

℟. Dei Génitrix intercéde pro nobis.

Orémus.

Deus, qui salútis aetérnae, beátae Maríae virginitáte foecúnda, humàno géneri praémia praestitísti: * tríbue, quaesumus; ut ipsam pro nobis intercédere sentiámus, * per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum.

℟. Amen.

℣. After childbirth thou didst remain a pure virgin.

℟. Intercede for us, O Mother of God.

Let us pray.

O God, Who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have deserved to receive the author of life, our Lord Jesus Christ, Thy Son.
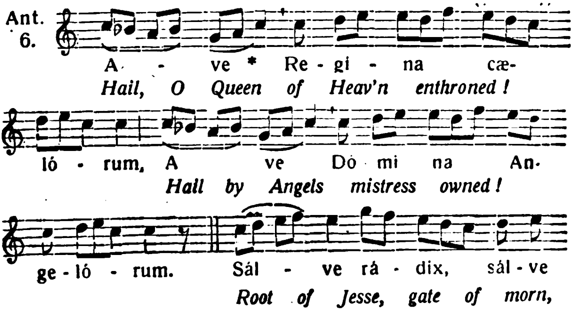
℟. Amen.

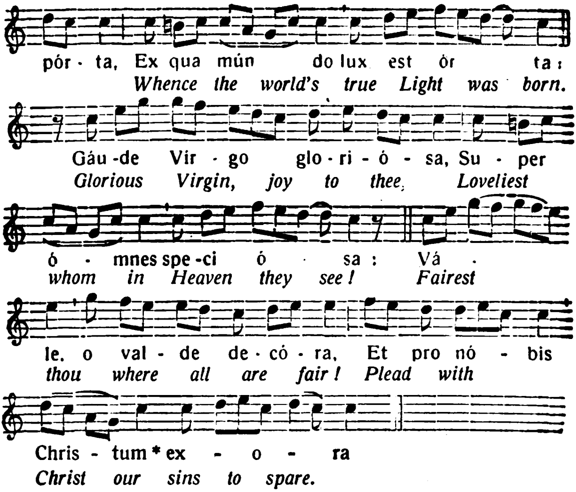
Ave Regina.

From the Purification until Maundy Thursday.

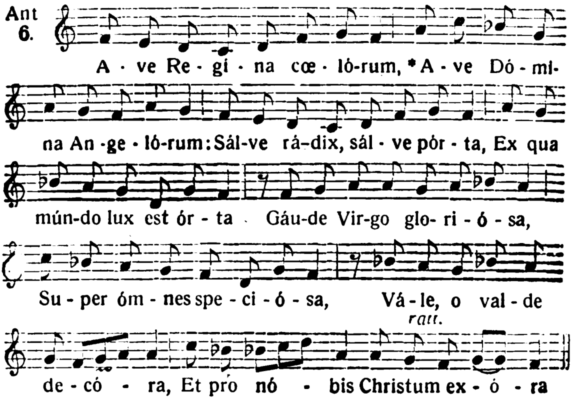
By Hermann Contractus (d. 1054). The insertion of this hymn in the Office of the Church is attributed to Clement VI. (1342–1352).

SOLEMN TONE.





Simple Tone.



℣. Vouchsafe that I may praise thee, O sacred Virgin.	℣. Dignáre me laudáre te Virgo sacráta.

℟. Da mihi virtútem contra hostes tuos.

℟. Give me strength against thine enemies.

Orémus.

Concéde, miséricors Deus, fragilitáti nostrae praesídium: ut qui sanctae Dei Genitrícis memóriam ágimus, * intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

Let us pray.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord.

℟. Amen.
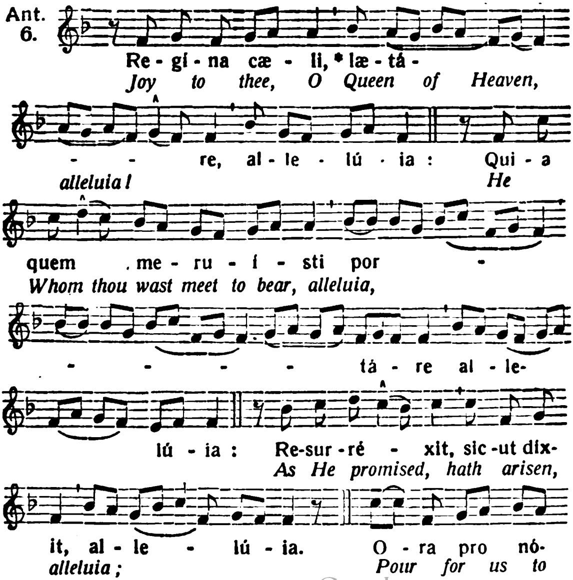
Regina Coeli.

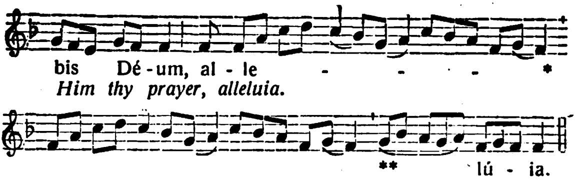
From Holy Saturday until Trinity Sunday exclusive.

By Gregory V. (d. 998).

SOLEMN TONE.
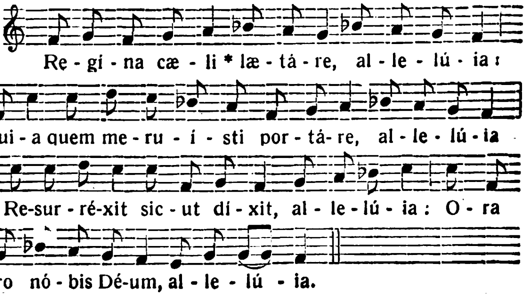
Ant. 6.





SIMPLE TONE.

Ant. 6.



℣. Rejoice and be glad, O Virgin Mary, alleluia.

℟. For the Lord hath risen indeed, alleluia.

Let us pray.

O God, Who didst vouchsafe to give joy to the world through the resurrection of Thy Son our Lord Jesus Christ; grant, we beseech Thee, that through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same . . .

℟. Amen.

℣. Gaude et laetáre Virgo María, allelúia.

℟. Quia surréxit Dóminus vere, allelúia.

Orémus.

Deus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum laetificáre dignátus es: praesta, quaesumus; ut per ejus Genitrícem Vírginem Maríam, * perpétuae capiámus gáudia vitae. Per eúmdem . . .
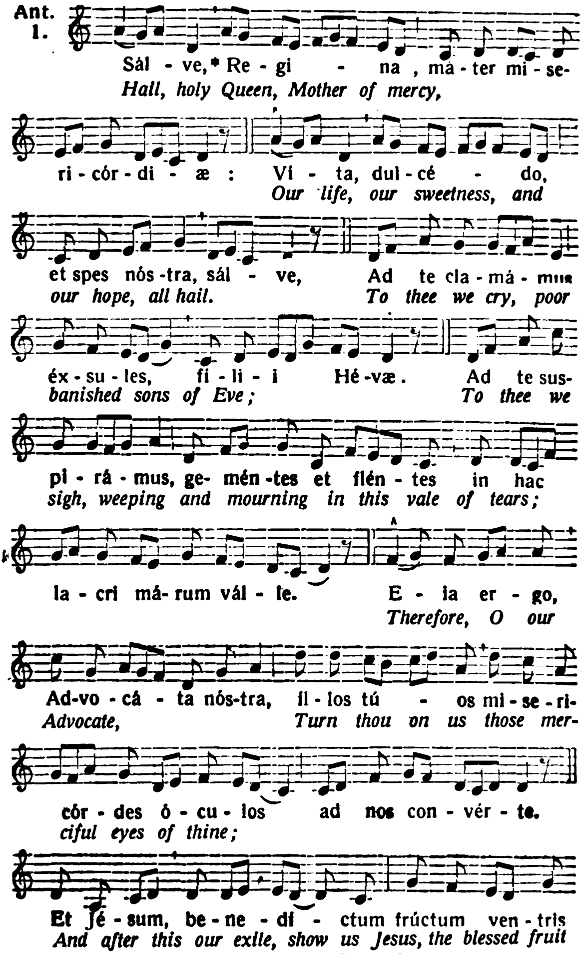
℟. Amen.

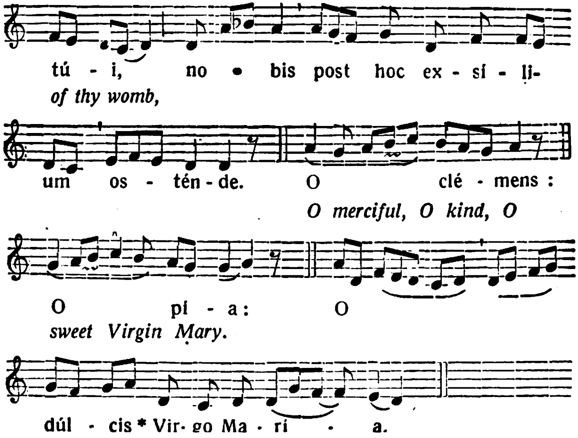
Salve Regina.

From the Feast of the Blessed Trinity until Advent.

This hymn is attributed to Adhemar de Monteil, Bishop of Le Puy (d. 1098). The three final invocations were added by St. Bernard (1091-1153).
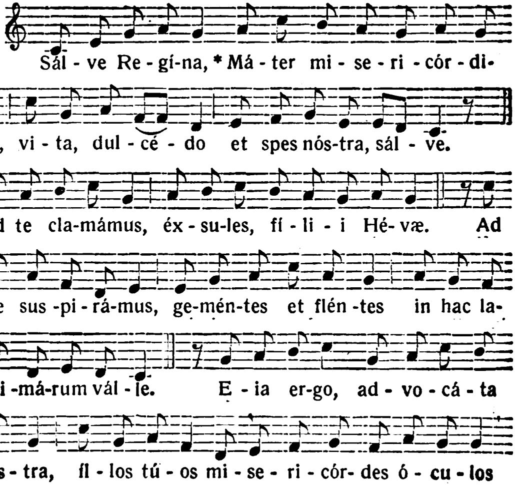
SOLEMN TONE.
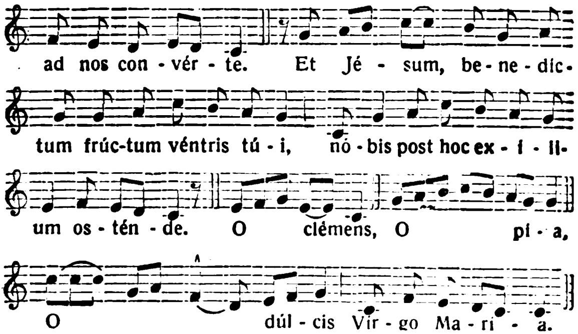

Ant. 1.
Sál - ve,* Re - gi - na , ma - ter mi - se-
Hail, holy Queen, Mother of mercy,
ri - cór - di - æ : Vi - ta, dul - cé - do,
Our life, our sweetness, and
et spes nós -tra, sál - ve, Ad te cla - má - mus
our hope, all hail. To thee we cry, poor
éx - su - les, fi - li - i Hé -væ . Ad te sus-
banished sons of Eve; To thee we
pi - rá - mus, ge- mén -tes et flén - tes in hac
sigh, weeping and mourning in this vale of tears;
la - cri má- rum vál - le. E - ia er - go,
Therefore, O our
Ad-vo - cá - ta nós-tra, il - los tú - os mi - se - ri-
Advocate, Turn thou on us those mer-
cór - des ó - cu - los ad nos con - vér - te.
ciful eyes of thine;
Et Jé - sum, be - ne - di - ctum frúctum ven - tris
And after this our exile, show us Jesus, the blessed fruit



SIMPLE TONE.

Ant. 5.





℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Omnípotens sempitérne Deus, qui gloriósae Vírginis Matris Maríae corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu Sancto cooperánte praeparásti: da, ut cujus commemoratióne laetámur, * ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Pray for us, O holy Mother of God.

℟. That we may be made worthy of the promises of Christ.

Let us pray.

Almighty, everlasting God, Who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her gracious intercession, in whose commemoration we rejoice. Through the same Christ our Lord.

℟. Amen.

The Office ends as follows:—

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

℣. May the Divine assistance remain always with us.

℟. Amen.

Prayer after Divine Office.

This Prayer, to which an indulgence is attached, is said kneeling.

To the most holy and undivided Trinity, to the humanity of our crucified Lord Jesus Christ, to the fruitful virginity of the most holy and glorious Mary ever Virgin, and to the congregation of all the Saints, may praise, honour, power and glory be given by every creature, and may we be granted the remission of all our sins, for ever and ever. Amen.

℣. Blessed be the womb of the Virgin Mary, that bore the Son of the Eternal Father.

℟. And blessed be the paps that gave suck to the Lord Christ.

Our Father . . . Hail, Mary . .

Sacrosánctae et indivíduae Trinitáti, crucifíxi Dómini nostri Jesu Christi humanitáti, beatíssimae, et gloriosíssimae, sempérque Vírginis Maríae foecúndae integritáti, et ómnium Sanctórum universitáti sit sempitérna laus, honor, virtus et glória ab omni creatúra, nobísque remíssio ómnium peccatórum, per infiníta saecula saeculórum. Amen.

℣. Beáta víscera Maríae Vírginis, quae portavérunt aetérni Patris Fílium.

℟. Et beáta úbera, quae lactavérunt Christum Dóminum.

Pater . . . Ave . . .

OTHER PSALMS FOR VESPERS.

Psalm cxv.

An act of thanksgiving for deliverance from deadly peril.

CREDIDI, propter quod locútus sum: * ego autem humiliátus sum nimis.

I BELIEVED, therefore have I spoken: but I was greatly afflicted.

Ego dixi in excéssu meo: * Omnis homo mendax.

I said in my haste: All men are liars.

Quid retríbuam Dómino, * pro ómnibus, quae retríbuit mihi?

What shall I render unto the Lord for all His benefits toward me?

Cálicem salutáris accípiam: * et nomen Dómini invocábo.

I will take the cup of salvation, and call upon the name of the Lord.

Vota mea Dómino reddam coram omni pópulo ejus: * pretiósa in conspéctu Dómini mors Sanctórum ejus.

I will pay my vows unto the Lord in the presence of all His people. Precious in the sight of the Lord is the death of His Saints.

O Dómine, quia ego servus tuus: * ego servus tuus, et fílius ancíllae tuae.

O Lord, truly I am Thy servant: I am Thy servant, and the son of Thine handmaid.

Dirupísti víncula mea: * tibi sacrificábo hóstiam laudis, et nomen Dómini invocábo.

Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

Vota mea Dómino reddam in conspéctu omnis pópuli ejus: * in átriis domus Dómini, in médio tui Jerúsalem.

I will pay my vows unto the Lord, in the presence of all His people: in the courts of the Lord's house, in the midst of thee, O Jerusalem!

Psalm cxvi.

The power of God has been made manifest: ours the duty of praising it.

LAUDATE Dóminum omnes Gentes: * laudáte eum omnes pópuli:

O PRAISE the Lord, all ye nations: praise Him, all ye people.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in aetérnum.

For His merciful kindness is great toward us: and the truth of the Lord endureth for ever.

Psalm cxxi.

Jerusalem is the perfect city, a type of the Church on earth and in heaven.

I WAS glad when they said unto me: Let us go into the house of the Lord.	LAETATUS sum in his quae dicta sunt mihi: * In Domum Dómini íbimus.
Our feet have been wont to stand within thy gates, O Jerusalem!	Stantes erant pedes nostri * in átriis tuis, Jerúsalem,
Jerusalem is builded as a city that is compact together:	Jerúsalem, quae aedificátur ut cívitas, * cujus participátio ejus in idípsum.
Whither the tribes go up, the tribes of the Lord, the testimony of Israel, to give thanks unto the name of the Lord.	Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israel, ad confiténdum nómini Dómini.
For there are set thrones for judgment, the thrones for the house of David.	Quia illic sedérunt sedes in judício, * sedes super domum David.
Pray for the peace of Jerusalem: they shall prosper that love thee.	Rogáte quae ad pacem sunt Jerúsalem: * et abundántia diligéntibus te.
Peace be within thy walls, and prosperity within thy palaces.	Fiat pax in virtúte tua: * et abundántia in túrribus tuis.
For my brethren and companions' sakes, I will now say—Peace be within thee!	Propter fratres meos et próximos meos, * loquébar pacem de te.
Because of the house of the Lord our God, I will seek thy good.	Propter domum Dómini Dei nostri, * quaesívi bona tibi.

Psalm cxxv.

A prayer to God for the return of the Jews to Jerusalem, and also for the return to God of the souls held in bondage by the devil.

WHEN the Lord turned again the captivity of Zion, we were like them that come again from sickness.	IN converténdo Dóminus captivitátem Sion: * facti sumus sicut consoláti:
Then was our mouth filled with laughter, and our tongue with singing.	Tunc replétum est gáudio os nostrum: * et lingua nostra exsultatióne.
Then said they among the heathen: The Lord hath done great things for them.	Tunc dicent inter gentes: * Magnificávit Dóminus fácere cum eis.

Magnificávit Dóminus fácere nobíscum: * facti sumus laetántes.

The Lord hath done great things for us : whereof we are glad.

Convérte Dómine captivitátem nostram, * sicut torrens in austro.

Turn again our captivity, O Lord, as the streams in the south.

Qui séminant in lácrymis, * in exsultatióne metent.

They that sow in tears shall reap in joy.

Eúntes ibant et flebant, * mitténtes sémina sua.

They go forth weeping, sowing their seed;

Veniéntes autem vénient cum exsultatióne, * portántes manípulos suos.

They shall doubtless come again with rejoicing, bringing their sheaves with them.

Psalm cxxvi.

Vain are the efforts of man without the co-operation of God.

Nisi Dóminus aedificáverit domum, * in vanum laboravérunt qui aedíficant eam.

Except the Lord build the house, they labour in vain that build it:

Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

Except the Lord keep the city, the watchman waketh but in vain.

Vanum est vobis ante lucem súrgere: * súrgite postquam sedéritis, qui manducátis panem dolóris.

It is vain for you to rise up early, rise up when ye are rested, ye that eat the bread of sorrow:

Cum déderit diléctis suis somnum: * ecce haeréditas Dómini, fílii; merces, fructus ventris.

For He giveth His beloved sleep. Lo, children are an heritage of the Lord, the fruit of the womb is His reward.

Sicut sagíttae in manu poténtis, * ita fílii excussórum.

As arrows are in the hand of a mighty man, so are the children of the out-cast.

Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur cum loquétur inimícis suis in porta.

Happy is the man that hath his desire satisfied with them: he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm cxxvii.

Happy is the life of him who serves God.

Beati omnes, qui timent Dóminum, * qui ámbulant in viis ejus.

Blessed is every one that feareth the Lord, that walketh in His ways.

For thou shalt eat the labour of thine hands: happy shalt thou be and it shall be well with thee.

Labóres mánuum tuárum quia manducábis, * beátus es, et bene tibi erit.

Thy wife shall be as a fruitful vine on the sides of thine house:

Uxor tua sicut vitis abúndans, * in latéribus domus tuae.

Thy children like olive plants round about thy table.

Fílii tui sicut novéllae olivárum, * in circúitu mensae tuae.

Behold, that thus shall the man be blessed that feareth the Lord.

Ecce sic benedicétur homo, * qui timet Dóminum.

The Lord bless thee out of Zion: and mayest thou see the good of Jerusalem all the days of thy life.

Benedícat tibi Dóminus ex Sion: * et vídeas bona Jerúsalem ómnibus diébus vitae tuae.

Yea, mayest thou see thy children's children, and peace upon Israel.

Et vídeas fílios filiórum tuórum, * pacem super Israel.

Ps. cxxix.: De Profundis, p. 12.

Out of the depths . . . . . from all his iniquities.

De profundis . . . . ab omnibus iniquitatibus ejus.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Glória Patri, et Fílio, et Spíritui sancto.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen.

Psalm cxxxi.

One of the Messianic Psalms: David is to be the ancestor of Christ.

Lord, remember David, and all his meekness:

Memento Dómine David, * et omnis mansuetúdinis ejus:

How he sware unto the Lord: he vowed a vow unto the God of Jacob;—

Sicut jurávit Dómino, * votum vovit Deo Jacob:

Surely I will not come into the tabernacle of mine house, nor go up into my bed;

Si introíero in tabernáculum domus meae, * si ascéndero in lectum strati mei:

I will not give sleep to mine eyes, or slumber to mine eyelids;

Si dédero somnum óculis meis, * et pálpebris meis dormitatiónem:

I will not give the temples of mine head any rest, until I find out a place for the Lord, an habitation for the God of Jacob.

Et réquiem tempóribus meis: donec invéniam locum Dómino, * tabernáculum Deo Jacob.

Ecce audívimus eam in Ephrata: * invénimus eam in campis silvae.	Lo, we heard of it at Ephratah: we found it in the fields of "the Wood."
Introíbimus in tabernáculum ejus: * adorábimus in loco, ubi stetérunt pedes ejus.	We will go into His tabernacle: we will worship in His footprints.
Surge Dómine in réquiem tuam, * tu et arca sanctificatiónis tuae.	Arise, O Lord, into Thy rest, Thou and the ark of Thine holiness.
Sacerdótes tui induántur justítiam: * et sancti tui exsúltent.	Let Thy priests be clothed with righteousness, and let Thy Saints shout for joy.
Propter David servum tuum, * non avértas fáciem Christi tui.	For Thy servant David's sake, turn not away the face of Thine Anointed.
Jurávit Dóminus David veritátem, et non frustrábitur eam: * de fructu ventris tui ponam super sedem tuam.	The Lord hath sworn in truth unto David, and He will not turn from it: Of the fruit of thy body will I set upon thy throne.
Si custodíerint fílii tui testaméntum meum, * et testimónia mea haec, quae docébo eos:	If thy children will keep My covenant, and My testimony that I shall teach them,
Et fílii eórum usque in saeculum, * sedébunt super sedem tuam.	Then their children for ever shall sit upon thy throne.
Quóniam elégit Dóminus Sion: * elégit eam in habitatiónem sibi.	For the Lord hath chosen Zion: He hath chosen it for His habitation.
Haec réquies mea in saeculum saeculi: * hic habitábo quóniam elégi eam.	This is My rest for ever: here will I dwell, for I have chosen it.
Víduam ejus benedícens benedícam: * páuperes ejus saturábo pánibus.	I will abundantly bless her widows: I will satisfy her poor with bread.
Sacerdótes ejus índuam salutári: * et sancti ejus exsultatióne exsultábunt.	I will clothe her Priests with salvation: and her Saints shall shout aloud for joy.
Illuc prodúcam cornu David, * parávi lucérnam Christo meo.	There will I make the horn of David to bud: I have ordained a lamp for Mine Anointed.
Inimícos ejus índuam confusióne: * super ipsum autem efflorébit sanctificátio mea.	His enemies will I clothe with shame: but upon him shall My sanctification flourish.

Psalm cxxxvii.

Act of thanksgiving to God.

I WILL praise Thee, O Lord, with my whole heart: because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. I will worship toward Thine holy temple, and praise Thy name.

For Thy loving-kindness, and for Thy truth: for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O Lord, for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the Lord: that great is the glory of the Lord.

For the Lord is high, yet hath He respect unto the lowly: but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The Lord will give recompense on my behalf: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands.

CONFITEBOR tibi Dómine in toto corde meo: * quóniam audísti verba oris mei.

In conspéctu Angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Super misericórdia tua, et veritáte tua: * quóniam magnificásti super omne nomen sanctum tuum.

In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

Confiteántur tibi Dómine omnes reges terrae: * quia audiérunt ómnia verba oris tui:

Et cantent in viis Dómini: * quóniam magna est glória Dómini.

Quóniam excélsus Dóminus, et humília réspicit: * et alta a longe cognóscit.

Si ambulávero in médio tribulatiónis, vivificábis me: † et super iram inimicórum meórum extendísti manum tuam, * et salvum me fecit déxtera tua.

Dóminus retríbuet pro me: † Dómine misericórdia tua in saeculum: * ópera mánuum tuárum ne despícias.

Psalm cxxxviii.

Hymn to the infinite knowledge of God.

O LORD, Thou hast searched me, and known me: Thou knowest my down-sitting and mine up-rising:

DOMINE, probásti me, et cognovísti me: * tu cognovísti sessiónem meam et resurrectiónem meam.

Intellexísti cogitatiónes meas de longe: * sémitam meam, et funículum meum investigásti.

Et omnes vias meas praevidísti: * quia non est sermo in lingua mea.

Ecce, Dómine, tu cognovísti ómnia novíssima, et antíqua: * tu formásti me, et posuísti super me manum tuam.

Mirábilis facta est sciéntia tua ex me: * confortáta est, et non pótero ad eam.

Quo ibo a spíritu tuo? * et quo a fácie tua fúgiam?

Si ascéndero in coelum, tu illic es: * si descéndero in inférnum, ades.

Si súmpsero pennas meas dilúculo, * et habitávero in extrémis maris:

Etenim illuc manus tua dedúcet me, * et tenébit me déxtera tua.

Et dixi: Fórsitan ténebrae conculcábunt me: * et nox illuminátio mea in delíciis meis.

Quia ténebrae non obscurabúntur a te, † et nox sicut dies illuminábitur: * sicut ténebrae ejus, ita et lumen ejus.

Quia tu possedísti renes meos: * suscepísti me de útero matris meae.

Confitébor tibi quia terribíliter magnificátus es: † mirabília ópera tua, * et ánima mea cognóscit nimis.

Non est occultátum os meum a te, quod fecísti in occúlto: * et substantia mea in inferióribus terrae.

Thou understandest my thoughts afar off. Thou searchest my path, and my line,

And art acquainted with all my ways: before there is a word on my tongue.

Lo, O Lord, Thou knowest all things both new and old: Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou art there: if I go down into hell, Thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: the darkness and the light to Thee are both alike.

For Thou didst form my reins: Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: day by day were they to be fashioned, when as yet there was none of them.

Imperféctum meum vidérunt óculi tui, † et in libro tuo omnes scribéntur: * dies formabúntur, et nemo in eis.

But to me, O God, Thy friends are exceeding honourable: their power is waxen right strong.

Mihi autem nimis honorificáti sunt amíci tui Deus: * nimis confortátus est principátus eórum.

If I should count them, they are more in number than the sand: I arose, and am still with Thee.

Dinumerábo eos, et super arénam multiplicabúntur: * exsurréxi, et adhuc sum tecum.

Surely Thou wilt slay the wicked, O God: depart from me, ye bloody men.

Si occíderis Deus peccatóres: * viri sánguinum declináte a me:

For ye say in thought: In vain shall Thy people take Thy cities.

Quia dícitis in cogitatióne: * accípient in vanitáte civitátes tuas.

Do not I hate them, O Lord, that hate Thee? and am not I grieved at those that rise up against Thee?

Nonne qui odérunt te Dómine, óderam? * et super inimícos tuos tabescébam?

I hate them with perfect hatred: they are to me as enemies.

Perfécto ódio óderam illos: * et inimíci facti sunt mihi.

Search me, O God, and know mine heart: try me and know my thoughts.

Proba me Deus, et scito cor meum: * intérroga me, et cognósce sémitas meas.

And see if there be any wicked way in me: and lead me in the way everlasting.

Et vide, si via iniquitátis in me est: * et deduc me in via aetérna.

Psalm cxlvii.

The blessings and the power of the Lord.

PRAISE the Lord, O Jerusalem! praise thy God, O Zion!

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.

For He hath strengthened the bars of thy gates: He hath blessed thy children within thee:

Quóniam confortávit seras portárum tuárum: * benedíxit fíliis tuis in te.

He maketh peace in thy borders: and filleth thee with the finest of the wheat.

Qui pósuit fines tuos pacem, * et ádipe fruménti sátiat te.

Qui emíttit elóquium suum terrae, * velóciter currit sermo ejus:

He sendeth forth His commandment upon earth: His word runneth very swiftly.

Qui dat nivem sicut lanam, * nébulam sicut cínerem spargit.

He giveth snow like wool: He scattereth the hoar-frost like ashes.

Mittit crystállum suum sicut buccéllas: * ante fáciem frígoris ejus quis sustinébit?

He casteth forth His ice like morsels: who can stand before His cold?

Emíttet verbum suum, et liquefáciet ea: * flabit spíritus ejus, et fluent aquae.

He sendeth out His word, and melteth them: He causeth His wind to blow, and the waters flow.

Qui annúntiat verbum suum Jacob, * justítias et judícia sua Israel,

He declareth His word unto Jacob, His statutes and His judgments unto Israel.

Non fecit táliter omni natióni: * et judícia sua non manifestávit eis.

He hath not dealt so with any nation: neither hath He made known to them His judgments.

In his *Motu Proprio* of 1903 Pius X. insists on "the importance of the solemn chanting of Vespers, to which may with advantage be added a suitable sermon and Benediction of the Blessed Sacrament." Compline may also be chanted in the evening, followed by Benediction: this devotion is thus brought into association with the official worship of the Church.



COMPLINE FOR SUNDAYS AND GREAT FEASTS.

As its name indicates, *Compline* is the canonical hour which *completes* and ends the day. It is the evening prayer of the Church, and there is none more beautiful. The office owes its present form to St. Benedict.

The Reader, bowing to the Officiating Priest, says :—

℣. Pray, Father, a blessing.

℣. Jube domne benedícere.

The Blessing.

The Officiating Priest :—

May the Lord Almighty grant us a quiet night and a perfect end. ℟. Amen.

Noctem quiétam et finem perféctum * concédat nobis Dóminus omnípotens. ℟. Amen.

Short Lesson : 1 Peter v. 8, 9.

The Reader, turning towards the altar :—

Brethren, be sober and watch : because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour : whom resist ye, strong in faith. But do Thou, O Lord, have mercy on us.

℟. Thanks be to God.

Fratres : Sóbrii estóte, et vigiláte : quia adversárius vester diábolus, tamquam leo rúgiens, círcuit, quaerens quem dévoret : * cui resístite fortes in fide. Tu autem Dómine miserére nobis.

℟. Deo grátias.

The Confession.

Make the sign of the Cross when the Priest says :—

℣. Our help is in the Name of the Lord.

℣. Adjutórium nostrum in nómine Dómini.

℟. Qui fecit coelum et terram.	℟. Who made heaven and earth.
Pater noster . . . (*secreto*).	Our Father . . . (*in secret*).

The Celebrant makes his Confession: *Confiteor* . . . **and the congregation responds:—**

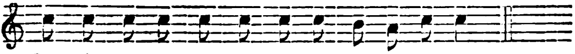
Misereátur tui omnípotens Deus, et dimíssis peccátis tuis, perdúcat te ad vitam aetérnam.	May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.
℟. Amen.	℟. Amen.

The Choir and congregation now make their Confession: **see the** ***Confiteor*, p. 36.**

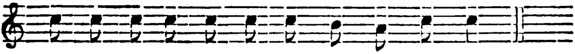
The Officiating Priest:—

Misereátur vestri omnípotens Deus, et dimíssis peccátis vestris, perdúcat vos ad vitam aetérnam.	May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.
℟. Amen.	℟. Amen.
Indulgéntiam, absolutiónem, et remissiónem peccatórum nostrórum tríbuat nobis omnípotens et misericors Dóminus.	May the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.
℟. Amen.	℟. Amen.

Making a small sign of the Cross on the breast, continue:—

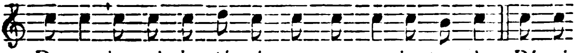


℣. Con-vér - te nos De - us sa - lu - tá- ris nos-ter.
Convert us, O God our Saviour.

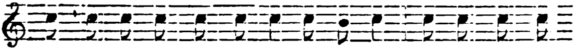


℟ Et a - vér - te i - ram tu - am a no - bis.
And turn away Thine anger from us.

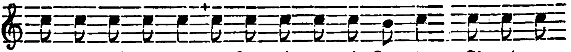
Then add, making the sign of the Cross:—



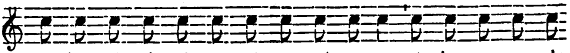
De- us in ad - ju - tó - ri - um me - um in- ten- de : Dó-mi-
O God, come to mine assistance: O Lord,



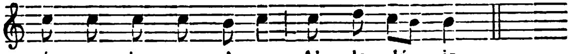
ne ad ad - ju-ván-dum me fes - ti - na. Gló-ri - a Pa-
make haste to help me. Glory be to the



tri et Fi - li - o, et Spi- ri - tu - i Sancto. Si-cut e-
Father, and to the Son, and to the Holy Ghost: as it was

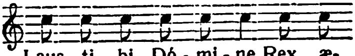


rat in prin-ci - pi - o, et nunc et semper et in sae - cu - la
in the beginning, is now, and ever shall be, world

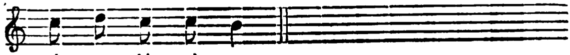


sáe - cu - lo - rum. A-men. Al - le - lú - ia.
without end. Amen. Alleluia.

(From Septuagesima until Easter instead of the *Alleluia* say :)



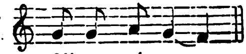
Laus ti - bi Dó - mi - ne Rex æ-
Praise be to Thee, O Lord, the King



tér - næ gló - ri - æ.
of eternal glory.

Out of Paschal Time.

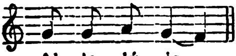
Ant. 8. g.



Mi-se - ré - re.
Have mercy.

In Paschal Time.

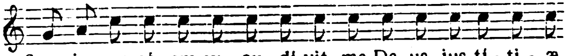
8. g.



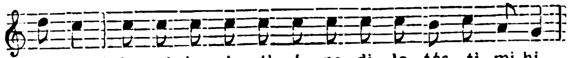
Al - le - lú - ia.
Alleluia.

Psalm iv.

Surrounded by his enemies, the Psalmist proclaims his trust in God. In the midst of the dangers of the night the Christian also hopes in Him.



Cum in - vo-cá-rem ex - au - di-vit me De- us jus-ti - ti - æ
When I called, the God of my righteousness heard



me- æ : * in tri- bu - la - ti - ó - ne di - la - tás - ti mi-hi
me: Thou hast enlarged me when I was in distress:

Miserére mei, * et exáudi oratiónem meam.	Have mercy upon me, and hear my prayer.
Fílii hóminum úsquequo gravi corde? * ut quid dilígitis vanitátem, et quaeritis mendácium?	O ye sons of men, how long will ye be dull of heart? Why will ye love vanity, and seek after leasing?
Et scitóte quóniam mirificávit Dóminus sanctum suum: * Dóminus exáudiet me cum clamávero ad eum.	But know that the Lord hath set apart for Himself him that is holy: the Lord will hear me when I call unto Him.
Irascímini, et nolíte peccáre: † quae dícitis in córdibus vestris, * *in cubílibus vestris compungímini.*	Be ye angry and sin not: what ye speak in your heart, *repent upon your bed.*
Sacrificáte sacrifícium justítiae, † et speráte in Dómino. * Multi dicunt: Quis osténdit nobis bona?	Offer the sacrifices of righteousness, and put your trust in the Lord. There be many that say: Who will show us any good?
Signátum est super nos lumen vultus tui Dómine: * dedísti laetítiam in corde meo.	Lord, Thou hast set upon us the light of Thy countenance. Thou hast put gladness in my heart,
A fructu fruménti, vini et ólei sui, * multiplicáti sunt.	More than in the time that their corn, and wine, and oil increased.
*In pace in idipsum * dormiam et requiéscam.*	*I will both lay me down in peace, and sleep,*
Quóniam tu Dómine singuláriter in spe * constituísti me.	For Thou, Lord, only makest me to dwell in safety.
Glória Patri et Fílio . . .	Glory be to the Father, and to the Son . . .

Psalm xc.

God and His Angels protect man in the midst of danger; therefore the Christian places himself during the night under the protection of God.

Qui hábitat in adjutório Altíssimi, * in protectióne Dei coeli commorábitur.	He that dwelleth in the help of the Most High, shall abide under the shadow of the God of heaven.
Dicet Dómino: Suscéptor meus es tu et refúgium meum: * Deus meus, sperábo in eum.	He will say to the Lord: Thou art my refuge, and my fortress, my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His wings, and under His feathers shalt thou trust:

His truth shall be thy shield. *Thou shalt not be afraid for the terror by night;*

For the arrow that flieth by day, *for the pestilence that walketh in darkness,* for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: and see the reward of the wicked.

Because Thou, O Lord, art my trust: thou hast made the Most High thy refuge.

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He hath given His angels charge over thee, to keep thee in all thy ways:

They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice: the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him: I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him: I am with him in trouble: I will deliver him and glorify him.

With long life will I satisfy

Quóniam ipse liberávit me de láqueo venántium, * et a verbo áspero.

Scápulis suis obumbrábit tibi: * et sub pennis ejus sperábis.

Scuto circúmdabit te véritas ejus: * *non timébis a timóre noctúrno.*

A sagítta volánte in die, † *a negótio perambulánte in ténebris:* * ab incúrsu, et daemónio meridiáno.

Cadent a látere tuo mille, † et decem míllia a dextris tuis: * ad te autem non appropinquábit.

Verúmtamen óculis tuis considerábis: * et retributiónem peccatórum vidébis.

Quóniam tu es Dómine spes mea: * Altíssimum posuísti refúgium tuum.

Non accédet ad te malum: * et flagéllum non appropinquábit tabernáculo tuo.

*Quóniam Angelis suis mandávit de te: * ut custódiant te in ómnibus viis tuis.*

In mánibus portábunt te: * ne forte offéndas ad lápidem pedem tuum.

Super áspidem et basilíscum ambulábis: * et conculcábis leónem et dracónem.

Quóniam in me sperávit, liberábo eum: * prótegam eum, quóniam cognóvit nomen meum.

Clamábit ad me, et ego exáudiam eum: † cum ipso sum in tribulatióne: * erípiam eum, et glorificábo eum.

Longitúdine diérum replébo

eum: * et osténdam illi salutáre meum.

Glória Patri et Filio . . .

him: and show him My salvation.

Glory be to the Father, and to the Son, . . .

Psalm cxxxiii.

The call of a Levite to those about to commence a watch in the Temple. Let us offer up our sleep in a spirit of prayer.

Ecce nunc benedícite Dóminum, * omnes servi Dómini:

Qui statis in domo Dómini, * in átriis domus Dei nostri.

In nóctibus extóllite manus vestras in sancta, * et benedícite Dóminum.

Benedícat te Dóminus ex Sion, * qui fecit coelum et terram.

Glória Patri et Fílio . . .

Behold now, bless ye the Lord, all ye servants of the Lord.

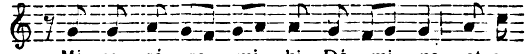
Which stand in the house of the Lord, even in the courts of the house of our God,

By night. Lift up your hands toward the sanctuary, and bless the Lord.

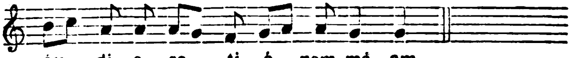
The Lord that made heaven and earth, bless thee out of Zion!

Glory be to the Father, and to the Son, . . .

Ant
8. g

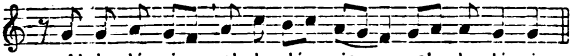


Mi - se - ré - re mi - hi Dó - mi - ne, et ex-
Have mercy upon me, O Lord, and graciously hear



áu - di o - ra - ti - ó - nem mé - am.
my prayer.

During Paschal Time :—



Al- le - lú - ia, al - le - lú - ia, al - le - lú - ia.

Hymn of the Ambrosian School.

1. Te lucis ante términum,
Rerum Creátor póscimus,
Ut pro tua cleméntia
Sis praesul et custódia.

1. Thee before the close of day,
Maker of the world, we pray,
Of Thy wonted mercy keep
Watch around us while we
sleep.

2. *Evil dreams put Thou to flight,*
With all phantoms of the night:
Be our Foe by Thee repressed,
Holy then shalt be our rest.

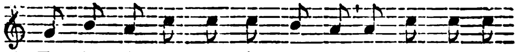
3. Father, what we ask be done,
Through Thine ever-blessed Son,
With the Holy Ghost and Thee
Reigning God eternally.
Amen.

2. *Procul recédant sómnia,*
Et nóctium phantásmata;
Hostémque nostrum cómprime,
Ne polluántur córpora.

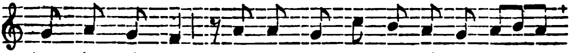
3. Praesta, Pater piíssime,
Patríque compar Unice,
Cum Spíritu Paráclito
Regnans per omne saeculum.
Amen.

1. *On Sundays.*

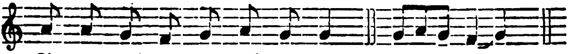
8.



1. Te lu - cis an - te tér - mi-num Re-rum Cre - á-
2. Pro- cul re - cé-dant sóm - ni - a Et nó - cti-um
3. Præs-ta Pa - ter pi - ís - si - me, Pa - tri - que com-
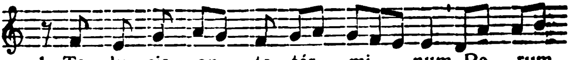


tor, pós - ci - mus; Ut pro tu - a cle-mén-ti - a,
phantás - ma - ta, Hostém - que nostrum cómprime,
par U - ni - ce, Cum Spi - ri - tu Pa - rá-cli - to,

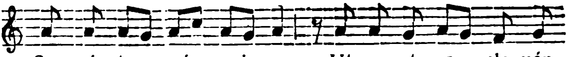


Sis præ - sul et cu - stó - di - a.
Ne pol - lu - án - tur cór - po - ra.
Regnans per om - ne sæ - cu - lum.

2. *On Great Festivals.* (Fourth Tone.)



1. Te lu - cis an - te tér - mi - num, Re - rum
2. Pro - cul re - cé - dant sóm - ni - a Et nóc-
3. Præs-ta, Pa - ter pi - ís - si - me, Pa - trí-



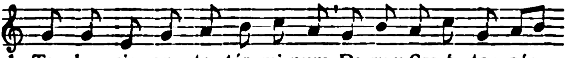
Cre - á - tor pó - sci- mus, Ut pro tu - a cle-mén-
ti - um phan- tás - ma - ta, Hostémque nos-trum cóm-
que com-par U - ni - ce, Cum Spi-ri - tu Pa - rá-



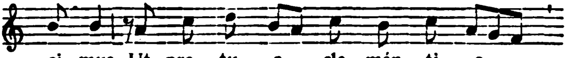
ti - a, Sis præ-sul et cu - stó- di - a.
pri-me, Ne pol-lu - án - tur cór - po - ra.
ci - to, Regnans per om-ne sæ - cu - lum A - men

3. *During Paschal Time.* (Eighth Tone.)

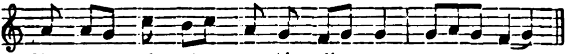
The following Hymn, with its special ending, is sung during Paschal Time, that is to say from Compline before Quasimodo Sunday until Ascension Day exclusive, on Sundays as well as on Ferias and Occurrent Feasts, except it be a Feast of the Blessed Virgin :—



1. Te lu - cis an - te tér- mi-num, Re-rum Cre-á - tor, pós-
2. Pro- cul re - cé- dant sóm-ni - a, Et nó - cti-um phan-tás-
3. De - o Pa - tri sit gló- ri - a, Et Fí - li - o qui a



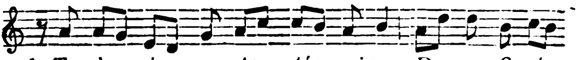
ci - mus, Ut pro tu - a cle - mén - ti - a,
ma - ta : Hostém - que nos - trum cóm - pri - me,
mór-tuis Sur - ré - xit, ac Pa - rá - cli - to,



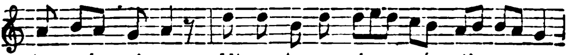
Sis præ - sul et cu-stó - di - a.
Ne pol - lu - án - tur cór - po - ra.
In sem - pi - tér - na sæ - cu - la. A - men.

4. *On Feasts and Octaves of the Blessed Virgin.* (Second Tone.)
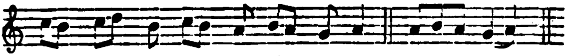
On Feasts of the Blessed Virgin and throughout their Octaves, even during Paschal Time, the preceding Hymn is sung with the following ending :—



1. Te lu - cis an - te tér - minum, Re - rum Cre-á-
2. Pro - cul re - cé - dant sóm - ni - a, Et nóc - ti - um
3. Je - su, ti - bi sit gló - ri - a, Qui na - tus est



tor, pós - ci-mus, Ut pro tu - a cle - mén - ti - a,
phantás - ma - ta : Hostémque nostrum cóm - pri-me,
de Vir - gi - ne, Cum Patre et al - mo Spi - ri - tu,



Sis præ - sul et cus - tó- di - a.
Ne pol - lu - án - tur cór - po - ra.
In sem - pi - tér - na sæ - cu - la. A - men.

Chapter : Jeremias xiv. 9.

Thou, O Lord, art among us, and Thy holy name is called upon by us: forsake us not, O Lord our God.

℟. Thanks be to God.

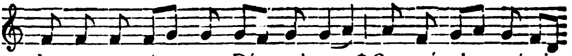
Tu autem in nobis es, Dómine, et nomen sanctum tuum invocátum est super nos: * ne derelínquas nos, Dómine Deus noster.

℟. Deo grátias.

Short Responsory.

1. *Throughout the year.* (Sixth Tone.)

Christ's last words before His Death on the Cross. Night and sleep are a figure of death. Let us therefore say :—



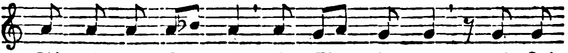
In ma-nus tu - as Dó - mi - ne * Commén-do spi- ri-
Into Thy hands, O Lord, I commend my spirit.



tum me-um. In ma - nus. ℣. Re - de - mis - ti nos Dó-
Into Thy hands. ℣. *Thou hast redeemed us,*



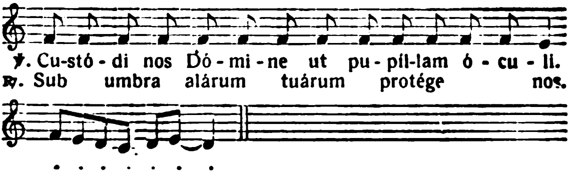
mi - ne, De - us ve - ri - tá - tis. * Com-mén-do.
O Lord, the God of Truth. *I commend.*



Gló - ri - a Pa - tri, et Fi - li - o, et Spi-
Glory be to the Father, and to the Son, and to the
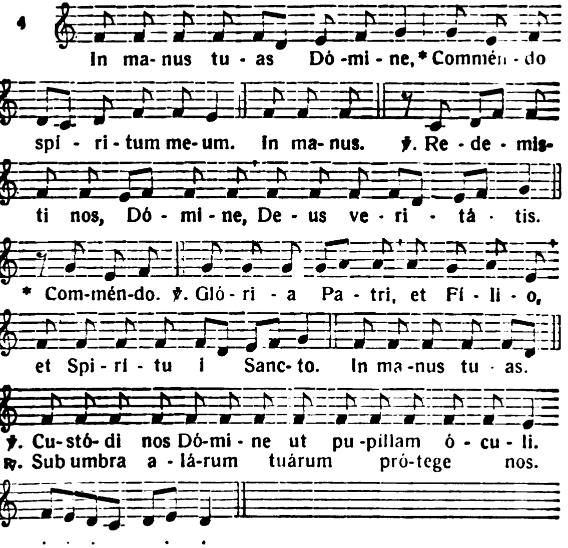


ri - tu - i Sanc - to. In ma - nus.
Holy Ghost. *Into Thy hands.*



℣. *Guard us, O Lord, as the pupil of an eye.*
℟. *Under the shadow of Thy wings protect us.*
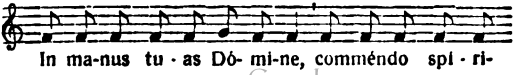
2. *During Advent.*
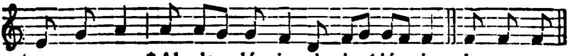
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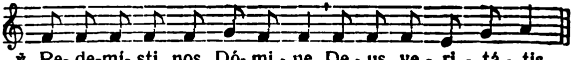
3. *During Paschal Time* (from Easter until Whitsuntide).

6.

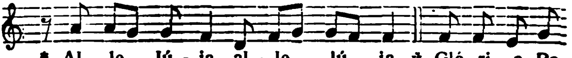




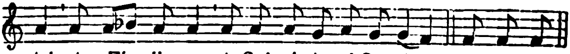
tum me-um : * Al - le - lú - ia, al - le - lú - ia. In ma-nus.
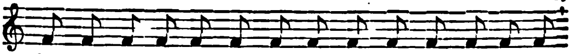


℣. Re- de-mi- sti nos Dó- mi - ne, De - us ve - ri - tá - tis.
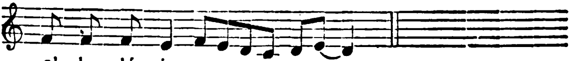


* Al - le - lú - ia, al - le - lú - ia. ℣. Gló- ri - a Pa-



tri, et Fi - li - o, et Spi- ri - tu - i Sancto. In ma- nus.



℣. Cu - stó - di nos Dó- mi - ne ut pu - pil - lam ó - cu - li,
℟. Sub um- bra a - lá -rum tu - á - rum pró - te - ge nos,

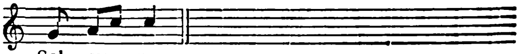


al - le - lú - ia. . . . .
al - le - lú - ia. . . . .

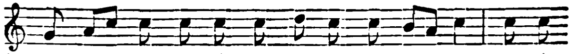
The Canticle of Simeon : Luke ii. 29–32.

The holy man Simeon is happy in his old age to depart in peace, after contemplating with his own eyes the Light of the World.

Ant. 3a



Sal - va nos.
Save us.



1. Nunc di - mít - tis sér-vum tú- um Dó - mi - ne : * se-cún-
Now Thou dost dismiss Thy servant, O Lord, according



dum vérbum tú -um in pá - ce.
to Thy word in peace.

Because my eyes have seen Thy salvation,	Quia vidérunt óculi mei * salutáre tuum :
Which Thou hast prepared before the face of all peoples :	Quod parásti * ante fáciem ómnium populórum :
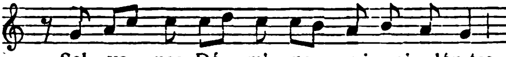
Lumen ad revelatiónem géntium, * et glóriam plebis tuae Israel.

Glória Patri et Fílio . . .

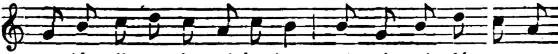
A light to the revelation of the Gentiles and the glory of Thy people Israel.

Glory be to the Father, and to the Son, . . .

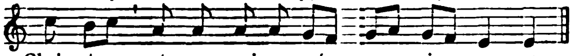
Ant.



Sal - va nos, Dó - mi - ne, vi - gi - lán-tes,
Save us, O Lord, while we are awake,



cus-tó - di nos dor-mi-én -tes : ut vi - gi - lé-mus cum
and keep us while we sleep, that we may watch with



Chri - sto, et re - qui -es - cá - mus in pa - ce.
Christ and rest in peace.

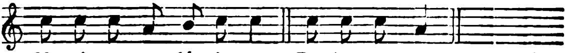


T. P. Al - le - lú - ia.
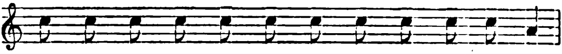
If the Vespers commemorate a Double Feast or an Octave, the following is omitted and the *Prayer* on p. 148 is at once said.
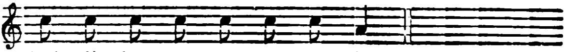


Ky - ri - e e - lé - i -son. Chri-ste e - lé - i - son.
Lord, have mercy. Christ, have mercy.



Ky- ri - e e - lé - i - son. Pa -ter no - ster... *(secreto).*
Lord, have mercy. Our Father. . . (in secret).



℣. Et ne nos in - dú - cas in ten - ta - ti - ó - nem.
℣. *And lead us not into temptation.*



℣. Sed li - be - ra nos a ma - lo.
℟. *But deliver us from evil.*

I believe in God . . . (*in secret*).

℣. The resurrection of the body.

℟. And life everlasting. Amen.

℣. Blessed art Thou, O Lord God of our fathers.

℟. And worthy to be praised and glorious for ever.

℣. Let us bless the Father, and the Son, and the Holy Ghost.

℟. Let us praise and exalt Him above all for ever.

℣. Blessed art Thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised, and glorious and exalted above all for ever.

℣. May the Almighty and merciful Lord bless and keep us.

℟. Amen.

℣. Vouchsafe, O Lord, this night.

℟. To keep us without sin.

℣. Have mercy upon us, O Lord.

℟. Have mercy upon us.

℣. Let Thy mercy, O Lord, be upon us.

℟. As we have hoped in Thee.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

Visit, we beseech Thee, O

Credo in Deum . . . (*secreto*).

℣. Carnis resurrectiónem.

℟. Vitam aetérnam. Amen.

℣. Benedíctus es Dómine Deus patrum nostrórum.

℟. Et laudábilis et gloriósus in saecula.

℣. Benedicámus Patrem et Fílium cum Sancto Spíritu.

℟. Laudémus et superexaltémus eum in saecula.

℣. Benedíctus es Dómine in firmaménto coeli.

℟. Et laudábilis et gloriósus et superexaltátus in saecula.

℣. Benedícat et custódiat nos omnípotens et miséricors Dóminus.

℟. Amen.

℣. Dignáre Dómine nocte ista.

℟. Sine peccáto nos custodíre.

℣. Miserére nostri, Dómine.

℟. Miserére nostri.

℣. Fiat misericórdia tua Dómine super nos.

℟. Quemádmodum sperávimus in te.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Vísita, quaesumus, Dómine,

habitatiónem istam, et omnes insídias inimíci ab ea longe repélle: Angeli tui sancti hábitent in ea, qui nos in pace custódiant: * et benedíctio tua sit super nos semper. Per Dóminum.

℟. Amen.

℣. Dóminus vobíscum.

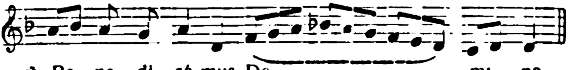
℟. Et cum spíritu tuo.

Lord, this habitation, and drive far from it all snares of the enemy: let Thy holy Angels dwell therein to keep us in peace, and may Thy blessing be always upon us. Through our Lord.

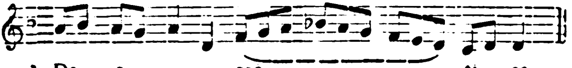
℟. Amen.

℣. The Lord be with you.

℟. And with thy spirit.



Let us bless the Lord.



Thanks be to God.

The Blessing.

(Make the sign of the Cross.)

Benedícat et custódiat nos omnípotens et misericors Dóminus, Pater, et Fílius, et Spíritus Sanctus.

℟. Amen.

May the Almighty and merciful Lord, Father, Son and Holy Ghost, bless and keep us.

℟. Amen.

Anthem to the Blessed Virgin, p. 117 ff.

The office ends as follows :—

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

Pater, ... Ave, ... Credo ... (*secreto*).

℣. May the Divine assistance remain always with us.

℟. Amen.

Our Father, . . . Hail Mary, . . . I believe, . . . (*in secret*).

ANOTHER FORM OF NIGHT PRAYERS.

In the Name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father, p. 4.—Hail, Mary, p. 5.—The Apostles' Creed, p. 5.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

℣. Send forth Thy Spirit, and they shall be created.

℟. And Thou shalt renew the face of the earth.

Let us pray.

O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit; grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Jesus Christ our Lord. Amen.

Let us place ourselves in the presence of God, and give Him thanks for all the benefits which we have received from Him, particularly this day.

O my God! I firmly believe that Thou art here present, and plainly seest me, and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be Thy holy Name; and may all creatures bless Thy goodness for the benefits which I have ever received from Thee, and particularly this day. May the Saints and Angels supply my defect in rendering Thee due thanks. Never permit me to be so base and wicked as to repay Thy bounties with ingratitude, and Thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of Him a true sorrow for them, and a sincere repentance.

O my Lord Jesus Christ, Judge of the living and the dead, before Whom I must appear one day to give an exact account of my whole life! enlighten me, I beseech Thee, and give me an humble and contrite heart, that I may see wherein I have offended Thy infinite Majesty, and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

Let us here examine what sins we have committed this day, by thought word, deed, or omission.

(If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.)

Let us conceive a great sorrow for having offended God.

O my God, I detest these and all other sins which I have committed against Thy Divine Majesty. I am extremely sorry that I have offended Thee, because Thou art infinitely good, and sin displeaseth Thee. I love Thee with my whole heart; and firmly purpose, by the help of Thy grace, never more to offend Thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched sinner. In the Name of Thy beloved Son Jesus, I humbly beg of Thee so to wash me with His precious Blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O my God, I accept of death as a homage and adoration which I owe to Thy Divine Majesty, and as a punishment justly due to my sins, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believeth and teacheth, because Thou hast revealed them. And by the assistance of Thy holy grace, I am resolved to live and die in the communion of this Thy Church.

Relying upon Thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of Thy Son Jesus Christ, my only Redeemer, and by the intercession of His blessed Mother and all the Saints.

I love Thee with all my heart and soul, and desire to love Thee as the blessed do in heaven. I adore all the designs of Thy Divine providence, resigning myself entirely to Thy will.

I also love my neighbour for Thy sake, as I love myself. I sincerely forgive all who have injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into Thy hands I commend my spirit.

℟. Lord Jesus, receive my soul.

May the blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. Amen.

O my good Angel, whom God by His Divine mercy hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

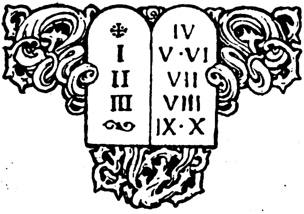
May the almighty and merciful Lord grant us ✠ pardon, absolution, and remission of all our sins. Amen.

Examination of Conscience.

In relation to God: Love of God above all things—Neglect or omission in the discharge of one's religious duties—Irreverence in church—Keeping holy the Sunday—Want of respect for holy persons and things—Doubts as to any article of faith—Worldly fear—Blasphemy—Murmuring—Lack of hope or resignation—Resistance to grace.

In relation to your neighbour: Love of one's neighbour for God's sake—Want of consideration—Lack of obedience—Obstinacy—Hardheartedness—Contumely—Lack of charity—Hatred—Jealousy—Injurious words or actions—Forgiveness of injury—Jeers—Calumny—Backbiting—False testimony—Violence—Lying—Bad example—Incitement to sin—Scandal—Injustice—Injury to reputation or goods—Debt—Theft—Duty to one's country.

In relation to yourself: Self-sanctification—Eradication of one's chief fault—Practice of one's chief virtue—Simplicity—Generosity—Pride—Vanity—Greed—Sensuality in one's thoughts, looks, reading, conversation, actions—Intemperance—Gluttony—Sloth—Neglect of self-mortification—Anger—Impatience.



COMMEMORATIONS.

I.—Classification.

There are several kinds of Collects* :—

1. *The principal Collect* of the day and *the Special Collects* or *Commemorations* of the Saints, Octaves, Ferias or Vigils memorialised in the Mass of the day.

2. *The Common Collects* or *Collects of the Time*, of which there are seven: Of the Blessed Virgin, For the Church; For the Pope, To Implore the Intercession of the Saints, For the Living and the Dead, For all the Faithful Departed, Of the Holy Ghost, and finally those at the option of the Priest. These Prayers vary according to the season of the year.

3. *The Votive Collects*, such as that for the Exposition of the Blessed Sacrament, that prescribed by the Bishop (or "imperata"), and various other Collects added out of devotion.

II.—General Regulations.

As a matter of principle—

1. *On Double Feasts* there is only one Collect, that *of the day*, unless Commemorations have to be made, or some final Collect is prescribed by the Bishop.

2. *On Semi-double Feasts* there are three Collects: one *of the day* and two *of the Time*.—If there is a Commemoration, however, the Collects of the Time are relegated to the third place, and even eliminated altogether if there are several Commemorations.

3. *On Simple Feasts*, Ferias and Vigils, there are three Collects, the same as on Semi-double Feasts. But the Priest is allowed to increase the number, out of devotion, to five or seven, but never more.

SECOND AND THIRD COLLECTS
for Sundays and Ferias throughout the year.

During Advent.

Of the Blessed Virgin.

Second Collect.

Deus, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: praesta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

O God, Whose will it was that Thy Word should take flesh, at the message of an Angel, in the womb of the Blessed Virgin Mary: grant to us Thy suppliants that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through the same Lord.

* The term *Collects* designates not only the prayers said between the Gloria and the Epistle (commonly called Collects), but also the *Secrets* and the *Postcommunions*. The same classification and regulations are applicable to all of them.

Secret.

Strengthen, O Lord, in our minds, we beseech Thee, the mysteries of the true faith: that we who confess Him that was conceived of the Virgin to be true God and man may, by the power of His saving resurrection, merit to attain to eternal gladness. Through the same Lord.

In méntibus nostris quaesumus, Dómine, verae fídei sacraménta confírma: ut qui concéptum de Virgine Deum verum et hóminem confitémur: per ejus salutíferae resurrectiónis poténtiam, ad aetérnam mereámur pervenire laetítiam. Per eúmdem Dóminum.

Postcommunion.

Pour forth, O Lord, we beseech Thee, Thy grace into our hearts: that we to whom the incarnation of Christ Thy Son was made known by the message of an Angel may, by His Passion and Cross, be brought to the glory of His resurrection. Through the same Lord.

Grátiam tuam, quaesumus, Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus; per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúmdem Dóminum.

Against the Persecutors of the Church.

Third Collect.

Mercifully receive, O Lord, we beseech Thee, the prayers of Thy Church: that, overcoming all adversity and error, she may serve Thee in security and freedom. Through our Lord.

Ecclésiae tuae, quaesumus, Dómine, preces placátus admítte: ut, destrúctis adversitátibus et erróribus univérsis, secúra tibi sérviat libertáte. Per Dóminum.

Secret.

Protect us, O Lord, who assist at Thy mysteries: that, cleaving to divine things, we may serve Thee both in body and mind. Through our Lord.

Prótege nos, Dómine, tuis mystériis serviéntes: ut, divínis rebus inhaeréntes,et córpore tibi famulémur et mente. Per Dóminum.

Postcommunion.

We beseech Thee, O Lord our God, that Thou wouldst not suffer to be exposed to human dangers those whom Thou givest to rejoice in this Divine banquet. Through our Lord.

Quaesumus, Dómine Deus noster: ut, quos divína tríbuis participatióne gaudére; humánis non sinas subjacére perículis. Per Dóminum.

or For the Pope.

Third Collect.

Deus, ómnium fidélium pastor et rector, fámulum tuum N., quem pastórem Ecclésiae tuae praeésse voluísti, propítius réspice: da ei, quaesumus, verbo et exémplo, quibus praeest, profícere; ut ad vitam, una cum grege sibi crédito, pervéniat sempitérnam. Per Dóminum.

O God, the shepherd and ruler of all the faithful, look down favourably upon Thy servant N., whom Thou hast been pleased to appoint pastor over Thy Church; grant, we beseech Thee, that he may serve by word and example those over whom he is set, and so attain to eternal life with the flock committed to his care. Through our Lord.

Secret.

Oblátis, quaesumus Dómine, placáre munéribus: et fámulum tuum N., quem pastórem Ecclésiae tuae praeésse voluísti, assídua protectióne gubérna. Per Dóminum.

Be appeased, we beseech Thee, O Lord, by the gifts we offer, and govern by Thy continual protection Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church. Through our Lord.

Postcommunion.

Haec nos, quaesumus Dómine, divíni Sacraménti percéptio prótegat: et fámulum tuum N., quem pastórem Ecclésiae tuae praeésse voluísti; una cum commísso sibi grege, salvet semper et múniat. Per Dóminum.

May the reception of this Divine Sacrament protect us, we beseech Thee, O Lord, and ever save and defend Thy servant N., whom Thou hast been pleased to appoint as pastor over Thy Church, together with the flock committed to his care. Through our Lord.

FROM CHRISTMAS TO THE PURIFICATION.

Of the Blessed Virgin.

Second Collect.

Deus, qui salútis aetérnae, beátae Maríae virginitáte foecúnda, humáno géneri praemia praestitísti: tríbue, quaesu-

O God, Who through the fruitful virginity of Blessed Mary didst secure for mankind the reward of eternal salvation: grant,

we beseech Thee, that we may experience her intercession for us, through whom we have been made worthy to receive the author of life, our Lord Jesus Christ Thy Son.

mus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Fílium tuum.

Secret.

By Thy mercy, O Lord, and by the intercession of blessed Mary ever a Virgin, may this offering avail us for welfare and peace now and for evermore. Through our Lord.

Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne; ad perpétuam, atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Postcommunion.

May this communion, O Lord, cleanse us from all sin, and by the intercession of the Blessed Virgin Mary, Mother of God, may it make us partakers of this heavenly remedy. Through the same Lord.

Haec nos commúnio, Dómine, purget a crímine: et, intercedénte beáta Vírgine Dei Genitríce María, coeléstis remédii fáciat esse consórtes. Per eúmdem Dóminum.

Third Collect, Secret and Postcommunion: Against the Persecutors of the Church, p. 154, or for the Pope, p. 155.

FROM AFTER THE PURIFICATION UNTIL ASH WEDNESDAY AND AT MASSES OF THE SEASON AND OF SAINTS AFTER WHITSUNTIDE
(without they are Double Feasts or Octaves).

To Implore the Intercession of the Saints.

Second Collect.

Defend us, we beseech Thee, O Lord, from all dangers of mind and body; and through the intercession of the blessed and glorious Mary, Mother of God, ever a Virgin, with blessed Joseph, Thy blessed Apostles Peter and Paul, and blessed N. (*here mention the Patron Saint of*

A cunctis nos, quaesumus, Dómine, mentis et córporis defénde perículis: et, intercedénte beáta et gloriósa semper Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N...., et ómnibus Sanctis, salútem nobis tríbue

benígnus et pacem; ut destrúctis adversitátibus et erróribus univérsis, Ecclésia tua secúra tibi sérviat libertáte. Per eúmdem Dóminum.

the church), and all the Saints, mercifully grant us safety and peace: that all adversities and errors being overcome, Thy Church may serve Thee in security and freedom. Through the same Lord.

Secret.

Exáudi nos, Deus salutáris noster: ut per hujus sacraménti virtútem, a cunctis nos mentis et córporis hóstibus tueáris; grátiam tríbuens in praeséntí, et glóriam in futúro. Per Dóminum.

Graciously hear us, O God our Saviour, and by the virtue of this Sacrament protect us from all enemies of mind and body, bestowing on us grace in the present and glory in the future. Through our Lord.

Postcommunion.

Mundet et múniat nos, quaesumus, Dómine, divíni Sacraménti munus oblátum: et, intercedénte beáta Vírgine Dei Genitríce María, cum beáto Joseph, beátis Apóstolis tuis Petro et Paulo, atque beáto N. . . . , et ómnibus Sanctis; a cunctis nos reddat et perversitátibus expiátos, et adversitátibus expedítos. Per eúmdem Dóminum.

May the oblation of this Divine Sacrament, we beseech Thee, O Lord, cleanse and defend us; and, through the intercession of the Blessed Virgin Mary, Mother of God, with blessed Joseph, Thy blessed Apostles Peter and Paul, and blessed N. (*here mention the Patron Saint of the church*), and all the Saints, may it purify us of all sin and deliver us from all adversity. Through the same Lord.

Third Collect: At the option of the Priest.

FROM ASH WEDNESDAY TO PASSION SUNDAY.

To Implore the Intercession of the Saints for the Living and the Dead.

Second Collect, Secret and Postcommunion, p. 156.

Third Collect.

Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque

Almighty and eternal God, Who hast dominion over the living as over the dead, and hast

mercy on all whom Thou foreknowest shall be Thine by faith and good works, we humbly beseech Thee that all for whom we have resolved to pour out our prayers, whether the present world still holds them in the flesh or the world to come has already received them out of the body, may, through the intercession of all Thy Saints, obtain of Thy goodness and clemency the pardon of all their sins. Through our Lord.

miseréris, quos tuos fide et ópere futúros esse praenóscis: te súpplices exorámus; ut, pro quibus effúndere preces decrévimus, quosque vel praesens saeculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum.

Secret.

O God, Who alone knowest the number of the elect to be admitted to the happiness of heaven, grant, we beseech Thee, that through the intercession of all Thy Saints the names of all who have been recommended to our prayers and of all the faithful may be inscribed in the book of blessed predestination. Through our Lord.

Deus, cui soli cógnitus est númerus electórum in supérna felicitáte locándus: tríbue, quaesumus; ut, intercedéntibus ómnibus Sanctis tuis, universórum, quos in oratióne commendátos suscépimus, et ómnium fidélium nómina, beátae praedestinatiónis liber adscrípta retíneat. Per Dóminum.

Postcommunion.

May the Sacraments which we have received purify us, we beseech Thee, O almighty and merciful Lord; and, through the intercession of all Thy Saints, grant that this Thy sacrament may not prove for us a means of condemnation, but a saving plea for pardon: may it be the washing away of sin, the strength of the weak, a protection against all the dangers of the world: and may it be the remission of all the sins of the faithful, living and dead. Through our Lord.

Puríficent nos, quaesumus, omnípotens et misericors Deus, sacraménta quae súmpsimus: et, intercedéntibus ómnibus Sanctis tuis, praesta; ut hoc tuum sacraméntum non sit nobis reátus ad poenam, sed intercéssio salutáris ad véniam: sit ablútio scélerum, sit fortitúdo fragílium, sit contra ómnia mundi perícula firmaméntum: sit vivórum atque mortuórum fidélium remíssio ómnium delictórum. Per Dóminum.

During Passion Tide and Easter Week.

Second Collect: Against the Persecutors of the Church: Ecclesiae, p. 154, or **For the Pope:** Deus omnium, p. 155.

From the Monday after Low Sunday to the Friday after the Octave of the Ascension.

Of the Blessed Virgin.

Second Collect.

Concéde nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum.

Grant, we beseech Thee, O Lord God, to us Thy servants, that we may evermore enjoy health of mind and body: and by the glorious intercession of blessed Mary ever a Virgin be delivered from present sorrow and enjoy everlasting gladness. Through our Lord.

Secret.

Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam, atque praeséntem haec oblátio nobis profíciat prosperitátem, et pacem. Per Dóminum.

By Thy clemency, O Lord, and by the intercession of blessed Mary ever a Virgin, may this offering avail us for our welfare and peace now and for evermore. Through our Lord.

Postcommunion.

Sumptis, Dómine, salútis nostrae subsídiis: da, quaesumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

Grant, we beseech Thee, O Lord, that having received these aids unto salvation we may be everywhere protected by the intercession of blessed Mary ever a Virgin, in veneration of whom we have offered this sacrifice to Thy majesty. Through our Lord.

Third Collect: Against the Persecutors of the Church: Ecclesiae, p. 154, or **For the Pope:** Deus omnium, p. 155.

From Wednesday to Saturday in Whitsun Week.

Second Collect : Against the Persecutors of the Church : Ecclesiae, p. 154, or **For the Pope :** Deus omnium, p. 155.

At Masses of the Time and of Saints after Whitsunday,

except Masses of Double Feasts or of the Octaves.

Second Collect : To Implore the Suffrages of the Saints : A cunctis, p. 156.

Third Collect : at the option of the Priest.

For all the Faithful Departed.

Collect.

O God, Creator and Redeemer of all the faithful, grant to the souls of Thy servants and handmaids the remission of all their sins ; that through pious supplications they may obtain the pardon which they have always desired : Who livest.

Fidélium, Deus, ómnium Cónditor et Redémptor : animábus famulórum, famularúmque tuárum remissiónem cunctórum tríbue peccatórum ; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur : Qui vivis.

Secret.

Mercifully look down, we beseech Thee, O Lord, upon this sacrifice which we offer to Thee for the souls of Thy servants and handmaids, that to those on whom Thou didst bestow the merit of Christian faith Thou mayest also grant its reward. Through our Lord.

Hóstias, quaesumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde : ut, quibus fídei christiánae méritum contulísti, dones et praemium. Per Dóminum.

Postcommunion.

We beseech Thee, O Lord, that the prayer of Thy supplicants may benefit the souls of Thy servants and handmaids :

Animábus, quaesumus, Dómine, famulórum, famularúmque tuáram orátio profíciat supplicántium : ut eas et a

peccátis ómnibus éxuas, et tuae redemptiónis fácias esse partícipes: Qui vivis.

that Thou mayest deliver them from all their sins, and make them partakers of Thy redemption: Who livest.

In Honour of the Holy Ghost.

Collect.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

O God, Who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by the same Spirit to relish what is right, and ever to rejoice in His consolation. Through our Lord . . . in the unity of the same Holy Ghost.

Secret.

Múnera, quaesumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

Hallow, O Lord, we beseech Thee, the gifts we offer, and cleanse our hearts by the light of the Holy Ghost. Through our Lord . . . in the unity of the same Holy Ghost.

Postcommunion.

Sancti Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne foecúndet. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

May the inpouring of the Holy Ghost, O Lord, cleanse our hearts, and render them fruitful by the closest sprinkling of His mysterious dew. Through our Lord . . . in the unity of the same Holy Ghost.

In Honour of the Most Blessed Sacrament.

Collect.

Deus, qui nobis sub Sacraménto mirábili, passiónis tuae memóriam reliquísti: tríbue, quaesumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis júgiter sentiámus: Qui vivis.

O God, Who in this wonderful Sacrament hast left us a memorial of Thy Passion, grant us, we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within us the fruit of Thy redemption. Who livest.

Secret.

In Thy mercy, O Lord, we beseech Thee, grant to Thy Church the gifts of unity and peace, which are mystically designated by the gifts which we offer. Through our Lord.

Ecclésiae tuae quaesumus Dómine, unitátis et pacis propítius dona concéde: quae sub oblátis munéribus mýstice designántur. Per Dóminum.

Postcommunion.

Grant, O Lord, we beseech Thee, that we may be filled with the enjoyment of Thy Divinity in the life everlasting, which in this temporary life is prefigured by the reception of Thy precious Body and Blood: Who livest and reignest.

Fac nos, quaesumus Dómine, divinitátis tuae sempitérna fruitióne repléri: quam pretiósi Córporis et Sánguinis tui temporális percéptio praefigúrat: Qui vivis et regnas.

For Candidates for Holy Orders.

These Collects are said after the Collect of the Mass, under one conclusion:—

Collect.

Graciously hear, O Lord, we beseech Thee, the prayers of Thy supplicants, and guard for ever and defend those who serve Thee with devout hearts, that, free from all fear, we may always discharge the duties of our ministry towards Thee in complete liberty. Through our Lord.

Exáudi, quaesumus, Dómine, súpplicum preces, et devóto tibi péctore famulántes, perpétua défensione custódi: ut nullis perturbatiónibus impedíti, líberam servitútem tuis semper exhibeámus offíciis. Per Dóminum.

Secret.

Grant, we beseech Thee, O Lord, by these mysteries, that we may offer these gifts to Thee with worthy dispositions. Through our Lord.

Tuis, quaesumus, Dómine, operáre mystériis: ut haec tibi múnera dignis méntibus offerámus. Per Dóminum.

Postcommunion.

Uphold, O Lord, in Thy goodness, by Thine abiding help,

Quos tuis, Dómine, reficis sacraméntis, contínuis attólle

benígnus auxíliis: ut tuae redemptiónis effectum, et mystériis capiámus, et móribus: Qui vivis.

those whom Thou dost strengthen by Thy sacraments, so that we may receive the fruit of Thy redemption through these mysteries and by the conduct of our lives: Who livest.

THIRTY-SIX SETS OF COLLECTS

for use in the Mass of the Day as circumstances may dictate.

1. To Implore the Intercession of the Saints.

Collect.

Concéde, quaesumus omnípotens Deus: ut intercéssio sanctae Dei Genitrícis Maríae, sanctorúmque ómnium Apostolórum, Mártyrum, Confessórum, atque Vírginum, et ómnium electórum tuórum, nos ubíque laetíficet; ut, dum eórum mérita recólimus, patrocínia sentiámus. Per eúmdem Dóminum.

Grant, we beseech Thee, O almighty God, that the intercession of holy Mary, Mother of God, and of all the holy Apostles, Martyrs, Confessors and Virgins, and of all Thine elect, may ever gladden us: that we who celebrate their merits may enjoy their patronage. Through the same our Lord.

Secret.

Oblátis, Dómine, placáre munéribus: et, intercedénte beáta María semper Vírgine, cum ómnibus Sanctis tuis, a cunctis nos defénde perículis. Per Dóminum.

Be appeased, O Lord, by the gifts we offer, and through the intercession of blessed Mary ever a Virgin and of all Thy Saints defend us from all dangers. Through our Lord.

Postcommunion.

Súmpsimus, Dómine, beátae Maríae semper Vírginis et ómnium Sanctórum tuórum memóriam recoléntes, sacraménta coeléstia: praesta, quaesumus; ut quod temporáliter gérimus, aetérnis gáudiis consequámur. Per Dóminum.

We have received these heavenly sacraments, O Lord, in memory of blessed Mary ever a Virgin and of all Thy Saints: grant, we beseech Thee, that what we have done here below we may complete in eternal bliss. Through our Lord.

2. To Implore the Intercession of the Saints.

Collect : A cunctis, p. 156.

(If the Titular Patron of the church is an Angel or St. John the Baptist, his name is placed before that of St. Joseph.)

3. For the whole Hierarchy of the Church.

Collect.

Almighty and eternal God, by Whose spirit the whole body of the Church is sanctified and governed, hear our prayers for all the orders therein; that, by the gift of Thy grace, all in their several degrees may serve Thee faithfully. Through our Lord.

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclésiae sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut, grátiae tuae múnere, ab ómnibus tibí grádibus fidéliter serviátur. Per Dóminum.

Secret.

Grant, O Lord, unto Thy servants forgiveness of their sins, consolation in life, and perpetual guidance, that, serving Thee, they may always deserve to attain to Thy mercy. Through our Lord.

Da fámulis tuis, Dómine, indulgéntiam peccatórum, consolatiónem vitae, gubernatiónem perpétuam: ut, tibi serviéntes, ad tuam júgiter misericórdiam perveníre mereántur. Per Dóminum.

Postcommunion.

Deliver, we beseech Thee, O Lord, from sin and from all enemies Thy servants who humbly pray to Thee: that, living in holy converse, they may avoid all evil. Through our Lord.

Líbera, quaesumus, Dómine, a peccátis et hóstibus fámulos tuos tibi supplicántes: ut, in sancta conversatióne vivéntes, nullis afficiántur advérsis. Per Dóminum.

4. For the Pope.

Collect : Deus omnium, p. 155.

5. For the Emperor.

Collect.

O God, the Protector of all kingdoms and in particular of the Christian Empire, grant to Thy servant our Emperor N. always to work wisely for the

Deus, regnórum ómnium, et christiáni máxime protéctor impérii: da servo tuo imperatóri nostro N. triúmphum virtútis tuae sciénter excólere; ut,

qui tua institutióne est princeps, tuo sit semper múnere potens. Per Dóminum.

triumph of Thy power, that being a prince in virtue of Thy institution he may always continue mighty by virtue of Thy grace. Through our Lord.

If the Emperor has not yet been crowned say: *electo imperatori*, "the Emperor elect."

Secret.

Súscipe, Dómine, preces et hóstias Ecclésiae tuae; pro salúte fámuli tui supplicántis: et in protectióne fidélium populórum, antíqua bráchii tui operáre mirácula; ut, superátis pacis inimícis, secúra tibi sérviat christiána libértas. Per Dóminum.

Accept, O Lord, the prayers and offerings of Thy Church for the safety of Thy suppliant servant, and work prodigies habitual to Thine arm for the protection of nations faithful to Thee: that, the enemies of peace having been overcome, Christian peace may allow of Thy being served in security. Through our Lord.

Postcommunion.

Deus, qui ad praedicándum aetérni Regis Evangélium, Románum impérium praeparásti: praeténde fámulo tuo imperatóri nostro N. arma coeléstia: ut pax ecclesiárum nulla turbétur tempestáte bellórum. Per Dóminum.

O God, Who hast prepared the Roman Empire to serve for the preaching of the Gospel of the Eternal King: present Thy servant our Emperor N. with heavenly weapons, that the peace of the Churches may not be disturbed by the storms of war. Through our Lord.

6. For the King.

Collect.

Quaesumus, omnípotens Deus: ut fámulus tuus N. rex noster, qui tua miseratióne suscépit regni gubernácula, virtútum étiam ómnium percípiat increménta, quibus decénter ornátus, et vitiórum monstra devitáre, et ad te, qui via, véritas, et vita es, gratiósus váleat perveníre. Per Dóminum.

We beseech Thee, O almighty God, that Thy servant N. our King, who by Thy mercy has undertaken the government of this realm, may advance in all virtues; that, being meetly adorned therewith, he may be able to avoid the enormity of sin and to come to Thee, Who art the way, the truth and the life. Through our Lord.

Secret.

Hallow, O Lord, we beseech Thee, the gifts which we offer, that they may become for us the Body and Blood of Thine only-begotten Son, and by Thy bounty may win for our king health of soul and body and enable him to fulfil in all things the duties which Thou hast imposed upon him. Through the same our Lord.

Múnera, Dómine, quaesumus obláta sanctífica: ut et nobis Unigéniti tui corpus et sanguis fiant; et regi nostro ad obtinéndam ánimae, corporísque salútem, et peragéndum injúnctum offícium, te largiénte, usquequáque profíciant. Per eúmdem Dóminum.

Postcommunion.

May this sacrifice of salvation, O Lord, protect from all harm N. our King, so that during this life he may keep peace and tranquillity in the Church, and hereafter win his everlasting inheritance. Through our Lord.

Haec, Dómine, oblátio salutáris fámulum tuum N. regem nostrum ab ómnibus tueátur advérsis: quátenus et ecclesiásticae pacis obtíneat tranquillitátem; et post hujus témporis decúrsum, ad aetérnam pervéniat hereditátem. Per Dóminum.

7. For Prelates and the Flocks under their charge.

Collect.

Almighty and everlasting God, Who alone workest great wonders, pour down upon Thy servants and upon the flocks entrusted to them the spirit of Thy saving grace; and, that they may please Thee in truth, pour forth upon them the continual dew of Thy blessing. Through our Lord.

Omnípotens sempitérne Deus, qui facis mirabília magna solus: praeténde super fámulos tuos, et super congregatiónes illis commíssas, spíritum grátiae salutáris; et, ut in veritáte tibi compláceant, perpétuum eis rorem tuae benedictiónis infúnde. Per Dóminum.

Secret.

Look favourably, O Lord, upon the sacrifice of Thy servants, that what we offer devoutly on their behalf in honour of Thy name, they may enjoy as a healing remedy. Through our Lord.

Hóstias, Dómine, famulórum tuórum placátus inténde: et quas in honórem nóminis tui devóta mente pro eis celebrámus, profícere sibi séntiant ad medélam. Per Dóminum.

Postcommunion.

Quos coeléstì récreas múnere, perpétuo, Dómine, comitáre praesídio: et, quos fovére non désinis, dignos fíeri sempitérna redemptióne concéde. Per Dóminum.

Accompany, O Lord, with Thy continual help those whom Thou refreshest by this heavenly gift, and grant that those whom Thou ceasest not to cherish may be made worthy of eternal redemption. Through our Lord.

8. For a Congregation or a Family.

Collect.

Defénde, quaesumus, Dómine, beáta María semper Vírgine intercedénte, istam ab omni adversitáte famíliam: et toto corde tibi prostrátam, ab hóstium propítius tuére cleménter insídiis. Per Dóminum.

Do Thou, we beseech Thee, O Lord, by the intercession of blessed Mary ever a Virgin, keep this family from all harm; and mercifully deign to protect them from the snares of the enemy who with their whole heart prostrate themselves before Thee. Through our Lord.

Secret.

Súscipe, quaesumus, omnípotens Deus oblatiónem nostrae devotiónis: et per virtútem hujus sacraménti, fámulos tuos a cunctis adversitátibus prótege. Per Dóminum.

Receive, we beseech Thee, O almighty God, the offering of our devotion; and by the power of this sacrament protect Thy servants from all harm. Through our Lord.

Postcommunion.

Sumptis redemptiónis nostrae munéribus: praesta quaesumus miséricors Deus; eórum nobis celebratióne, tuae protectiónis contra omnes adversitátes subsídium. Per Dóminum.

Having partaken of the gifts of our redemption, grant us, we beseech Thee, merciful God, through their celebration, the help of Thy protection against all evil. Through our Lord.

9. For the Preservation of Concord in a Congregation.

Collect.

Deus, largítor pacis, et amátor caritátis: da fámulis tuis veram cum tua voluntáte concórdiam; ut ab ómnibus, quae

O God, the giver of peace and lover of charity, give unto Thy servants a perfect union with Thy will, that we may be deli-

vered from all the temptations that beset us. Through our Lord.

nos pulsant, tentatiónibus liberémur. Per Dóminum.

Secret.

Appeased by this sacrifice, O Lord, we beseech Thee, grant that we who pray to be absolved of our own offences may not be burdened with those of others. Through our Lord.

His sacrifíciis, Dómine, quaesumus, concéde placátus: ut, qui própriis orámus absólvi delíctis, non gravémur extérnis. Per Dóminum.

Postcommunion.

Pour forth upon us, O Lord, the spirit of Thy charity, that those whom Thou hast sated with the one bread from heaven Thou mayest in Thy goodness make of one mind. Through our Lord.

Spíritum nobis, Dómine, tuae caritátis infúnde: ut, quos uno pane coelésti satiásti, tua fácias pietáte concórdes. Per Dóminum.

10. Against the Persecutors of the Church.

Collect: Ecclesiae, p. 154.

11. Against Persecutors and Evildoers.

Collect.

Crush, we beseech Thee, O Lord, the pride of our enemies: and humble their insolence by the might of Thy hand. Through our Lord.

Hóstium nostrórum, quaesumus, Dómine, elíde supérbiam: et eórum contumáciam déxterae tuae virtúte prostérne. Per Dóminum.

Secret.

By virtue of this mystery, O Lord, may we both be cleansed from our own hidden sins and delivered from the snares of our enemies. Through our Lord.

Hujus, Dómine, virtúte mystérii, et a própriis mundémur occúltis, et ab inimicórum liberémur insídiis. Per Dóminum.

Postcommunion.

Look down, O God, our protector, and defend us from the perils of our enemies: that, all

Protéctor noster áspice, Deus, et ab inimicórum nos defénde perículis: ut, omni perturba-

tióne submóta, líberis tibi méntibus serviámus. Per Dóminum.

trouble being removed, we may freely serve Thee. Through our Lord.

12. For any Necessity.

Collect.

Deus, refúgium nostrum et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta: ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

O God, our refuge and our strength, Who art the author of mercy, hearken to the godly prayers of Thy Church, and grant that what we ask in faith we may effectually obtain. Through our Lord.

Secret.

Da, misericors Deus: ut haec salutáris oblátio et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Grant, O merciful God, that this saving sacrifice may both free us incessantly from our own sins and keep us from all harm. Through our Lord.

Postcommunion.

Súmpsimus, Dómine, sacri dona mystérii, humíliter deprecántes: ut quae in tui commemoratiónem nos fácere praecepísti, in nostrae profíciant infirmitátis auxílium: Qui vivis.

We have received, O Lord the gifts of Thy sacred mystery humbly beseeching Thee that what Thou hast commanded us to do in remembrance of Thee may gain us help in our weakness: Who livest.

13. In any Tribulation.

Collect.

Ne despícias, omnípotens Deus, pópulum tuum in afflictióne clamántem: sed propter glóriam nóminis tui, tribulátis succúrre placátus. Per Dóminum.

Despise not, O almighty God, Thy people who cry out in their affliction: but for the glory of Thy name be appeased and help those in trouble. Through our Lord.

Secret.

Súscipe, Dómine, propítius hóstias, quibus et te placári voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

Graciously receive, O Lord, these offerings by which Thou wouldst be appeased, and by the power of Thy mercy restore us to safety. Through our Lord.

Postcommunion.

Mercifully look down, O Lord, we beseech Thee, upon our tribulation, and turn away from us the wrath of Thy indignation which we have justly deserved. Through our Lord.

Tribulatiónem nostram, quaesumus, Dómine, propítius réspice: et iram tuae indignatiónis, quam juste merémur, avérte. Per Dóminum.

14. In Time of Famine.

Collect.

Grant, we beseech Thee, O Lord, the object of our pious supplications and mercifully turn away famine from us: that the hearts of men may know that such scourges proceed from Thy wrath and are stayed by Thy mercy. Through our Lord.

Da nobis, quaesumus, Dómine, piae supplicatiónis efféctum: et famem propitiátus avérte; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum.

Secret.

O God, Who by the nutriment of these offerings dost strengthen the twofold substance of mankind and dost renew it by this sacrament: grant, we beseech Thee, that this assistance may never be wanting either to our bodies or to our souls. Through our Lord.

Deus, qui humáni géneris utrámque substántiam, praeséntium múnerum et aliménto végetas, et rénovas sacraménto: tríbue, quaesumus; ut eórum et corpóribus nostris subsídium non desit, et méntibus. Per Dóminum.

Postcommunion.

Govern us, we beseech Thee, O Lord, by the gift of temporal nourishment, whom Thou vouchsafest to mould by Thine eternal mysteries. Through our Lord.

Gubérna, quaesumus, Dómine, temporálibus aliméntis: quos dignáris aetérnis informáre mystériis. Per Dóminum.

15. At a Time of Earthquake.

Collect.

O almighty and everlasting God, Who lookest down upon the earth and makest it to tremble, spare those who are afeared and show Thy mercy to those who

Omnípotens sempitérne Deus, qui réspicis terram, et facis eam trémere: parce metuéntibus, propitiáre supplícibus; ut, cujus iram terrae fun-

daménta concutiéntem expávimus, cleméntiam contritiónes ejus sanántem júgiter sentiámus. Per Dóminum.

implore Thee; that we who fear Thine anger, which shaketh the bowels of the earth, may evermore enjoy Thy mercy, which healeth its commotions. Through our Lord.

Secret.

Deus, qui fundásti terram super stabilitátem suam, súscipe oblatiónes et preces pópuli tui: ac treméntis terrae perículis pénitus amótis, divínae tuae iracúndiae terróres, in humánae salútis remédia convérte; ut, qui de terra sunt, et in terram reverténtur, gáudeant se fíeri sancta conversatióne coeléstes. Per Dóminum.

O God, Who didst establish the earth on firm foundations, receive the offerings and prayers of Thy people; and, by wholly removing the perils of earthquake, turn the terrors of Thy Divine anger into healing remedies for mankind: that those who are of the earth and to earth shall return may rejoice in becoming citizens of heaven by the holiness of their lives. Through our Lord.

Postcommunion.

Tuére nos, Dómine, quaesumus tua sancta suméntes: et terram, quam vídimus nostris iniquitátibus treméntem, supérno múnere firma; ut mortálium corda cognóscant, et te indignánte tália flagélla prodíre, et te miseránte cessáre. Per Dóminum.

Keep us, O Lord, we beseech Thee, who receive Thy holy mysteries, and by Thy heavenly power make firm the earth, which we see quake because of our sins; that men may know in their hearts that these scourges come from Thy wrath and cease by Thy mercy. Through our Lord.

16. For Rain.

Collect.

Deus, in quo vívimus, movémur, et sumus: plúviam nobis tríbue congruéntem; ut, praeséntibus subsídiis sufficiénter adjúti, sempitérna fiduciálius appetámus. Per Dóminum.

O God, in Whom we live, move and have our being, grant us seasonable rain, that, our temporal needs being sufficiently provided for, we may seek with greater confidence after things eternal. Through our Lord.

Secret.

Oblátis, quaesumus, Dómine, placáre munéribus: et oppor-

Be appeased, O Lord, we beseech Thee, by the gifts which

we offer, and grant us in season the blessing of sufficient rain. Through our Lord.

túnum nobis tríbue plúviae sufficiéntis auxílium. Per Dóminum.

Postcommunion.

Grant us, O Lord, we beseech Thee, beneficial rain, and deign to moisten with showers from heaven the parched face of the earth. Through our Lord.

Da nobis, quaesumus, Dómine, plúviam salutárem: et áridam terrae fáciem fluéntis coeléstibus dignánter infúnde. Per Dóminum.

17. For Fine Weather.

Collect.

Graciously hear us, O Lord, who cry unto Thee, and grant fine weather to us Thy suppliants, that we who are justly afflicted for our sins may by the exercise of Thy mercy experience Thy clemency. Through our Lord.

Ad te nos, Dómine, clamántes exáudi: et áeris serenitátem nobis tríbue supplicántibus ut, qui juste pro peccátis nostris afflígimur, misericórdia tua praeveniénte cleméntiam sentiámus. Per Dóminum.

Secret.

May Thy mercy, O Lord, we beseech Thee, ever go before us and follow us; and do Thou graciously accept these offerings which we bring to be consecrated in Thy name for our sins: that by the intercession of Thy Saints they may profit us all unto salvation. Through our Lord.

Praevéniat nos, quaesumus, Dómine, grátia tua semper, et subsequátur: et has oblatiónes, quas pro peccátis nostris nómini tuo consecrándas deférimus, benígnus assúme; ut, per intercessiónem Sanctórum tuórum, cunctis nobis profíciant ad salútem. Per Dóminum.

Postcommunion.

Almighty God, we beseech Thy clemency, that Thou wouldst restrain the deluge of rain and vouchsafe to show us the brightness of Thy countenance. Through our Lord.

Quaesumus, omnípotens Deus, cleméntiam tuam: ut inundántiam coérceas ímbrium, et hilaritátem vultus tui nobis impertíri dignéris. Per Dóminum.

18. To Avert Storms.

Collect.

A domo tua, quaesumus, Dómine, spirituáles nequítiae, repellántur: et aereárum discédat malígnitas tempestátum. Per Dóminum.

We beseech Thee, O Lord, that the evils of the storm may be warded off, and that the fury of the gale may pass away. Through our Lord.

Secret.

Offérimus tibi, Dómine, laudes et múnera, pro concéssis benefíciis grátias referéntes, et pro concedéndis semper supplíciter deprecántes. Per Dóminum.

We offer up to Thee, O Lord, praise and gifts, giving thanks for the blessings bestowed upon us and ever humbly praying that more may be granted unto us. Through our Lord.

Postcommunion.

Omnípotens sempitérne Deus, qui nos et castigándo sanas, et ignoscéndo consérvas: praesta supplícibus tuis; ut et tranquillitátibus hujus optátae consolatiónis laetémur, et dono tuae pietátis semper utámur. Per Dóminum.

O almighty and everlasting God, Who by chastening healest us and by forgiving dost preserve us, grant to us Thy supplicants that we may rejoice in the peace and consolation which we desire, and ever enjoy the gift of Thy mercy. Through our Lord.

19. In Time of Cattle Plague.

Collect.

Deus, qui labóribus hóminum, étiam de mutis animálibus solátia subrogásti: súpplices te rogámus; ut, sine quibus non álitur humána condítio, nostris fácias úsibus non períre. Per Dóminum.

O God, Who even by means of dumb animals dost lighten the toil of man, we humbly beseech Thee, suffer us not to lack the use of their services, without which human life cannot subsist. Through our Lord.

Secret.

Sacrifíciis, Dómine, placátus oblátis: opem tuam nostris tempóribus cleménter impénde. Per Dóminum.

Appeased, O Lord, by the sacrifice which we offer, mercifully grant us Thy help in our necessities. Through our Lord.

Postcommunion.

Let Thy faithful people, O Lord, receive Thy blessing, by which they may be saved body and soul: and let them do Thee fitting service and so continue to receive the benefits of Thy mercy. Through our Lord.

Benedictiónem tuam, Dómine, pópulus fidélis accípiat, qua córpore salvétur, et mente: et cóngruam tibi exhíbeat servitútem, et propitiatiónis tuae benefícia semper invéniat. Per Dóminum.

20. For the Celebrant Himself.

Collect.

O almighty and merciful God, graciously hear my humble prayers: and make me, Thy servant, to whom it has been given by Thee, through no merit of mine but by the great abundance of Thy mercy, to minister in these heavenly mysteries, a worthy minister of Thine holy altar; that what my voice shall utter may be confirmed by Thy sanctifying grace. Through our Lord.

Omnípotens et miséricors Deus, humilitátis meae preces benígnus inténde: et me fámulum tuum, quem, nullis suffragántibus méritis, sed imménsa cleméntiae tuae largitáte coeléstibus mystériis servíre tribuísti, dignum sacris altáribus fac minístrum; ut, quod mea voce deprómitur, tua sanctificatióne firmétur. Per Dóminum.

Secret.

Wipe away, O Lord, by the power of this sacrament the stains of my sins; and grant that, by Thy grace, I may be made worthy to exercise the functions of the office charged upon me. Through our Lord.

Hujus, Dómine, virtúte sacraménti, peccatórum meórum máculas abstérge: et praesta; ut ad exsequéndum injúncti offícii ministérium, me tua grátia dignum effíciat. Per Dóminum.

Postcommunion.

O almighty and everlasting God, Who hast willed that I, a sinner, should minister at Thy holy altar and give praise to the power of Thy holy name: grant in Thy mercy, through the mystery of this sacrifice, the pardon of my sins, that I may be made worthy to render fit service to Thy Majesty. Through our Lord.

Omnípotens sempitérne Deus, qui me peccatórem sacris altáribus astáre voluísti, et sancti nóminis tui laudáre poténtiam: concéde propítius, per hujus sacraménti mystérium, meórum mihi véniam peccatórum; ut tuae majestáti digne mérear famulári. Per Dóminum.

21. For the Gift of Tears.

Collect.

Omnípotens et mitíssime Deus, qui sitiénti pópulo fontem vivéntis aquae de petra produxísti: educ de cordis nostri durítia lácrymas compunctiónis; ut peccáta nostra plángere valeámus, remissionémque eórum, te miseránte, mereámur accípere. Per Dóminum.

Almighty and most gentle God, Who didst cause a fountain of living water to gush from the rock in order to quench the thirst of Thy people, draw from our stony hearts tears of compunction, that we may be able to mourn for our sins and earn forgiveness for them from Thy mercy. Through our Lord.

Secret.

Hanc oblatiónem, quaesumus, Dómine Deus, quam tuae majestáti pro peccátis nostris offérimus, propítius réspice: et produc de óculis nostris lacrymárum flúmina, quibus débita flammárum incéndia valeámus exstínguere. Per Dóminum.

Mercifully look down, O Lord God, on the offerings which we make to Thy majesty for our sins, and draw from our eyes a flood of tears with which to quench the burning flames which we deserve. Through our Lord.

Postcommunion.

Grátiam Spíritus Sancti, Dómine Deus, córdibus nostris cleménter infúnde, quae nos gemítibus lacrymárum effíciat máculas nostrórum dilúere peccatórum; atque optátae nobis, te largiénte, indulgéntiae praestet efféctum. Per Dóminum . . . in unitáte ejúsdem.

Mercifully pour into our hearts, O Lord God, the grace of the Holy Ghost, which by sighs and tears may make us wash away the stains of our sins, and obtain for us, by Thy bounty, the pardon which we desire. Through our Lord . . . in the unity of the same.

22. For the Remission of Sins.

Collect.

Deus, qui nullum réspuis, sed quantúmvis peccántibus, per poeniténtiam pia miseratióne placáris: réspice propítius ad preces humilitátis nostrae, et illúmina corda nostra; ut tua valeámus implére praecépta. Per Dóminum.

O God, Who rejectest no one, but art appeased in Thy tender mercy by the repentance of the greatest sinners, mercifully regard our humble prayers and enlighten our hearts, that we may be able to fulfil Thy commandments. Through our Lord.

Secret.

May this sacrifice, O Lord, which we offer Thee for our sins, prove a gift acceptable unto Thee, and may it promote the salvation of the living as well as of the dead. Through our Lord.

Praesens sacrifícium, Dómine, quod tibi pro delíctis nostris offérimus, sit tibi munus accéptum: et tam vivéntibus, quam defúnctis profíciat ad salútem. Per Dóminum.

Postcommunion.

Graciously hear, O almighty God, the prayers of Thy family, and grant that these holy mysteries which we have received from Thee may, by Thy grace, be kept unsullied within us. By our Lord.

Exáudi preces famíliae tuae, omnípotens Deus: et praesta; ut sancta haec, quae a te súmpsimus, incorrúpta in nobis, te donánte servéntur. Per Dóminum.

23. For Public Penitents.

Collect.

O almighty and eternal God, in Thy compassion release from their sins Thy servants who confess unto Thee, that Thy merciful indulgence may avail them for pardon rather than that their evil-doing should expose them to punishment. Through our Lord.

Omnípotens sempitérne Deus, confiténtibus tibi fámulis tuis pro tua pietáte reláxa peccáta: ut non ámplius eis nóceat consciéntiae reátus ad poenam, quam indulgéntia tuae propitiatiónis prosit ad véniam. Per Dóminum.

Secret.

Grant, we beseech Thee, O almighty and merciful God, that this salutary oblation may incessantly free Thy servants from the consequences of their transgressions and preserve them from all harm. Through our Lord.

Praesta, quaesumus, omnípotens et miséricors Deus: ut haec salutáris oblátio fámulos tuos et a própriis reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Postcommunion.

O almighty and merciful God, Who wouldest rather that every penitent soul confessing unto Thee should be converted than be lost: look down upon these Thy servants, and by the power of

Omnípotens et miséricors Deus, qui omnem ánimam poeniténtem, et confiténtem tibi, magis vis emendáre, quam pérdere: réspice super hos fámulos tuos; et per haec sancta

sacraménta quae súmpsimus, avérte ab eis iram indignatiónis tuae, et ómnia eórum peccáta dimítte. Per Dóminum.

these holy sacraments which we have received turn away from them the wrath of Thy displeasure and forgive them all their sins. Through our Lord.

24. For those under Temptation and in Tribulation.

Collect.

Deus, qui justíficas ímpium, et non vis mortem peccatóris, majestátem tuam supplíciter deprecámur: ut fámulos tuos de tua misericórdia confidéntes, coelésti prótegas benígnus auxílio, et assídua protectióne consérves; ut tibi júgiter famuléntur, et nullis tentatiónibus a te separéntur. Per Dóminum.

O God, Who dost restore the wicked to justice and desirest not the death of the sinner, we humbly beseech Thy majesty that by Thy heavenly aid Thou wouldst graciously shield and by Thine unremitting protection preserve Thy servants who trust in Thy mercy, that they may serve Thee always and never be separated from Thee by any temptations. Through our Lord.

Secret.

Hujus, quaesumus, Dómine, virtúte mystérii, et a própriis nos munda delíctis, et fámulos tuos ab ómnibus absólve peccátis. Per Dóminum.

By the power of this mystery, O Lord, we beseech Thee, cleanse us from our own sins and release Thy servants from all sin. Through our Lord.

Postcommunion.

Puríficent nos, quaesumus, Dómine, sacraménta quae súmpsimus: et fámulos tuos ab omni culpa liberos esse concéde; ut, qui consciéntiae reátu constringúntur, coeléstis remédii plenitúdine gloriéntur. Per Dóminum.

Let the sacrament which we have taken cleanse us, O Lord, we beseech Thee: and grant that Thy servants may be free from all sin, so that those who are now bound by the guilt of their conscience may soon glory in the fulness of the heavenly remedy. Through our Lord.

25. Against Evil Thoughts.

Collect.

Omnípotens et mítissime Deus, réspice propítius ad preces nostras: et líbera corda

O almighty and most merciful Lord, favourably consider our prayers, and deliver our hearts

from temptation to evil thoughts: that we may deserve to become worthy dwelling-places of the Holy Ghost. Through our Lord . . . in the unity of the same.

nostra de malárum tentatiónibus cogitatiónum; ut Sancti Spíritus dignum fieri habitáculum mereámur. Per Dóminum . . . in unitáte ejúsdem.

Secret.

To Thee, O Lord, we present these offerings for our salvation: that Thou mayest purge our souls from foul thoughts and keep them unsullied, and deign to enlighten them with the grace of the Holy Ghost. Through our Lord . . . in the unity of the same.

Has tibi, Dómine, offérimus oblatiónes pro salúte nostra: quátenus ánimas nostras ab immúndis cogitatiónibus purges, illaesásque custódias: et Sancti Spíritus grátia illumináre dignéris. Per Dóminum . . . in unitáte ejúsdem.

Postcommunion.

O God, Who enlightenest every man that cometh into this world, enlighten, we beseech Thee, our hearts with the splendour of Thy grace, that we may ever think thoughts worthy of and pleasing to Thy majesty, and ever sincerely love Thee. Through our Lord.

Deus, qui illúminas omnem hóminem veniéntem in hunc mundum: illúmina, quaesumus, corda nostra grátiae tuae splendóre; ut digna ac plácita majestáti tuae cogitáre semper, et te sincére dilígere valeámus. Per Dóminum.

26. For Continence.

Collect.

Burn, O Lord, our reins and our hearts with the fire of the Holy Ghost, that we may serve Thee with a chaste body and please Thee with a pure heart. Through our Lord . . . in the unity of the same Holy Ghost.

Ure igne Sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

Secret.

Break, O Lord, the chains of our sins; and, in order that we may be able to offer unto Thee this sacrifice of praise in perfect liberty and with a pure mind, restore unto us what Thou hadst

Dirúmpe, Dómine, víncula peccatórum nostrórum: et, ut sacrificáre tibi hóstiam laudis absolúta libertáte, ac munda mente possímus, retríbue quae ante tribuísti; et salva nos per

indulgéntiam, quos dignátus es salváre per grátiam. Per Dóminum.

granted before, and save us by Thy mercy whom once Thou didst save by Thy grace. Through our Lord.

Postcommunion.

Dómine, adjútor et protéctor noster, ádjuva nos : et reflóreat cor et caro nostra vigóre pudicítiae, et castimóniae novitáte : ut per hoc sacrifícium, quod tuae obtúlimus pietáti, ab ómnibus tentatiónibus emundémur. Per Dóminum.

O Lord, our help and our protection, come to our aid, and may our hearts and bodies flourish again with the vigour of purity and the freshness of chastity : that by means of this sacrifice which we have offered to Thy loving-kindness we may be cleansed from all temptations. Through our Lord.

27. For Humility.

Collect.

Deus, qui supérbis resístis, et grátiam praestas humílibus : concéde nobis verae humilitátis virtútem, cujus in se formam fidélibus Unigénitus tuus exhíbuit ; ut numquam indignatiónem tuam provocémus eláti, sed pótius grátiae tuae capiámus dona subjécti. Per eúmdem Dóminum.

O God, Who dost withstand the proud and bestowest Thy grace on the humble, grant us the virtue of true humility of which Thine only-begotten Son showed in Himself a pattern to the faithful ; that we may never provoke Thee to anger by our pride, but rather in lowly submission receive the gifts of Thy grace. Through the same Lord.

Secret.

Haec oblátio, Dómine, quaesumus verae nobis humilitátis grátiam obtíneat : simúlque a córdibus nostris concupiscéntiam carnis et oculórum, atque ambitiónem saeculi áuferat ; quátenus sóbrie, juste, piéque vivéntes, praemia consequámur aetérna. Per Dóminum.

May this offering, O Lord, we beseech Thee, obtain for us the grace of true humility, and at the same time may it remove from our hearts the concupiscence of the flesh and of the eyes and all worldly ambition ; that, living soberly, justly and piously, we may attain to the rewards of eternal life. Through our Lord.

Postcommunion.

May the partaking of this sacrament, O Lord, wash away the stains of our sins, and by teaching us the practice of humility lead us to the kingdom of heaven. Through our Lord.

Hujus, Dómine, sacraménti percéptio, peccatórum nostrórum máculas abstérgat: et nos per humilitátis exhibitiónem ad coeléstia regna perdúcat. Per Dóminum.

28. For Patience.

Collect.

O God, Who by the patience of Thine only-begotten Son hast crushed the pride of the enemy of old, grant us, we beseech Thee, devoutly to keep in mind all that He endured in His love for us, and thus by the help of His example bear our troubles with equanimity. Through the same Lord.

Deus, qui Unigéniti tui patiéntia antíqui hostis contrivísti supérbiam: da nobis, quaesumus, quae idem pie pro nobis pértulit, digne recólere; sicque exémplo ejus, nobis adversántia aequanímiter toleráre. Per eúmdem Dóminum.

Secret.

Be appeased, we beseech Thee, O Lord, and receive the gifts which we offer unto Thee: that we who devoutly offer them unto Thy majesty may receive in return by Thy bounty the gift of patience. Through our Lord.

Múnera nostrae oblatiónis, quaesumus, Dómine, súscipe placátus: quae, ut nobis patiéntiae donum largíri dignéris, majestáti tuae devóta offérimus actióne. Per Dóminum.

Postcommunion.

May the most sacred mysteries, O Lord, of which we have partaken gain for us anew, we beseech Thee, the grace we had lost: and safeguarding us at all times and in all places, may they impart unto us the gift of patience in all our adversities. Through our Lord.

Mystéria, Dómine, sacrosáncta quae súmpsimus, amíssam nobis, quaesumus, reconcílient grátiam: atque munus patiéntiae in illátis ómnibus, semper et ubíque protegéndo, impértiant. Per Dóminum.

29. For Charity.

Collect

O God, Who makest all things to profit them that love Thee,

Deus, qui diligéntibus te facis cuncta prodésse: da

córdibus nostris inviolábilem tuae caritátis afféctum; ut desidéria de tua inspiratióne concépta, nulla possint tentatióne mutári. Per Dóminum.

give unto our hearts an abiding love for Thee; that the desires we conceive by Thine inspiration may remain unchanged despite every temptation. Through our Lord.

Secret.

Deus, qui nos ad imáginem tuam sacraméntis rénovas et praecéptis: pérfice gressus nostros in sémitis tuis; ut caritátis donum, quod fecísti a nobis sperári, per haec, quae offérimus sacrifícia, fácias veráciter apprehéndi. Per Dóminum.

O God, Who by Thy sacraments and commandments fashionest us anew according to Thy likeness, perfect our progress in Thy paths, that through this sacrifice which we offer Thou mayest make us truly acquire the gift of charity that Thou hast taught us to hope for confidently from Thee. Through our Lord.

Postcommunion.

Sancti Spíritus grátia, quaesumus, Dómine, corda nostra illúminet: et perfécta caritátis dulcédine abundánter refíciat. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

May the grace of the Holy Ghost, we beseech Thee, O Lord, enlighten our hearts, and refresh them abundantly with the sweetness of perfect charity. Through our Lord . . . in the unity of the same Holy Ghost.

30. For our Friends.

Collect.

Deus, qui caritátis dona per grátiam Sancti Spíritus tuórum fidélium córdibus infudísti: da fámulis et famulábus tuis, pro quibus tuam deprecámur cleméntiam, salútem mentis et córporis; ut te tota virtúte díligant, et quae tibi plácita sunt, tota dilectióne perfíciant. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

O God, Who by the grace of the Holy Ghost didst pour the gifts of charity into the hearts of Thy faithful, give to Thy servants and handmaids, for whom we entreat Thy clemency, health of mind and body; that they may love Thee with all their strength and accomplish with perfect love what is pleasing to Thee. Through our Lord . . . in the unity of the same Holy Ghost.

Secret.

We beseech Thee, O Lord, have mercy on Thy servants and handmaids for whom we offer to Thy majesty this sacrifice of praise: that by these holy mysteries they may obtain the grace of Thy heavenly blessing and attain to the glory of everlasting bliss. Through our Lord.

Miserére, quaesumus, Dómine, fámulis et famulábus tuis, pro quibus hoc sacrifícium laudis tuae offérimus majestáti: ut per haec sancta, supérnae benedictiónis grátiam obtíneant, et glóriam aetérnae beatitúdinis acquírant. Per Dóminum.

Postcommunion.

We who participate in these Divine mysteries beseech Thee, O Lord, that these saving sacraments may bring well-being and peace to those in love of whom we have offered them to Thy majesty. Through our Lord.

Divína libántes mystéria, quaesumus, Dómine: ut haec salutária sacraménta illis profíciant ad prosperitátem et pacem; pro quorum quarúmque dilectióne haec tuae obtúlimus majestáti. Per Dóminum.

31. For our Enemies.

Collect.

O God, the lover and guardian of peace and charity, give to all our enemies peace and true charity; grant them the remission of all their sins, and by Thy power deliver us from their wiles. Through our Lord.

Deus, pacis, caritatísque amátor et custos: da ómnibus inimícis nostris pacem, caritatémque veram; et cunctórum eis remissiónem tríbue peccatórum, nosque ab eórum insídiis poténter éripe. Per Dóminum.

Secret.

Be appeased, O Lord, we beseech Thee, by these gifts which we offer unto Thee, and deliver us in Thy mercy from our enemies, and grant them the pardon of their sins. Through our Lord.

Oblátis, quaesumus, Dómine, placáre munéribus: et nos ab inimícis nostris cleménter éripe, eísque indulgéntiam tríbue delictórum. Per Dóminum.

Postcommunion.

May this communion, O Lord, deliver us from our sins, and defend us from the wiles of our enemies. Through our Lord.

Haec nos commúnio, Dómine, éruat a delíctis: et ab inimicórum deféndat insídiis. Per Dóminum.

32. For one in Prison or in Captivity.

Collect.

Deus, qui beátum Petrum Apóstolum a vínculis absolútum, illaesum abíre fecísti: fámuli tui in captivitáte pósiti víncula absólve; eúmque ipsíus méritis illaesum abíre concéde. Per Dóminum.

O God, Who didst deliver from his chains the blessed Apostle Peter and didst restore him unscathed to liberty, break the chains of Thy servant now in captivity, and by the merits of the same Apostle grant that he too may go forth unscathed. Through our Lord.

Secret.

Super has, quaesumus, Dómine, hóstias benedíctio copiósa descéndat: quae captívi hujus víncula solvat, et de ejus liberatióne nos cito laetíficet. Per Dóminum.

May Thine abundant blessing, O Lord, we beseech Thee, come down on these oblations; may it loosen the bonds of this captive and speedily gladden us with his deliverance. Through our Lord.

Postcommunion.

Preces nostras, quaesumus, Dómine, cleménter exáudi: et per haec sacraménta quae súmpsimus, fámulum tuum a vínculis suae captivitátis absólve. Per Dóminum.

Graciously hear our prayers, we beseech Thee, O Lord, in Thy mercy; and through these sacraments which we have received be pleased to deliver Thy servant from his chains and captivity. Through our Lord.

33. For those at Sea.

Collect.

Deus, qui transtulísti patres nostros per Mare rubrum, et transvexísti eos per aquam nimiam, laudem tui nóminis decantántes: te supplíciter deprecámur; ut in navi fámulos tuos, repúlsis adversitátibus, portu semper optábili, cursúque tranquíllo tueáris. Per Dóminum.

O God, Who didst bring our fathers through the Red Sea and didst convey them safely through the deep whilst they sung praises to Thy name, we humbly beseech Thee to keep from all danger Thy servants on board ship, that after a calm voyage they may reach the haven they so ardently desire. Through our Lord.

Secret.

Receive, O Lord, we beseech Thee, the prayers of Thy servants, with the offering of these oblations; and guard from all danger those for whom we celebrate Thy mysteries. Through our Lord.

Súscipe, quaesumus, Dómine, preces famulórum tuórum, cum oblatiónibus hostiárum: et eos, pro quibus tua mystéria celebrámus, ab ómnibus defénde perículis. Per Dóminum.

Postcommunion.

Sanctified by this Divine mystery, we humbly entreat Thy majesty, O Lord, and beseech Thee to deliver by the wood of the holy cross from their sins, and by Thy mercy to rescue from all danger, Thy servants whom Thou wishest us to remember in this heavenly sacrifice. Through our Lord.

Sanctificáti divíno mystério, majestátem tuam, Dómine, supplíciter deprecámur, et pétimus: ut fámulos tuos, quos donis facis coeléstibus memorári; per lignum sanctae Crucis, et a peccátis ábstrahas, et a perículis cunctis miserátus erípias. Per Dóminum.

34. For the Welfare of the Living.

Collect.

Stretch forth, O Lord, to Thy servants the right hand of heavenly assistance, that they may seek Thee with all their heart and be made worthy to obtain that which they meetly ask. Through our Lord.

Praeténde, Dómine, fidélibus tuis déxteram coeléstis auxílii: ut te toto corde perquírant, et quae digne póstulant, cónsequi mereántur. Per Dóminum.

Secret.

Be propitious, O Lord, unto our supplications, and graciously accept these oblations of Thy faithful people which we offer unto Thee for their protection; and that no vow of ours may prove ineffectual and no prayer be in vain, grant, we beseech Thee, that what we ask in full faith we may actually obtain. Through our Lord.

Propitiáre, Dómine, supplicatiónibus nostris, et has oblatiónes fidélium tuórum, quas tibi pro incolumitáte eórum offérimus, benígnus assúme: et, ut nullíus sit irritum votum, nullíus vácua postulátio, praesta quaesumus; ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

Postcommunion.

Da fidélibus tuis, quaesumus, Dómine, in tua fide et sinceritáte constántiam: ut in caritáte divína firmáti, nullis tentatiónibus ab ejus integritáte vellántur. Per Dóminum.

Grant unto Thy faithful people, we beseech Thee, O Lord, constancy in Thy faith and truth: that, confirmed in the Divine charity, they may preserve it in its integrity in spite of all temptations. Through our Lord.

35. For the Living and the Dead.

Omnipotens sempiterne Deus, p. 157.

36. For the Fruits of the Earth.

Collect.

Effúnde, quaesumus Dómine Deus noster, benedictiónem tuam super pópulum tuum et super omnes fructus terrae; ut hi collécti ad laudem et honórem sancti nóminis tui misericórditer dispenséntur. Per Dóminum.

Pour down Thy blessing, we beseech Thee, O Lord, upon Thy people and on all the fruits of the earth, that when collected they may be mercifully distributed, to the honour and glory of Thy holy name. Through our Lord.

Secret.

Deus, cui Abel justi placuérunt múnera, vota pópuli tui supplicántis propítius réspice; ut per haec sancta Sacrificia fructus terrae, sine quibus in praeénti vívere non póssumus, a te nobis salúbriter concedántur. Per Dóminum.

O God, Who wast pleased by the gifts of the just Abel, look down with favour on the supplications of Thy people, that by this Holy Sacrifice we may obtain from Thee for our health the fruits of the earth, without which we cannot live here below. Through our Lord.

Postcommunion.

Largíre, quaesumus Dómine, per haec sacraménta quae súmpsimus cóngruam terrae frúctuum ubertátem quibus fidéles tui temporáliter enutríti, ad aetérna bona capesénda spirituálibus increméntis profíciant. Per Dóminum.

Grant us, we beseech Thee, O Lord, by these sacraments we have received, a sufficient abundance of the fruits of the earth, that Thy faithful, after enjoying temporal nourishment, may by increased grace obtain eternal riches. Through our Lord.



COMMON OF THE SAINTS.

As the Mass and Vespers of the Blessed Virgin, of the Holy Apostles, of Martyrs, Confessors, Virgins and Holy Women are often composed of common elements, since the nineteenth century they have been brought together under the heading " Common of the Saints."

COMMON OF THE BLESSED VIRGIN.

First Vespers.

First Antiphon. Cant. i. 11. While the king was at his repose, my spikenard sent forth the odour thereof. (*P.T.* Alleluia.)

Ant. 1. Dum esset Rex in accúbitu suo nardus mea dedit odórem suavitátis. (*T.P.* **Allelúia.)**

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Cant. ii. 6. His left hand is under my head, and his right hand shall embrace me. (*P.T.* Alleluia.)

2. Laeva ejus sub cápite meo, et déxtera illíus amplexábitur me. (*T.P.* Allelúia.)

Ps. cxi.: Laudate pueri, p. 102.

Ant. 3. Cant. i. 4. I am black but beautiful, O ye daughters of Jerusalem; therefore the King hath loved me and brought me into His chamber. (*P.T.* **Alleluia.)**

3. Nigra sum sed formósa, fíliae Jerúsalem: ídeo diléxit me Rex, et introdúxit me in cubículum suum. (*T.P.* Allelúia.)

Ps. cxxi. : Laetatus sum, p. 128.

4. Jam hiems tránsiit, imber ábiit et recéssit; surge, amíca mea, et veni. (*T.P.* Allelúia.)

Ant. 4. Cant. ii. 11, 13. For winter is now past, the rain is over and gone; arise, my love, and come. (*P.T.* Alleluia.)

Ps. cxxvi. : Nisi Dominus, p. 129.

5. Speciósa facta es et suávis in delíciis tuis, sancta Dei Génitrix. (*T.P.* Allelúia.)

Ant. 5. O holy Mother of God, thou art become beautiful and gentle in thy gladness. (*P.T.* Alleluia.)

Ps. cxlvii. : Lauda, Jerusalem, p. 134.

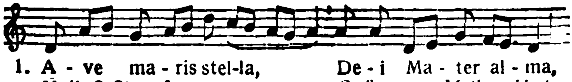
Chapter : Ecclesiasticus xxiv. 14.

Ab inítio et ante saecula creáta sum, et usque ad futúrum saeculum non désinam,* et in habitatióne sancta coram ipso ministrávi. ℟. Deo grátias.
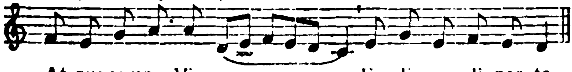
From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be: and in the holy dwelling place I have ministered before him. ℟. Thanks be to God.

Hymn : Ave Maris stella. (First tone.)

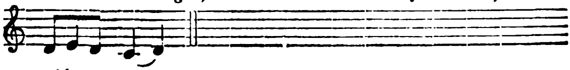
The author appears to be Venantius Fortunatus (sixth century).—Kneel for the first verse.



1. A - ve ma - ris stel-la, De - i Ma - ter al - ma,
Hail, O Star of ocean, God's own Mother blest,



At-que semper Vir - go, Fe - lix cœ - li por - ta.
Ever sinless Virgin, Gate of Heav'nly rest.



(A men).

2. Sumens illud Ave
Gabriélis ore,
Funda nos in pace,
Mutans Hevae nomen.

2. Taking that sweet Ave
Which from Gabriel came,
Peace confirm within us,
Changing Eva's name.

3. Break the sinners' fetters,
Make our blindness day,
Chase all evils from us,
For all blessings pray.

4. Show thyself a Mother,
May the Word Divine
Born for us thine Infant
Hear our prayers thro' thine.

5. Virgin all excelling,
Mildest of the mild,
Free from guilt preserve us
Meek and undefiled.

6. Keep our life all spotless,
Make our way secure,
Till we find in Jesus
Joy for evermore.

7. Praise to God the Father,
Honour to the Son,
In the Holy Spirit
Be the Glory one. Amen.

℣. Graciously suffer me to praise thee, O sacred Virgin. (*P.T.* Alleluia.)

℟. Grant me strength against thine enemies. (*P.T.* Alleluia.)

3. Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

4. Monstra te esse matrem :
Sumat per te preces
Qui pro nobis natus
Tulit esse tuus.

5. Virgo singuláris,
Inter omnes mitis,
Nos culpís solútos
Mites fac et castos.

6. Vitam praesta puram,
Iter para tutum :
Ut vidéntes Jesum
Semper collaetémur.

7. Sit laus Deo Patri,
Summo Christo decus,
Spirítui Sancto
Tribus honor unus. Amen.

℣. Dignáre me laudáre te, Virgo sacráta. (*T.P.* Allelúia.)

℟. Da mihi virtútem contra hostes tuos. (*T.P.* Allelúia.)

Antiphon at the Magnificat.

Holy Mary, succour the wretched, help the faint-hearted, comfort the sorrowing, pray for the people, mediate for the clergy, intercede for all women vowed to God : let all experience thy help who celebrate—your holy feast. (*P.T.* Alleluia.)

Sancta María, succúrre míseris, juva pusillánimes, réfove flébiles, ora pro pópulo, intérveni pro clero, intercéde pro devóto femíneo sexu : séntiant omnes tuum juvámen, quicúmque célebrant—tuam sanctam festivitátem. (*T.P.* Allelúia.)

The end of this Antiphon varies on certain Feasts, as follows :—

On the Feast of Our Lady Help of Christians, Second Vespers: quicumque tuum sanctum implorant Auxilium. Alleluia (all those who implore thy holy assistance. Alleluia).

On the Feast of Our Lady of Mount Carmel: tuam solemnem Commemorationem (thy solemn commemoration).

On the Feast of the Holy Name of Mary: tui sancti nominis Commemorationem (the commemoration of thy holy name).

On the Feast of the Holy Rosary: tuam sanctam Solemnitatem (thy holy solemnity).

On the Feast of the Patronage of the B.V.M.: tuum sanctum Patrocinium (thy holy patronage).

At the Votive Office of the Immaculate Conception of the B.V.M.: tuam sanctam Immaculatam Conceptionem. *T.P.* Alleluia (thy holy and Immaculate Conception. *P.T.* Alleluia).

Collect *as at Mass.*

At Compline, at the end of the Hymn, is said:—

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna saecula.
Amen.

All honour, praise, and glory be,
O Jesu, Virgin-born, to Thee!
All glory, as is ever meet,
To Father, and to Paraclete.
Amen.

MASS: SALVE, SANCTA PARENS.

Introit: Sedulius.

SALVE, sancta parens, eníxa puérpera regem: qui coelum, terrámque regit in saecula saeculórum. (*T.P.* Allelúia, allelúia.)

Ps. Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

HAIL, holy Parent, that didst bring forth the King Who ruleth Heaven and earth for ever and ever. (*P.T.* Alleluia, alleluia.)

Ps. xliv. 2. My heart hath uttered a good word: I speak of my works to the King. ℣. Glory be to the Father.

Collect.

Concéde nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum.

Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body: and by the glorious intercession of blessed Mary ever-virgin, to be delivered from present sadness, and to rejoice in everlasting gladness. Through our Lord.

Epistle: Ecclesiasticus xxiv. 14-16.

Léctio libri Sapiéntiae.—AB inítio, et ante saecula creáta

Lesson from the Book of Wisdom.*—FROM the beginning, and

* In the Roman Missal the five Sapiential Books of the Bible, viz. *The Book of Wisdom* properly so called, *Ecclesiastes*, *Ecclesiasticus*, *The Book of Proverbs* and *Solomon's Canticle of Canticles*, are all described by the common name of "The Book of Wisdom" (*Liber Sapientiae*).

before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power *was* in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

sum, et usque ad futúrum saeculum non désinam, et in hábitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei haeréditas illíus, et in plenitúdine sanctórum deténtio mea.

Gradual.

Thou art blessed and venerable, O Virgin Mary, who without any violation of purity wert found the Mother of our Saviour. ℣. Virgin Mother of God, He Whom the whole world cannot hold enclosed Himself in thy womb, being made man.

Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris invénta es mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Alleluia, alleluia.

℣. After childbirth thou didst remain a Virgin: O Mother of God, intercede for us. Alleluia.

℣. Post partum Virgo inviolàta permansísti: Dei Génitrix, intercéde pro nobis. Allelúia.

In Advent, instead of the above Verse, the following is said:—

℣. Luke i. 28. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

℣. Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

After Septuagesima, instead of the *Alleluia* and Verse, the following Tract is said:—

Tract.

Rejoice, O Virgin Mary, thou alone hast destroyed all heresies. ℣. Who didst believe the words of the Archangel Gabriel. ℣. Whilst a virgin thou didst bring forth God and man: and after

Gaude María Virgo, cunctas haeréses sola interemísti. ℣. Quae Gabriélis Archángeli dictis credidísti. ℣. Dum Virgo Deum et hóminem genuísti: et post partum Virgo inviolàta

permansísti. ℣. Dei Génitrix, intercéde pro nobis.

childbirth thou didst remain a pure virgin. ℣. O Mother of God, intercede for us.

In Paschal Time the *Gradual* is omitted, and the following is said instead :—

Alleluia, alleluia : Numbers xvii. 8.

℣. Virga Jesse flóruit : Virgo Deum te hóminem génuit : pacem Deus réddidit, in se reconcílians ima summis. Allelúia. Ave María, grátia plena : Dóminus tecum : benedícta tu in muliéribus. Allelúia.

℣. The rod of Jesse hath blossomed : a virgin hath brought forth God and man : God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia. Hail Mary, full of grace : the Lord is with thee : blessed art thou amongst women. Alleluia.

Gospel : Luke xi. 27, 28.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore : Loquénte Jesu ad turbas, extóllens vocem quaedam múlier de turba, dixit illi : Beátus venter qui te portávit, et úbera quae suxísti. At ille dixit : Quinimmo beáti qui aúdiunt verbum Dei, et custódiunt illud.—Credo.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, as Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him : Blessed is the womb that bore Thee and the paps that gave Thee suck. But He said : Yea rather, blessed are they who hear the Word of God and keep it.

Offertory : Luke i. 28, 42.

Ave María, grátia plena : Dóminus tecum : benedícta tu in muliéribus, et benedictus fructus ventris tui. (*T.P.* Allelúia.)

Hail Mary, full of grace, the Lord is with thee : blessed art thou among women and blessed is the fruit of thy womb. (*P.T.* Alleluia.)

Secret.

Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Through Thy mercy, O Lord, and by the intercession of blessed Mary ever virgin, may this oblation secure for us present and perpetual prosperity and peace. Through our Lord.

Preface *of the Blessed Virgin:* Et te in Festivitate, p. 56.

Communion.

Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father. (*P.T.* Alleluia.)

Beáta víscera Maríae Vírginis, quae portavérunt aetérni Patris Fílium. (*T.P.* Allelúia.)

Postcommunion.

Having received, O Lord, these helps to our salvation, grant, we beseech Thee, that we may be ever protected by the patronage of Blessed Mary ever-virgin, in whose honour we have made these offerings to Thy Majesty. Through our Lord.

Sumptis, Dómine, salútis nostrae subsídiis: da, quaesumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

MASSES OF THE BLESSED VIRGIN ON SATURDAYS.

These can be said as Votive Masses according to the Season.

The Sabbath or Saturday signifies rest, and as it was in Mary that Wisdom found a resting-place in the Incarnation, this day is consecrated to the Blessed Virgin. Also there are five Masses in her honour for use at the different seasons for each Saturday on which no saint's day falls.

First Mass.—In Advent.

Introit: Isaias xlv. 8.

DROP down dew, ye heavens, from above, and *let the clouds rain the just: let the earth be opened and bud forth a Saviour.*

Ps. lxxxiv. 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory be to the Father.

RORATE coeli désuper et *nubes pluant justum: aperiátur terra, et gérminet Salvatórem.*

Ps. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Collect.

O God, Who didst please that Thy Word should take flesh, at the message of an Angel, in the womb of the Blessed Virgin Mary, grant to Thy supplicants that we who believe her to be truly the Mother of God may be helped by her intercession with Thee. Through the same Lord.

Deus, qui de beátae Maríae Vírginis útero *Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti:* praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

Second Collect *of the Feria of Advent*, p. 153.—**Third Collect** *of the Holy Ghost*, p. 161.

Epistle: Isaias vii. 10-15.

Léctio Isaíae Prophétae.—In diébus illis: Lócutus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. *Ecce virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel.* Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

Lesson from the Prophet Isaias.—In those days, the Lord spoke unto Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to My God also? Therefore, the Lord Himself shall give you a sign. *Behold a virgin* shall conceive and bear a son, and his name shall be called Emmanuel.* He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

Gradual: Psalm xxiii. 7.

Tóllite portas, príncipes, vestras: et elevámini portae aeternáles: et *introíbit Rex glóriae.* ℣. Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Lift up your gates, O ye princes; and be ye lifted up, O eternal gates: and *the King of Glory shall enter in.* ℣. Ps. xxiii. 3, 4. Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent in hands and the clean of heart.

Alleluia, alleluia: Luke i. 28.

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel: Luke i. 26-38.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo

✠ Continuation of the holy Gospel according to St. Luke.—

* The Virgin, according to Catholic tradition, is the Virgin Mary: Emmanuel (God with us) is the Incarnate Word; the butter and honey which He shall eat denote a period of devastation when there is nothing but the natural products of the earth for food.

At that time, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: *The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee.* And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: *Behold the handmaid of the Lord, be it done to me according to thy word.*

tėmpore: Missus est Angelus Gábriel a Deo in civitátem Galiléae, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam, dixit: Ave grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quae cum audísset, turbáta est in sermóne ejus: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum.* Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in aetérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: *Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi.* Ideóque et quod nascétur ex te sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quae vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: *Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.*

Offertory: Luke i. 28, 42.

Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women and blessed is the fruit of thy womb.

Secret.

In méntibus nostris quaesumus, Dómine, verae fídei sacraménta confírma: ut, qui concéptum de Vírgine Deum verum et hóminem confitémur; per ejus salutíferae resurrectiónis poténtiam, ad aetérnam mereámur perveníre laetítiam. Per eúmdem Dóminum.

Confirm, O Lord, in our minds, we beseech Thee, the mysteries of the true faith; that we who confess Him Who was conceived of a virgin to be true God and man, may deserve to arrive at eternal joy, by the power of His saving resurrection. Through the same our Lord.

Second Secret *of the Feria.*—**Third Secret** *of the Holy Ghost,* p. 161.

Preface *of the Blessed Virgin:* Et te in Veneratione, p. 56.

Communion: Isaias vii. 14.

Ecce virgo concipiet, et páriet fílium: et vocábitur nomen ejus Emmánuel.

Behold a virgin shall conceive, and bear a Son, and His name shall be called Emmanuel.

Postcommunion.

Grátiam tuam, quaesumus, Dómine, méntibus nostris infúnde: ut qui, *Angelo nuntiánte, Christi Filii tui incarnatiónem cognóvimus:* per passiónem ejus et crucem, ad resurrectiónis glóriam perducámur. Per eúmdem Dóminum.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection. Through the same our Lord.

Second Postcommunion *of the Feria.*—**Third Postcommunion** *of the Holy Ghost,* p. 161.

Second Mass.—From Christmas to the Purification.

God has sent us a Saviour (*Epistle*) and the Votive Mass of the most holy Virgin proper to the season of Christmas reminds us that it is by Mary that we have had the happiness of receiving the Author of life (*Collect*). The *Gospel* pictures her beside the Child in the Manger, and

the Church declares her "blessed, because she has borne in her womb the Son of the Eternal Father" (*Communion*), and truly worthy of all praise, because of her was born Christ our Lord (*Offertory*). The *Collect* and the *Alleluia* in setting forth the virginity of Mary make manifest to us—as in all the liturgy of Christmas—that Jesus has God for Father and that the Virgin is therefore herself the Mother of God.

Introit: Psalm xliv. 13, 15, 16.

ALL the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness and rejoicing. —Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

VULTUM tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Collect.

O God, Who *by the fruitful virginity of blessed Mary, hast bestowed on mankind the rewards of eternal salvation;* grant, we beseech Thee, that we may experience her intercession for us, *through whom we have been found worthy to receive the Author of life,* our Lord Jesus Christ thy Son: Who with Thee.

Deus, qui *salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praemia praestitísti:* tríbue, quaesumus; ut ipsam pro nobis intercédere sentiámus, *per quam merúimus auctórem vitae suscípere,* Dóminum nostrum Jesum Christum, Fílium tuum: Qui tecum.

According to the Rubrics are said: *Second Collect* of the Holy Ghost, p. 161; *Third Collect,* Against the persecutors of the Church, p. 154, or For the Pope, p. 155.*

Epistle: Titus iii. 4-7.

Lesson from the Epistle of blessed Paul to Titus.—DEARLY beloved, *the goodness and kindness of God our Saviour hath appeared:* not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration and renovation of the Holy

Léctio Epístolae beáti Pauli Apóstoli ad Titum.—CARISSIME: *Appáruit benígnitas et humánitas Salvatóris nostri Dei:* non ex opéribus justítiae, quae fécimus nos, sed secúndum suam misericórdiam salvos nos fecit, per lavácrum regeneratiónis et renovatiónis Spíritus

* At Votive Masses of the Blessed Virgin, the Second Collect said is of the Office of the day, and the Third that of the Holy Ghost. But on Saturday, when the Office of the Blessed Virgin is said, the Second Collect is that of the Holy Ghost, and the Third that Against the persecutors of the Church or For the Pope.

sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut justificáti grátia ipsíus, herédes simus secúndum spem vitae aetérnae: in Christo Jesu Dómino nostro.

Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual: Psalm xliv. 3.

Speciósus forma prae fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. Eructávit cor meum verbum bonum: dico ego ópera mea regi: lingua mea cálamus scribae velóciter scribéntis.

Thou art beautiful above the sons of men: grace is poured abroad in thy lips. ℣. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King: my tongue is the pen of a scrivener that writeth swiftly.

Alleluia, alleluia.

℣. Post partum, Virgo invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúia.

℣. After childbirth thou didst remain a virgin: O Mother of God, intercede for us. Alleluia.

After Septuagesima the *Alleluia* and Verse are omitted, and the following Tract is said instead:—

Tract.

Gaude María Virgo, cunctas haeréses sola interemísti. ℣. Quae Gabriélis Archángeli dictis credidísti. ℣. Dum Virgo Deum et hóminem genuísti: et post partum Virgo invioláta permansísti. ℣. Dei Génitrix, intercéde pro nobis.

Rejoice, O Virgin Mary; alone thou hast destroyed all heresies. ℣. Who didst believe the words of the Archangel Gabriel. ℣. Whilst a virgin thou didst bring forth God and man: and after childbirth didst remain a spotless virgin. ℣. Mother of God, intercede for us.

Gospel: Luke ii. 15-20.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Bethlehem, et videámus hoc verbum, quod factum

✠ Continuation of the holy Gospel according to St. Luke.—At that time, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which

the Lord hath showed to us. And they came with haste: and *they found Mary and Joseph, and the infant lying in the manger.* And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

est, quod Dóminus osténdit nobis. Et venérunt festinántes, et *invenérunt Maríam, et Joseph, et infántem pósitum in praesépio.* Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quae dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba haec, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quae audíerant, et víderant, sicut dictum est ad illos.

Offertory.

For thou art happy, O holy Virgin Mary, and most worthy of all praise: because *from thee arose the sun of justice,* Christ our Lord.

Felix namque es, sacra Virgo María, et omni laude digníssima: quia *ex te ortus est sol justitiae,* Christus Deus noster.

Secret.

Through Thy favour, O Lord, and the intercession of blessed Mary ever virgin, may this oblation conduce to our present and future prosperity and peace. Through our Lord.

Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Second Secret *of the Holy Ghost,* p. 161.—**Third Secret,** *Against the persecutors of the Church,* p. 154, or *For the Pope,* p. 155.

Preface *of the Blessed Virgin,* Et te in Veneratione, p. 56.

Communion.

Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father.

Beáta víscera Maríae Vírginis, quae portavérunt aetérni Patris Fílium.

Postcommunion.

May this communion, O Lord, purify us from our guilt, and, by

Haec nos commúnio, Dómine, purget a crímine: et,

intercedénte beáta Vírgine Dei Genitríce María, coeléstis remédii fáciat esse consórtes. Per eúmdem Dóminum.

the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through the same our Lord.

Second Postcommunion *of the Holy Ghost*, p. 161.—**Third Postcommunion,** *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Third Mass.—From the Purification until Easter.

The Mass of the Blessed Virgin, at this season consecrated to the great work of our redemption, particularly shows Mary as Mother of our Saviour. She was predestined from all eternity for the role of co-redemptress (*Epistle*), for as Eve was the intermediary chosen by the angel of darkness to bring about the fall of Adam, so must Mary be the intermediary to whom the Angel Gabriel (*Tract*) was to deliver the message of salvation from heaven. Also is she blessed because she heard the Word of God and obeyed it (*Gospel*).

See the **Mass**, p. 189, with the following exceptions :—

Second Collect, Secret and **Postcommunion** *of the Holy Ghost*, p. 161.—**Third Collect, Secret** and **Postcommunion,** *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Alleluia (before Septuagesima), p. 200.—The **Credo** is omitted.

Offertory.

Felix namque es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiae, Christus Deus noster.

For thou art happy, O holy Virgin Mary, and most worthy of all praise: because from thee arose the sun of justice, Christ our Lord.

Fourth Mass.—From Easter until Whitsunday.

Mary is the Mother of the Risen Lord Who reigns for ever in heaven and on earth (*Introit*), and Who has re-established peace between our souls and God (*Alleluia*). Therefore the Liturgy proclaims her "happy and blessed above all women, because she carried in her womb the Son of the Eternal Father" (*Alleluia, Offertory, Communion*).

Mary is also the Queen of the Church founded by the Risen Christ. "Her power is established in Jerusalem and her abode is in the fullness of the Saints" (*Epistle*). For, at the foot of the cross, Jesus said to St. John, who personified all Christians: "Behold thy Mother" (*Gospel*). And Mary "always and everywhere protects our souls through her patronage" (*Postcommunion*).

Introit: Sedulius.

HAIL, holy Mother, who didst bring forth the King, Who rules heaven and earth for ever. Alleluia, alleluia.

SALVE, sancta parens, eníxa puérpera regem: qui coelum, terrámque regit in saecula saeculórum. Allelúia, allelúia.

Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Ps. Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Collect.

Grant us Thy servants, we beseech Thee, O Lord God, to enjoy perpetual health of mind and body: and by the glorious intercession of blessed Mary ever-virgin, to be delivered from present sorrow, and to enjoy everlasting gladness. Through our Lord.

Concéde nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et, gloriósa beátae Maríae semper Vírginis intercessióne, a praesénti liberári tristítia, et aetérna pérfrui laetítia. Per Dóminum.

Second Collect *of the Holy Ghost*, p. 161.—**Third Collect,** *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Epistle: Ecclesiasticus xxiv. 14-16.

Lesson from the Book of Wisdom.—FROM the beginning, and before the world, was I created, and unto the world to come I shall not cease to be; and in the holy dwelling place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of Saints.

Lectio libri Sapiéntiae.—AB inítio, et ante saecula creáta sum, et usque ad futúrum saeculum non désinam, et in habitatióne sancta coram ipso ministrávi. Et sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei haeréditas illíus, et in plenitúdine sanctórum deténtio mea.

Alleluia, alleluia: Numbers xvii. 8.

The rod of Jesse hath blossomed: a Virgin hath brought

Virga Jesse flóruit: Virgo Deum et hóminem génuit: pa-

cem Deus réddidit, in se reconcílians ima summis. Allelúia.

forth Him Who is God and man: God hath restored peace, reconciling in Himself the lowest with the highest. Alleluia.

℣. Ave María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia.

℣. Luke i. 28. Hail Mary, full of grace, the Lord is with thee: blessed art thou among women. Alleluia.

Gospel: John xix. 25-27.

✠ Sequéntia sancti Evangélii secúndum Jóannem.—In illo témpore: *Stabant juxta crucem Jesu mater ejus*, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

✠ Continuation of the holy Gospel according to St. John.—At that time, there stood by the cross of Jesus, His Mother and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the disciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that He saith to the disciple: Behold thy Mother. And from that hour the disciple took her to his own.

Offertory.

Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes Virgo. Allelúia.

Blessed art thou, O Virgin Mary, who didst bear the Creator of all things: didst bring forth Him Who made thee, and for ever remainest a virgin. Alleluia.

Secret.

Tua, Dómine, propitiatióne et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Through Thy favour, O Lord, and by the intercession of blessed Mary ever virgin, may this oblation conduce to our present and eternal welfare and peace. Through our Lord.

Second Secret *of the Holy Ghost*, p. 161.—**Third Secret,** *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Preface *of the Blessed Virgin*, Et te in Veneratione, p. 56.

Communion.

Beáta víscera Maríae Vírgi-

Blessed is the womb of the

Virgin Mary that bore the Son of the eternal Father. Alleluia.

nis, quae portavérunt aetérni Patris Fílium. Allelúia.

Postcommunion.

Having partaken, O Lord, of these aids unto our salvation, grant, we beseech Thee, that everywhere we may be protected through the patronage of blessed Mary ever virgin, in whose honour we have made these offerings unto Thy Majesty. Through our Lord.

Sumptis, Dómine, salútis nostrae subsídiis: da, quaesumus, beátae Maríae semper Vírginis patrocíniis nos ubique prótegi; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

Second Postcommunion *of the Holy Ghost*, p. 161.—**Third Postcommunion,** *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Fifth Mass.—From Whitsunday until Advent.

See the Mass, p. 189.

Second Collect, Secret and Postcommunion *of the Holy Ghost*, p. 161.

Third Collect, Secret and Postcommunion, *Against the persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

SECOND VESPERS.

As for First Vespers, p. 186, *with this exception*:—

Antiphon at the Magnificat: Luke i. 48.

All generations shall call me blessed because God hath regarded the humility of His handmaid.

Beátam me dicent * omnes generatiónes quia ancíllam húmilem respéxit Deus.

Collect *as at Mass.*

COMMON OF APOSTLES AND EVANGELISTS.

MASS FOR THE VIGIL OF AN APOSTLE.

Introit: Psalm li. 10, 11.

BUT I, as a fruitful olive-tree in the house of the Lord,

EGO autem sicut olíva fructífera in domo Dómini

sperávi in misericórdia Dei mei: et exspectábo nomen tuum, quóniam bonum est ante conspéctum sanctórum tuórum.

Ps. Quid gloriáris in malítia: qui potens es in iniquitáte? ℣. Glória Patri.

have hoped in the mercy of my God: and I will wait on Thy Name, for it is good in the sight of Thy Saints.

Ps. li. 3. Why dost thou glory in malice, thou that art mighty in iniquity? ℣. Glory be to the Father.

Collect.

Da, quaesumus, omnípotens Deus, ut beáti N. Apóstoli tui, quam praevenímus, veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Grant, we beseech Thee, Almighty God, that the worshipful solemnity of blessed N. Thine Apostle, to which we look forward, may both increase our devotion and advance our salvation. Through our Lord.

If this Collect has been said for a Confessor and Bishop, the following is said:—

Quaesumus, omnípotens Deus: ut beátus N. Apóstolus, cujus praevenímus festivitátem, tuum pro nobis implóret auxílium; ut a nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

We beseech Thee, Almighty God, that blessed N. the Apostle, to whose feast we look forward, may implore for us Thy help, that being loosed from our sins we may also be delivered from all dangers. Through our Lord.

The *Second* and *Third Collects* are then said in accordance with the Rubrics.

Epistle: Ecclesiasticus xliv. 25-27, xlv. 2-4, 6-9.

The Church applies to the Apostles that which the author of the Book of Ecclesiasticus (B.C. 280) said of Isaac, Jacob, Moses and Aaron.

Léctio libri Sapiéntiae.—Benedictio Dómini super caput justi. Ideo dedit illi Dóminus haereditátem, et divísit illi partem in tríbubus duódecim: et invénit grátiam in conspéctu omnis carnis. Et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit. Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit

Lesson from the Book of Wisdom.—The blessing of the Lord was upon the head of the just man. Therefore the Lord gave him an inheritance, and divided him his portion in twelve tribes; and he found grace in the eyes of all flesh. He magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him

commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness, and chose him out of all flesh. And he gave him commandments before his face, and a law of life and instruction, and he exalted him. He made an everlasting covenant with him, and girded him about with a girdle of justice: and the Lord crowned him with a crown of glory.

illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Et dedit illi coram praecépta, et legem vitae, et disciplínae, et excélsum fecit illum. Státuit ei testaméntum aetérnum, et circumcínxit eum zona justítiae: et índuit eum Dóminus corónam glóriae.

Gradual: Psalm xci. 13, 14.

The just man shall flourish like the palm tree: like the cedar of Libanus shall he be multiplied in the house of the Lord. ℣. Ps. xci. 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Gospel: John xv. 12-16.

✠ Continuation of the holy Gospel according to St. John.—At that time, Jesus said to His disciples, This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are My friends, if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard of My Father, I have made known to you. You have not chosen Me: but I have chosen you, and have appointed you, hat you should go, and should

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Hoc est praecéptum meum, ut diligátis ínvicem, sicut diléxi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. Vos amíci mei estis, si fecéritis quae ego praecípio vobis. Jam non dicam vos servos: quia servus nescit quid fáciat dóminus ejus. Vos autem dixi amícos: quia ómnia quaecúmque audívi a Patre meo, nota feci vobis. Non vos me elegístis: sed ego elégi vos, et pósui vos, ut eátis, et fructum afferátis: et fructus vester máneat: ut quod-

cúmque petiéritis Patrem in nómine meo, det vobis.

bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you.

Offertory: Psalm viii. 6, 7.

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands, O Lord.

Secret.

Apostólici reveréntia cúlminis offeréntes tibi sacra mýsteria, Dómine, quaesumus: ut beáti N. Apóstoli tui suffrágiis, cujus natalítia praevenímus, plebs tua semper et sua vota deprómat, et desideráta percípiat. Per Dóminum.

Whilst offering unto Thee the sacred Mysteries in reverence of the exalted dignity of the apostleship, we beseech Thee, O Lord, that through the prayers of blessed N., Thine Apostle, to whose heavenly birthday we look forward, Thy people may ever pour out their desires, and obtain what they seek. Through our Lord.

Other **Secrets** *according to the Rubrics.*

Communion: Psalm xx. 6.

Magna est glória ejus in salutári tuo: glóriam et magnum decórem impónes super eum, Dómine.

His glory is great in Thy salvation: glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion.

Sancti Apóstoli tui N., quaesumus, Dómine, supplicatióne placátus: et véniam nobis tríbue, et remédia sempitérna concéde. Per Dóminum.

We beseech Thee, O Lord, that, appeased by the supplication of Thy blessed Apostle N., Thou wouldst both grant us pardon and also confer upon us everlasting remedies. Through our Lord.

Other **Postcommunions** *according to the Rubrics.*

COMMON OF APOSTLES AND EVANGELISTS OUTSIDE PASCHAL TIME.

FIRST VESPERS.

First Antiphon. John xv. 12. This is My commandment, that you love one another, as I have loved you.

Ant. 1. Hoc est praecéptum meum, * ut diligátis invicem, sicut diléxi vos.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. John xv. 13. Greater love than this no man hath, that a man lay down his life for his friends.

2. Majórem caritátem * nemo habet, ut ánimam suam ponat quis pro amícis suis.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. John xv. 14. Ye are My friends, if you do the things that I command you, saith the Lord.

3. Vos amíci mei estis,* si fecéritis quae praecípio vobis, dicit Dóminus.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Matt. v. 9. Blessed are the peacemakers, blessed are the clean of heart: for they shall see God.

4. Beáti pacífici, * beáti mundo corde: quóniam ipsi Deum vidébunt.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. Luke xxi. 19. In your patience you shall possess your souls.

5. In patiéntia vestra * possidébitis ánimas vestras.

Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: Ephesians ii. 19, 20.

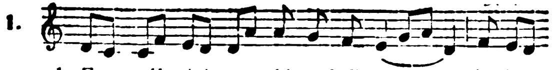
Brethren, now you are no more strangers and foreigners: but you are fellow citizens with the Saints and the domestics of God, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone.

℟. Thanks be to God.

Fratres: jam non estis hóspites, et ádvenae: sed estis cives Sanctórum, et doméstici Dei: superaedificáti super fundaméntum Apostolórum et Prophetárum, * ipso summo anguiári lápide Christo Jesu.

℟. Deo grátias.

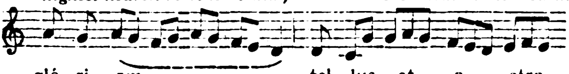
Hymn (ninth century.)

1.


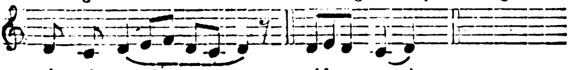
1. Ex - súl - tet or - bis gaú-di - is. Cœ-lum
1. *Now let the earth with joy resound, And*



re - súl- tet laú-di - bus : A - pos - to- ló-rum
highest heaven re-echo round ; Nor heaven nor earth



gló - ri - am tel - lus et a - stra
too high can raise The great Apostles' glori-



cón -ci - nunt. (A - men).
ous praise.

2. Vos saeculórum júdices, Et vera mundi lúmina, Votis precámur córdium : Audíte voces súpplicum.	2. O ye who, thron'd in glory dread, Shall judge the living and the dead ! Lights of the world for evermore ! To you the suppliant prayer we pour.
3. Qui templa coeli cláuditis, Serásque verbo sólvitis, Nos a reátu nóxios Solvi jubéte, quaesumus.	3. Ye close the sacred gates on high : At your command apart they fly : O ! loose us from the guilty chain* We strive to break, and strive in vain.
4. Praecépta quorum prótinus Lánguor salúsque séntiunt, Sanáte mentes lánguidas : Augéte nos virtútibus :	4. Sickness and health your voice obey : At your command they go or stay : Oh, then from sins our souls restore ; Increase our virtues more and more.

* Doors in Palestine were fastened with a cord, hence the expression *solvere*, to loose.

5. So when the world is at its end,
And Christ to Judgment shall descend,
May we be call'd those joys to see
Prepar'd from all eternity.

5. Ut, cum redíbit árbiter
In fine Christus saeculi,
Nos sempitérni gáudii
Concédat esse cómpotes.

6. Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And shall be so while ages last.
Amen.

6. Patri, simúlque Fílio,
Tibíque, sancte Spíritus,
Sicut fuit, sit júgiter
Saeclum per omne glória.
Amen.

℣. Ps. xviii. 5. Their sound hath gone forth into all the earth.

℟. And their words unto the ends of the world.

℣. In omnem terram exívit sonus eórum.

℟. Et in fines orbis terrae verba eórum.

Antiphon at the Magnificat: Matt. x. 17, 18.

They will deliver you up in councils and they will scourge you in their synagogues, and you shall be brought before governors and before kings for My sake, for a testimony to them and to the Gentiles.

Tradent enim vos in concíliis et in synagógis suis flagellábunt vos, et ante reges et praesides ducémini propter me in testimónium illis, et géntibus.

Collect *as at Mass.*

Mass.

See the day of their feast in the Proper of the Saints.

SECOND VESPERS.

First Antiphon. Ps. cix. 4. The Lord hath sworn, and He will not repent: Thou art a priest for ever.

Ant. 1. Jurávit Dóminus, * et non poenitébit eum: Tu es sacérdos in aetérnum.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Ps. cxii. 8. May the Lord place him with the princes of His people.

2. Cóllocet eum Dóminus * cum princípibus pópuli sui.

Ps. cxii.: Laudate pueri, p. 102.

3. Dirupísti, Dómine,* víncula mea, tibi sacrificábo hóstiam laudis.

Ant. 3. Ps. cxv. 16. O Lord, Thou hast broken my bonds, I will sacrifice to Thee the sacrifice of praise.

Ps. cxv.: Credidi, p. 127.

4. Eúntes ibant * et flebant, mitténtes sémina sua.

Ant. 4. Ps. cxxv. 6. Going, they went and wept, casting their seeds.

Ps. cxxv.: In convertendo, p. 128.

5. Confortátus est * principátus eórum et honoráti sunt amici tui, Deus.

Ant. 5. Ps. cxxxviii. 17. Their principality is exceedingly strengthened, and Thy friends, O God, are made honourable.

Ps. cxxxviii.: Domine, probasti me, p. 132.

Chapter and Hymn for First Vespers, pp. 206, 207.

℣. Annuntiavérunt ópera Dei. ℟. Et facta ejus intellexérunt.

℣. Ps. lxiii. 10. They declared the works of God. ℟. And understood His doings.

Antiphon at the Magnificat. ‡

Estóte fortes in bello, * et pugnáte cum antíquo serpénte, et accipiétis regnum aetérnum. † Allelúia. (*After Septuagesima,* † dicit Dóminus.)

Be ye valiant in the war, and fight with the old serpent: and ye shall receive an everlasting kingdom. † Alleluia. (*After Septuagesima,* † saith the Lord.)

COMMON OF APOSTLES AND EVANGELISTS IN PASCHAL TIME.

FIRST VESPERS.

Ant. 1. Sancti tui Dómine * florébunt sicut lílium, allelúia: et sicut odor bálsami erunt ante te, allelúia.

First Antiphon. Thy Saints, O Lord, shall flourish as the lily, alleluia: and as the odour of balsam shall they be in Thy sight, alleluia.

‡ This antiphon makes allusion to "*fortes facti sunt in bello*" (Hebrews xi. 34), "*serpens antiquus*," "*Angeli praeliabantur cum dracone*" (Apocalypse xii. 9 7).

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. In the heavenly kingdoms is the dwelling of the Saints, alleluia: and their rest for evermore, alleluia.

2. In coeléstibus regnis * Sanctórum habitátio est, allelúia: et in aetérnum réquies eórum, allelúia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Thy Saints, O Lord, cried out within the veil, alleluia, alleluia, alleluia.

3. In velaménto * clamábunt Sancti tui Dómine, allelúia, allelúia, allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Dan. iii. 86. O ye spirits and souls of the just, sing ye a hymn to our God, alleluia, alleluia.

4. Spíritus et ánimae * justórum hymnum dícite Deo nostro, allelúia, allelúia.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. The just shall shine as the sun in the sight of God, alleluia.

5. Fulgébunt justi * sicut sol in conspéctu Dei, allelúia.

Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: Wisdom v. 1.

The just shall stand with great constancy against them that have afflicted them and taken away their labours. ℟. Thanks be to God.

Stabunt justi in magna constántia advérsus eos, qui se angustiavérunt, * et qui abstulérunt labóres eórum. ℟. Deo grátias.

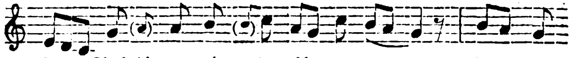
Hymn.

This Vesper Hymn is the sequel to that sung at the Paschal Office at Matins and Lauds: *Aurora lucis rutilat.* (Sixth century.)

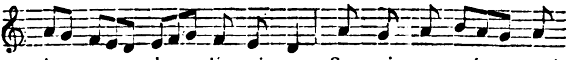
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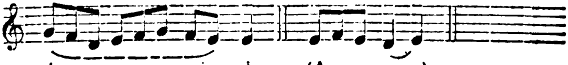


Tris - tes e - rant A - pós - to - li
When Christ, by His own servants slain,



De Christi a - cér - bo fú - ne - re, Quem mor-
Had died upon the bitter Cross, Th' Apos-





2. Sermóne verax Angelus
Muliéribus praedíxerat:
Mox ore Christus gáudium
Gregi feret fidélium.

3. Ad ánxios Apóstolos
Currunt statim dum núntiae,
Illae micántis óbvia
Christi tenent vestígia.

4. Galilaeae ad alta móntium
Se cónferunt Apóstoli,
Jesúque, voti cómpotes,
Almo beántur lúmine.

5. Ut sis perénne méntibus
Paschále Jesu gáudium:
A morte dira críminum
Vitae renátos líbera.

6. Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In sempitérna saecula.
Amen.

2. Meanwhile, an Angel at the tomb
To holy women hath foretold,
"The faithful flock shall soon with joy"
Their Lord in Galilee behold.

3. Who, as they run the news to bring,
Lo, straightway Christ Himself they meet,
All radiant with heavenly light,
And falling, clasp His sacred feet.

4. To Galilee's lone mountain heights
The Apostolic band retire:
There, blest with their dear Saviour's sight,
They taste in full their soul's desire.

5. O Jesu! from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

6. Now to the Father and the Son,
Who rose from death, be glory given;
With Thee, O holy Comforter,
Henceforth by all in earth and heaven.
Amen.

From Ascension until Pentecost.

Glory to Jesus Who returns
Triumphantly to highest heaven,
Praise to the Father evermore,
And Holy Ghost to Thee be given.
Amen.

Jesu, tibi sit glória,
Qui victor in coelum redis
Cum Patre, et almo Spíritu,
In sempitérna saecula.
Amen.

℣. O ye holy and just ones, rejoice in the Lord, alleluia.

℟. Ps. xxxii. 12. God hath chosen you to Himself for an inheritance, alleluia.

℣. Sancti et justi in Dómino gaudéte, allelúia.

℟. Vos elégit Deus in haereditátem sibi, allelúia.

Antiphon at the Magnificat.

Light everlasting shall shine upon Thy Saints, O Lord, and an eternity of ages, alleluia.

Lux perpétua * lucébit Sanctis tuis Dómine, et aetérnitas témporum, allelúia.

Collect *as at Mass.*

MASS.

See the day of their feast in the Proper of the Saints.

SECOND VESPERS.

First Psalm: cix. Dixit Dominus, p. 98.—**Second Psalm: cxii. Laudate pueri**, p. 102.—**Third Psalm: cxv. Credidi**, p. 127.—**Fourth Psalm: cxxv. In convertendo**, p. 128.—**Fifth Psalm: cxxxviii. Domine, probasti me**, p. 132.

Antiphons, Chapter and **Hymn** *as at First Vespers*, pp. 209, 210.

℣. Ps. cxv. 15. Precious in the sight of the Lord, alleluia.

℟. Is the death of His Saints, alleluia.

℣. Pretiósa in conspéctu Dómini, allelúia.

℟. Mors Sanctórum ejus, allelúia.

Antiphon at the Magnificat: Psalm xxxii. 12.

O ye holy and just ones, rejoice ye in the Lord, alleluia: God hath chosen you to Himself for an inheritance, alleluia.

Sancti et justi, * in Dómino gaudéte, allelúia: vos elégit Deus in haereditátem sibi, allelúia.

For a commemoration where the office has the same *Antiphon*, use:—

Antiphon. Daughters of Jerusalem, come and behold the

Ant. Fíliae Jerúsalem * veníte et vidéte mártyres cum

corónis quibus coronávit eos Dóminus in die solemnitátis et laetítiae. Allelúia, allelúia.

Martyrs in the crowns wherewith the Lord hath crowned them in the day of their solemnity and joy. Alleluia, alleluia.

Collect *as at Mass.*

COMMON OF MARTYRS.

COMMON OF A MARTYR OUTSIDE PASCHAL TIME.

FIRST VESPERS.

Ant. 1. Qui me conféssus fúerit * coram homínibus, confitébor et ego eum coram Patre meo.

First Antiphon. Matt. x. 32. Every one therefore that shall confess Me before men, I will also confess him before My Father.

Ps. cix.: Dixit Dominus, p. 98.

2. Qui séquitur me, * non ámbulat in ténebris, sed habébit lumen vitae, dicit Dóminus.

Ant. 2. John viii. 12. He that followeth Me walketh not in darkness, but shall have the light of life, saith the Lord.

Ps. cx.: Confitebor tibi, p. 99.

3. Qui mihi minístrat, * me sequátur: et ubi ego sum, illic sit et miníster meus.

Ant. 3. John xii. 26. If any man minister to Me, let him follow Me: and where I am, there also shall my minister be.

Ps. cxi.: Beatus vir, p. 101.

4. Si quis mihi ministráverit,* honorificábit eum Pater meus, qui est in coelis, dicit Dóminus.

Ant. 4. John xii. 26. If any man minister to Me, him will My Father Who is in heaven honour, saith the Lord.

Ps. cxii.: Laudate pueri, p. 102.

5. Volo, Pater, * ut ubi ego sum, illic sit et miníster meus.

Ant. 5. John xvii. 24. Father, I will that where I am, there also shall My minister be.

Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: James i. 12.

Blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him.

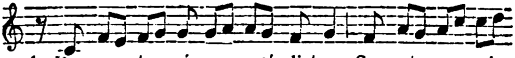
℟. Thanks be to God.

Beátus vir qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae, * quam repromísit Deus diligéntibus se.

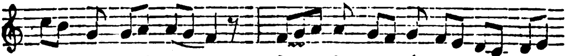
℟. Deo grátias.

Hymn attributed to St. Ambrose.

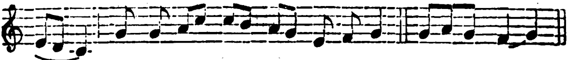
8.



1. De - us tu - ó - rum mí - li-tum, Sors et co - ró-
O Thou, of all Thy warriors, Lord, Thyself the crown



na, præ - mi - um : Lau - des ca-nén-tes Már-ty-
and sure reward; Set us from sinful fetters free,



ris. Ab - sól- ve ne - xu cri-mi-nis. (A - men).
Who sing Thy Martyr's victory.

2. In selfish pleasures' worldly round
The taste of bitter gall he found,
But sweet to him was Thy blest Name,
And thus to heavenly joys he came.

3. Right manfully his cross he bore,
And ran his race of torments sore;
For Thee he pour'd his life away;
With Thee he lives in endless day.

4. We, then, before Thee bending low,
Entreat Thee, Lord, Thy love to show
On this the day Thy Martyr died,
Who in Thy Saints art glorified!

2. Hic nempe mundi gáudia,
Et blanda fraudum pábula
Imbúta felle députans
Pervénit ad coeléstia.

3. Poenas cucúrrit fórtiter,
Et sústulit viríliter,
Fundénsque pro te sánguinem
Aetérna dona póssidet.

4. Ob hoc precátu súpplici
Te póscimus piíssime:
In hoc triúmpho Mártyris
Dimítte noxam sérvulis.

5. Laus et perénnis glória
Patri sit, atque Fílio,
Sancto simul Paráclito,
In sempitérna saecula.

5. Now to the Father, and the Son,
Be glory while the ages run;
The same, O Holy Ghost to Thee!
Through ages of eternity.

At Paschal Time.

Deo Patri sit glória,
Et Fílio, qui a mórtuis,
Surréxit ac Paráclito,
In sempitérna saecula.
Amen.

To Thee Who, dead, again dost live,
All glory, Lord, Thy people give:
All glory, as is ever meet,
To Father and to Paraclete.
Amen.

℣. Glória et honóre coronásti eum Dómine. ℟. Et constituísti eum super ópera mánuum tuárum.

℣. With glory and honour Thou hast crowned him, O Lord. ℟. And madest him to have dominion over the work of Thy hands.

Antiphon at the Magnificat.

Iste sanctus * pro lege Dei sui certávit usque ad mortem, et a verbis impiórum non tímuit: fundátus enim erat supra firmam petram.

This Saint contended for the law of his God even unto death, and was not afraid at the words of the ungodly, for he was founded upon a sure rock.

Prayer *as at Mass.*

If the commemoration of another Martyr falls on the same day:—

Ant. Qui odit ánimam suam in hoc mundo, in vitam aetérnam custódit eam.

Antiphon. John xii. 25. He that hateth his life in this world keepeth it unto life eternal.

℣. Justus ut palma florébit.

℣. Ps. xci. 13. The just shall flourish like the palm tree.

℟. Sicut cedrus Líbani multiplicábitur.

℟. And shall be multiplied as the cedar of Libanus.

MASSES OF A MARTYR BISHOP.

FIRST MASS: STATUIT.

Introit: Ecclesiasticus xlv. 30.

STATUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi

THE Lord made to him a covenant of peace, and made him a prince; that the

dignity of priesthood should be to him for ever. Ps. cxxxi. 1. O Lord, remember David: and all his meekness. ℣. Glory be to the Father.

sacerdótii dígnitas in aetérnum. *Ps*. Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Collect.

Have regard to our weakness, O Almighty God: and since the weight of our own deeds is grievous to us, may the glorious intercession of blessed N. Thy Martyr and Bishop protect us. Through our Lord.

Infirmitátem nostram réspice, omnípotens Deus; et, quia pondus própriae actiónis gravat, beáti N. Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

Epistle: James i. 12-18.

Lesson from the Epistle of Blessed James the Apostle.—Dearly beloved, blessed is the man that endureth temptation: for, when he hath been proved, he shall receive the crown of life which God hath promised to them that love Him. Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils; and he tempteth no man. But every man is tempted by his own concupiscence, being drawn away and allured. Then, when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. Do not err, therefore, my dearest brethren. Every best gift and every perfect gift is from above, coming down from the Father of lights, with Whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature.

Léctio Epístolae beáti Jacóbi Apóstoli.—Carissimi: Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae quam repromísit Deus diligéntibus se. Nemo cum tentátur, dicat quóniam a Deo tentátur: Deus enim intentátor malórum est: ipse autem néminem tentat. Unusquísque vero tentátur a concupiscéntia sua abstráctus, et illéctus. Deínde concupiscéntia cum concéperit, parit peccátum: peccátum vero cum consummátum fúerit, génerat mortem. Nolíte ítaque erráre, fratres mei dilectíssimi. Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuit nos verbo veritátis, ut simus inítium áliquod creatúrae ejus.

Gradual: Psalm lxxxviii. 21-23.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

Allelula, alleluia: Psalm cix. 4.

℣. Tu es sacérdos in aetérnum, secúndum órdinem Melchisedech. Allelúia.

℣. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xx. 3, 4.

Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam praevenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Thou hast given him his heart's desire; and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Gospel: Luke xiv. 26-33.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Dixit Jesus turbis: Si quis venit ad me, et non odit patrem suum, et matrem, et uxórem, et fílios, et fratres, et soróres, adhuc autem et ánimam suam, non potest meus esse discípulus. Et qui non bájulat crucem suam, et venit post me, non potest meus esse discípulus. Quis enim ex vobis volens turrim aedificáre, non prius sedens cómputat sumptus, qui necessárii sunt, si hábeat ad perficiéndum; ne

✠ Continuation of the holy Gospel according to St. Luke.— At that time, Jesus said to His disciples: If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. And whosoever doth not carry his cross and come after Me cannot be My disciple. For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have

wherewithal to finish it: lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build and was not able to finish? Or what king about to go to make war against another king, doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? Or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple.

posteáquam posúerit fundaméntum, et non potúerit perfícere, omnes, qui vident, incípiant illúdere ei, dicéntes: Quia hic homo coepit aedificáre et non pótuit consummáre? Aut quis rex itúrus commíttere bellum advérsus álium regem, non sedens prius cógitat, si possit cum decem míllibus occúrrere ei, qui cum vigínti míllibus venit ad se? Alióquin, adhuc illo longe agénte, legatiónem mittens, rogat ea, quae pacis sunt. Sic ergo omnis ex vobis, qui non renúntiat ómnibus, quae póssidet, non potest meus esse discípulus.

Offertory: Psalm lxxxviii. 25.

My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret.

Graciously accept, O Lord, the offerings devoted to Thee, through the merits of blessed N. Thy Martyr and Bishop; and grant that they may become a perpetual support to us. Through our Lord.

Hóstias tibi, Dómine, beáti N. Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Communion: Psalm lxxxviii. 36-38.

Once have I sworn by My holiness: his seed shall endure for ever; and his throne as the sun before Me, and as the moon perfect for ever: and a faithful witness in heaven.

Semel jurávi in sancto meo: semen ejus in aetérnum manébit: et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in aetérnum, et testis in coelo fidélis.

Postcommunion.

Being refreshed with the participation of the holy gift, we beseech Thee, O Lord our

Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exsé-

quimur cultum, intercedénte beáto N. Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

God, that by the intercession of blessed N. Thy Martyr and Bishop, we may experience the effect of what we celebrate. Through our Lord.

SECOND MASS: SACERDOTES DEI.

Introit: Daniel iii. 84, 87.

SACERDOTES Dei benedícite Dóminum: sancti et húmiles corde, laudáte Deum. *Ibid.* Benedícite ómnia ópera Dómini Dómino: laudáte et superexaltáte eum in saecula. ℣. Glória Patri.

O YE priests of the Lord, bless the Lord: O ye holy and humble of heart, praise God. Daniel iii. 57. All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever. ℣. Glory be to the Father.

Collect.

Deus, qui nos beáti N. Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

O God, Who givest us joy by the annual solemnity of blessed N. Thy Martyr and Bishop, mercifully grant that we may rejoice in the protection of him whose birthday we celebrate. Through our Lord.

Epistle: 2 Corinthians i. 3-7.

Léctio Epístolae beáti Pauli Apóstoli ad Corinthios.—FRATRES: Benedíctus Deus et Pater Dómini nostri Jesu Christi, Pater misericordiárum, et Deus totíus consolatiónis, qui consolátur nos in omni tribulatióne nostra: ut possímus et ipsi consolári eos, qui in omni pressúra sunt, per exhortatiónem, qua exhortámur, et ipsi a Deo. Quóniam sicut abúndant passiónes Christi in nobis: ita et per Christum abúndat consolátio nostra. Sive autem tribulámur pro vestra exhorta-

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, Who comforteth us in all our tribulation; that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God. For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound. Now whether we be in tribulation, it is of

your exhortation and salvation: or whether we be comforted, it is for your consolation: or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer. That our hope for you may be stedfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation, in Christ Jesus our Lord.

tióne et salúte, sive consolámur pro vestra consolatióne, sive exhortámur pro vestra exhortatióne et salúte, quae operátur toleràntiam earúmdem passiónum, quas et nos pátimur: ut spes nostra firma sit pro vobis: sciéntes quod sicut sócii passiónum estis, sic éritis et consolatiónis: in Christo Jesu Dómino nostro.

Gradual: Psalm viii. 6, 7.

Thou hast crowned him with glory and honour. ℣. And hast set him over the works of Thy hands, O Lord.

Glória et honóre coronásti eum. ℣. Et constituísti eum super ópera mánuum tuárum, Dómine.

Alleluia, alleluia.

℣. This is the priest whom the Lord hath crowned. Alleluia.

℣. Hic est sacérdos, quem coronávit Dóminus. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house, and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Gospel: Matthew xvi. 24-27.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus said to His disciples: If any man will come after Me, let him deny himself and take up his cross

✠ Sequéntia sancti Evangélii secúndum Matthaeum — In illo témpore: Dixit Jesus discípulis suis: Si quis vult post me veníre, ábneget semetípsum, et tollat crucem suam,

et sequátur me. Qui enim volúerit ánimam suam salvam fácere, perdet eam: qui autem perdíderit ánimam suam propter me, invéniet eam. Quid enim prodest hómini, si mundum univérsum lucrétur, ánimae vero suae detriméntum patiátur? Aut quam dabit homo commutatiónem pro ánima sua? Fílius enim hóminis ventúrus est in glória Patris sui cum Angelis suis: et tunc reddet unícuique secúndum ópera ejus.

and follow Me. For he that will save his life shall lose it: and he that shall lose his life for My sake shall find it. For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of His Father with His angels: and then will He render to every man according to his works.

Offertory: Psalm lxxxviii. 21, 22.

Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

I have found David My servant, with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him.

Secret.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto N. Mártyre tuo atque Pontífice, per éadem nos placátus inténde. Per Dóminum.

Sanctify, O Lord, the offerings devoted to Thee: and, by the intercession of blessed N. Thy Martyr and Bishop, by the same look favourably upon us. Through our Lord.

Communion: Psalm xx. 4.

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso.

Thou hast set on his head, O Lord, a crown of precious stones.

Postcommunion.

Haec nos commúnio, Dómine, purget a crímine: et intercedénte beáto N. Mártyre tuo atque Pontífice, coeléstis remédii fáciat esse consórtes. Per Dóminum.

May this Communion, O Lord, purify us from guilt: and by the intercession of blessed N. Thy Martyr and Bishop, make us partakers of remedial grace from heaven. Through our Lord.

MASSES OF A MARTYR NOT A BISHOP.

FIRST MASS: IN VIRTUTE TUA.

Introit: Psalm xx. 2, 3.

IN Thy strength, O Lord, the just man shall joy: and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire. Ps. xx. 4. For Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. ℣. Glory be to the Father.

IN virtúte tua, Dómine, laetábitur justus: et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuísti ei. *Ps.* Quóniam praevenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, O Almighty God, that we who celebrate the festival of blessed N. Thy Martyr, may by his intercession be strengthened in the love of Thy name. Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut, qui beáti N. Mártyris tui, natalítia cólimus, intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

Epistle: Wisdom x. 10-14.

Wisdom is personified in God, Who guided and blessed Jacob and Joseph and Who in the same manner guided the Saints.

Lesson from the Book of Wisdom.—THE Lord conducted the just through the right ways, and showed him the kingdom of God, and gave him the knowledge of the holy things: made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him He stood by him, and made him honourable. He kept him safe from his enemies, and He defended him from seducers, and gave him a strong conflict, that he might overcome and know that wisdom is

Léctio libri Sapiéntiae. — JUSTUM dedúxit Dóminus per vias rectas, et osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi, et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Haec vénditum justum non derelíquit, sed a

peccatóribus liberávit eum: descendítque cum illo in fóveam, et in vínculis non derelíquit illum, * donec afférret illi sceptrum regni, et poténtiam advérsus eos, qui eum deprimébant: et mendáces osténdit, qui maculavérunt illum: et dedit illi claritátem aetérnam, Dóminus Deus noster.

mightier than all. He forsook not the just when he was sold, but delivered him from sinners: He went down with him into the pit, and in bands He left him not, till He brought him the sceptre of the kingdom, and power against those that oppressed him; and showed them to be liars that had accused him, and the Lord our God gave him everlasting glory.

Gradual: Psalm cxi. 1, 2.

Beátus vir, qui tímet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Alleluia, alleluia: Psalm xx. 4.

℣. Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúia.

℣. O Lord, Thou hast set on his head a crown of precious stones. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xx. 3, 4.

Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam praevenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Thou hast given him his heart's desire: and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Gospel: Matthew x. 34-42.

Religion rouses the hatred of the wicked. Jesus requires our love for Him to surpass that of our natural affections. It is better to lose our earthly life than to lose life eternal. All service done from supernatural motives will be rewarded in heaven.—The disciples of Christ are called little because they are humble.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus said to His disciples: Do not think that I came to send peace upon earth: I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not up his cross and followeth Me is not worthy of Me. He that findeth his life shall lose it: and he that shall lose his life for Me shall find it. He that receiveth you receiveth Me: and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Nolíte arbitrári quia pacem vénerim míttere in terram: non veni pacem míttere, sed gládium. Veni enim separáre hóminem advérsus patrem suum, et fíliam advérsus matrem suam, et nurum advérsus socrum suam: et inimíci hóminis, doméstici ejus. Qui amat patrem aut matrem plus quam me, non est me dignus: et qui amat fílium aut fíliam super me, non est me dignus. Et qui non áccipit crucem suam, et séquitur me, non est me dignus. Qui invénit ánimam suam, perdet illam: et qui perdíderit ánimam suam propter me, invéniet eam. Qui récipit vos, me récipit: et qui me récipit, récipit eum, qui me misit. Qui récipit prophétam in nómine prophétae, mercédem prophétae accípiet: et qui récipit justum in nómine justi, mercédem justi accípiet. Et quicúmque potum déderit uni ex mínimis istis cálicem aquae frígidae tantum in nómine discípuli: amen dico vobis, non perdet mercédem suam.

Offertory: Psalm viii. 6, 7.

Thou hast crowned him with glory and honour: and hast set him over the works of Thy hands, O Lord.

Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Secret.

Munéribus nostris, quaesumus, Dómine precibúsque suscéptis: et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Receive our offerings and prayers, O Lord, we beseech Thee; and purify us by heavenly mysteries, and mercifully hear us. Through our Lord.

Communion: Matthew xvi. 24.

Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam, et sequátur me.

If any man will come after Me, let him deny himself and take up his cross and follow Me.

Postcommunion.

Da, quaesumus, Dómine Deus noster: ut, sicut tuórum commemoratióne sanctórum, temporáli gratulámur offício; ita perpétuo laetémur aspéctu. Per Dóminum.

Grant, we beseech Thee, O Lord our God, that as in commemorating Thy saints we rejoice in a temporal festival; so may we exult in beholding them for eternity. Through our Lord.

SECOND MASS: LAETABITUR JUSTUS.

Introit: Psalm lxiii. 11.

LAETABITUR justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde. *Ps.* Exáudi Deus oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

THE just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised. Ps. lxiii. 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory be to the Father.

Collect.

Praesta, quaesumus, omnípotens Deus: ut, intercedénte beáto N. Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

Grant, we beseech Thee, O Almighty God, that by the intercession of blessed N., Thy Martyr, we may both be delivered from all adversities of the body, and be purified from all evil thoughts in the mind. Through our Lord.

Epistle : 2 Timothy ii. 8-10 ; iii. 10-12.

Lesson from the Epistle of blessed Paul the Apostle to Timothy.—Dearly beloved, be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel: wherein I labour even unto bands, as an evildoer: but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus, with heavenly glory. But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patience, persecutions, afflictions: such as came upon me at Antioch, at Iconium and at Lystra: what persecutions I endured, and out of them all the Lord delivered me. And all that will live godly in Christ Jesus shall suffer persecution.

Léctio Epístolae beáti Pauli Apóstoli ad Timótheum.—Carissime: Memor esto Dóminum Jesum Christum resurrexísse a mórtuis ex sémine David, secúndum Evangélium meum, in quo labóro usque ad víncula, quasi male óperans: sed verbum Dei non est alligátum. Ideo ómnia sustíneo propter eléctos, ut et ipsi salútem consequántur, quae est in Christo Jesu, cum glória coelésti. Tu autem assecútus es meam doctrínam, institutiónem, propósitum, fidem, longanimitátem, dilectiónem, patiéntiam, persecutiónes, passiónes: quália mihi facta sunt Antiochíae, Icónii, et Lystris: quales persecutiónes sustínui, et ex ómnibus erípuit me Dóminus. Et omnes, qui pie volunt vívere in Christo Jesu, persecutiónem patiéntur.

Gradual : Psalm xxxvi. 24.

When the just man shall fall, he shall not be bruised: for the Lord putteth His hand under him. ℣. Ps. xxxvi. 26. He showeth mercy and lendeth all the day long: and his seed shall be in blessing.

Justus cum cecíderit, non collidétur: quia Dóminus suppónit manum suam. ℣. Tota die miserétur, et cómmodat: et semen ejus in benedictióne erit.

Alleluia, alleluia : John viii. 12.

℣. He that followeth Me walketh not in darkness, but shall have the light of life eternal. Alleluia.

℣. Qui séquitur me, non ámbulat in ténebris: sed habébit lumen vitae aetérnae. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Gospel: Matthew x. 26-32.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Nihil est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, praedicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt? et unus ex illis non cadet super terram sine Patre vestro. Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus melióres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in coelis est.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus said to His disciples: Nothing is covered that shall not be revealed: nor hid that shall not be known. That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops. And fear ye not them that kill the body and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in heaven.

Offertory: Psalm xx. 4, 5.

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúia.

O Lord, Thou hast set on his head a crown of precious stones: he asked life of Thee, and Thou hast given it to him, alleluia.

Secret.

May our devotion be accepted in Thy sight, O Lord, and be made salutary to us by his supplications, in whose solemn commemoration it is offered. Through our Lord.

Accépta sit in conspéctu tuo, Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Communion: John xii. 26.

If any man minister to Me, let him follow Me; and where I am, there also shall My minister be.

Qui mihi minístrat, me sequátur: et ubi sum ego, illic et miníster meus erit.

Postcommunion.

We beseech Thee, O Lord our God, being refreshed by the participation of these sacred gifts, that, by the intercession of blessed N. Thy Martyr, we may experience the effect of what we have celebrated. Through our Lord.

Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto N. Mártyre tuo, sentiámus efféctum. Per Dóminum.

Another Epistle for a Martyr: James i. 2-12.

Lesson from the Epistle of blessed James the Apostle.—DEAREST brethren, count it all joy, when you shall fall into divers temptations: knowing that the trying of your faith worketh patience. And patience hath a perfect work: that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, Who giveth to all men abundantly, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that

Léctio Epístolae beáti Jacóbi Apóstoli.—CARISSIMI: Omne gáudium existimáte, cum in tentatiónes várias incidéritis: sciéntes, quod probátio fídei vestrae patiéntiam operátur. Patiéntia autem opus perféctum habet: ut sitis perfécti, et íntegri, in nullo deficiéntes. Si quis autem vestrum índiget sapiéntia, póstulet a Deo, qui dat ómnibus affluénter, et non impróperat: et dábitur ei. Póstulet autem in fide nihil haesitans: qui enim haesitat, símilis est flúctui maris, qui a vento movétur, et circumfértur. Non ergo aestimet homo ille, quod accípiat

áliquid a Dómino. Vir duplex ánimo, incónstans est in ómnibus viis suis. Gloriétur autem frater húmilis in exaltatióne sua : dives autem in humilitáte sua, quóniam sicut flos foeni transíbit : exórtus est enim sol cum ardóre, et arefécit foenum, et flos ejus décidit, et decor vultus ejus depériit : ita et dives in itinéribus suis marcéscet. Beátus vir, qui suffert tentatiónem : quóniam cum probátus fúerit, accípiet corónam vitae, quam repromísit Deus diligéntibus se.

man think that he shall receive any thing of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation : and the rich in his being low, because as the flower of the grass shall he pass away. For the sun rose with a burning heat and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation : for, when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

SECOND VESPERS.

Antiphons, Chapter and **Hymn** *as at First Vespers*, p. 213. The first four **Psalms** *as at First Vespers*, p. 213 ; **Fifth Psalm : cxv. Credidi**, p. 127.

℣. Justus ut palma florébit.

℟. Sicut cedrus Líbani multiplicábitur.

℣. Ps. xci. 13. The just shall flourish like the palm tree.

℟. Like the cedar of Libanus shall he be multiplied.

Antiphon at the Magnificat : Matthew xvi. 24.

Qui vult veníre post me, * ábneget semetípsum, et tollat crucem suam, et sequátur me.

If any man will come after Me, let him deny himself and take up his cross and follow Me.

Collect *as at Mass.*

COMMON OF SEVERAL MARTYRS OUT OF PASCHAL TIME.

FIRST VESPERS.

Ant. 1. Omnes sancti * quanta passi sunt torménta, ut secú-

First Antiphon. Behold the saints, how great torments they

all have suffered, that they might securely attain the palm of martyrdom !

ri pervenirent ad palmam martyrii !

Ps. cix. : Dixit Dominus, p. 98.

Ant. 2. The saints, with their palms, have entered into their kingdom, and have merited crowns of beauty from the hand of God.

2. Cum palma * ad regna pervenérunt sancti, corónas decóris meruérunt de manu Dei.

Ps. cx. : Confitebor tibi, p. 99.

Ant. 3. The bodies of the saints are buried in peace, and their names shall live for evermore.

3. Córpora sanctórum * in pace sepúlta sunt : et vivent nómina eórum in aetérnum.

Ps. cxi. : Beatus vir, p. 101.

Ant. 4. O ye martyrs of the Lord, bless ye the Lord for ever and ever.

4. Mártyres Dómini * Dóminum benedícite in aetérnum.

Ps. cxii. : Laudate pueri, p. 102.

Ant. 5. O ye choir of martyrs, praise ye the Lord from the heavens, alleluia.

5. Mártyrum chorus * laudáte Dóminum de coelis, allelúia.

Ps. cxvi. : Laudate Dominum, p. 127.

Chapter : Wisdom iii. 1-3.

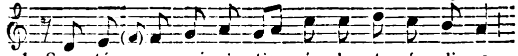
The souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, but they are in peace. ℟. Thanks be to God.

Justórum ánimae in manu Dei sunt, et non tanget illos torméntum mortis. † Visi sunt óculis insipiéntium mori : * illi autem sunt in pace. ℟. Deo grátias.

Hymn (Third tone)

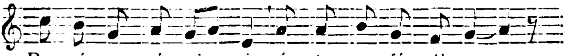
Eighth Century.

1.



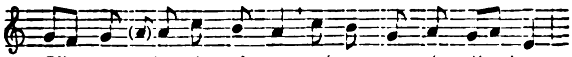
1. Sanc-tó - rum mé -ri - tis in-cly - ta gáu- di - a

1. *The merits of the Saints, blessed for evermore,*

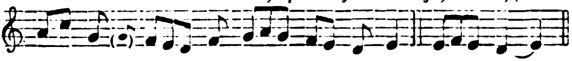


Pan-gá-mus, só - ci - i, gés - ta - que fór - ti - a :

Their love that never faints, the toils they bravely bore,



Gli - scens fert á - ni - mus pró-me - re cán - ti - bus
For these the Church to-day pours forth her joyous lay,—



Vic - tó - rum ge - nus óp - ti-mum. (A - men).
These victors with the noblest bay. (A - men.)

2. Hi sunt, quos fátue mundus abhórruit;
Hunc fructu vácuum, flóribus áridum
Contempsére tui nóminis ássecla
Jesu Rex bone Coelitum.

3. Hi pro te fúrias, atque minas truces
Calcárunt hóminum, saeváque verbera:
His cessit lácerans fórtiter úngula,
Nec carpsit penetrália.

4. Caedúntur gládiis more bidéntium:
Non murmur résonat, non querimónia;
Sed corde impávido mens bene cónscia
Consérvat patiéntiam.

5. Quae vox, quae póterit lingua retéxere,
Quae tu Martyribus múnera praeparas?
Rubri nam flúido sánguine fúlgidis
Cingunt témpora láureis.

6. Te summa o Déitas, únaque póscimus,
Ut culpas ábigas, nóxia súbtrahas,

2. They, whom this world of ill, while it yet held, abhorr'd:
Its with'ring flowers that still they spurned with one accord:
They knew them short-lived all, and followed at Thy call,
King Jesu, to Thy heavenly hall.

3. For Thee all pangs they bare, fury and mortal hate,
The cruel scourge to tear, the hook to lacerate;
But vain their foes' intent, for, every torment spent,
Their valiant spirits stood unbent.

4. Like sheep their blood they poured: and without groan or tear,
They bent before the sword for that their King most dear:
Their souls, serenely blest, in patience they possessed,
And looked in hope towards their rest.

5. What tongue may here declare, fancy or thought descry,
The joys Thou dost prepare for these Thy Saints on high!
Empurpled in the flood of their victorious blood,
They won the laurel from their God.

6. To Thee, O Lord, Most High, One in Three Persons still,
To pardon us we cry, and to preserve from ill;

Here give Thy servants peace; hereafter glad release,
And pleasures that shall never cease. Amen.

Des pacem fámulis: ut tibi glóriam
Annórum in sériem canant. Amen.

℣. Ps. xxxi. 11. Be glad in the Lord, and rejoice, ye just. ℟. And glory, all ye right of heart.

℣. Laetámini in Dómino, et exsultáte justi. ℟. Et gloriámini omnes recti corde.

Antiphon at the Magnificat: Apocalypse vii. 14.

For the kingdom of heaven is theirs; who despising the life of this world, attained to the rewards of heaven and washed their robes in the blood of the Lamb.

Istórum est enim * regnum coelórum, qui contempsérunt vitam mundi, et pervenérunt ad praemia regni, et lavérunt stolas suas in sánguine Agni.

Collect *as at Mass.*

MASSES OF SEVERAL MARTYRS.

FIRST MASS: INTRET.

Introit: Psalm lxxviii. 11, 12, 10.

LET the sighing of the prisoners come in before Thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of Thy Saints, which hath been shed. Ps. lxxviii. 1. O God, the heathens are come into Thy inheritance: they have defiled Thy holy temple: they have made Jerusalem as a place to keep fruit. ℣. Glory be to the Father.

INTRET in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps.* Deus, venérunt gentes in haereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

Collect.

May the festival of the Blessed Martyrs and Bishops N. and N. protect us, we beseech Thee, O Lord: and their respected prayer commend us unto Thee. Through our Lord.

Beatórum Mártyrum paritérque Pontíficum N. et N. nos, quaesumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

If they are not Bishops, the Collect of the Second Mass (p. 236) is said.

Epistle: Wisdom iii. 1-8.

Léctio libri Sapiéntiae. — JUSTÓRUM ánimae in manu Dei sunt, et non tanget illos torméntum mortis. Visi sunt óculis insipiéntium mori: et aestimáta est afflíctio exitus illórum: et quod a nobis est iter * extermínium: illi autem sunt in pace. Et si coram homínibus torménta passi sunt, spes illórum immortalitáte plena est. In paucis vexáti, in multis bene disponéntur: quóniam Deus tentávit eos, et invénit illos dignos se. Tamquam aurum in fornáce probávit illos, et quasi holocáusti hóstiam accépit illos, et in témpore erit respéctus illórum. Fulgébunt justi, et tamquam scintíllae in arundinéto discúrrent. Judicábunt natiónes, et dominabúntur pópulis, et regnábit Dóminus illórum in perpétuum.

Lesson from the Book of Wisdom.—THE souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: and their departure was taken for misery; and their going away from us for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of Himself. As gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them, and in time there shall be respect had to them. The just shall shine, and shall run to and fro like sparks among the reeds. They shall judge nations and rule over people, and their Lord shall reign for ever.

Gradual: Exodus xv. 11.

Gloriósus Deus in Sanctis suis, mirábilis in majestáte, fáciens prodígia. ℣. Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

Glorious is God in His Saints, marvellous in majesty, doing wonders. ℣. Exod. xv. 6. Thy right hand, O Lord, is magnified in strength: Thy right hand hath slain the enemy.

Alleluia, alleluia: Ecclesiasticus xliv. 14.

℣. Córpora sanctórum in pace sepúlta sunt, et nómina eórum vivent in generatiónem et generatiónem. Allelúia.

The bodies of the Saints are buried in peace, and their name liveth unto generation and generation. Alleluia.

* *Exitus* and *iter* (departure) indicate death.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxxv. 5-7.

They that sow in tears shall reap in joy. ℣. Going, they went and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel: Luke xxi. 9-19.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus said to His disciples: When you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently. Then He said to them: Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences, and famines and terrors from heaven, and there shall be great signs. But before all these things they will lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for My name's sake: and it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren and kinsmen and friends, and some of you they will put to death: and

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Dixit Jesus discípulis suis: Cum audiéritis praelia, et seditiónes, nolíte terréri: opórtet primum haec fíeri, sed nondum statim finis. Tunc dicébat illis: Surget gens contra gentem, et regnum advérsus regnum. Et terraemótus magni erunt per loca, et pestiléntiae, et fames, terrorésque de coelo, et signa magna erunt. Sed ante haec ómnia injícient vobis manus suas, et persequéntur tradéntes in synagógas et custódias, trahéntes ad reges et praesides propter nomen meum: contínget autem vobis in testimónium. Pónite ergo in córdibus vestris non praemeditári quemádmodum respondeátis. Ego enim dabo vobis os, et sapiéntiam, cui non póterunt resístere, et contradícere omnes adversárii vestri. Tradémini autem a paréntibus, et frátribus, et cognátis, et amícis, et morte affícient ex vobis: et éritis ódio ómnibus propter nomen meum: et capíllus de cápite vestro non períbit. In patiéntia

vestra possidébitis ánimas vestras.

you shall be hated by all men for My name's sake; but a hair of your head shall not perish. In your patience you shall possess your souls.

Offertory: Psalm lxvii. 36.

Mirábilis Deus in sanctis suis: Deus Israel, ipse dabit virtútem, et fortitúdinem plebi suae: benedíctus Deus, allelúia.

God is wonderful in His Saints: the God of Israel is He Who will give power and strength to His people: blessed be God, alleluia.

Secret.

Adesto, Dómine, supplicatiónibus nostris, quas in sanctórum tuórum commemoratióne deférimus: ut, qui nostrae justítiae fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Give ear, O Lord, to our supplications, which we offer in remembrance of Thy Saints: that we who trust not in our own justice, may be helped by the merits of those who pleased Thee. Through our Lord.

Communion: Wisdom iii. 4-6.

Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as a victim of a holocaust He hath received them.

Postcommunion.

Quaesumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

Replenished with these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of them whose festival we celebrate. Through our Lord.

SECOND MASS: SAPIENTIAM.

Introit: Ecclesiasticus xliv. 15, 14.

SAPIENTIAM sanctórum narrent pópuli, et laudes eórum núntiet Ecclésia: nómina autem eórum vivent in saeculum saeculi. *Ps.* Exsultáte justi in Dómino: rectos

LET the people show forth the wisdom of the Saints, and the Church declare their praise: and their name liveth unto generation and generation. *Ps.* xxxii. 1. Rejoice in the

Lord, O ye just: praise becometh the upright. ℣. Glory be to the Father.

decet collaudátio. ℣. Glória Patri.

Collect.

O God, Who grantest us to celebrate the heavenly birthday of Thy holy Martyrs N. and N., vouchsafe that we may enjoy their fellowship in everlasting bliss. Through our Lord.

Deus, qui nos concédis sanctórum Mártyrum tuórum N. et N. natalítia cólere: da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

If they are Bishops, the *Collect* of the preceding Mass (p. 232) is said.

Epistle: Wisdom v. 16-20.

Lesson from the Book of Wisdom.—But the just shall live for evermore, and their reward is with the Lord, and the care of them with the Most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with His right hand He will cover them, and with His holy arm He will defend them. And His zeal will take armour, and He will arm the creature for the revenge of His enemies. He will put on justice as a breastplate, and will take true judgment instead of a helmet. He will take equity for an invincible shield.

Léctio libri Sapiéntiae.—Justi autem in perpétuum vivent, et apud Dóminum est merces eórum, et cogitátio illórum apud Altíssimum. Ideo accípient regnum decóris, et diadéma speciéi de manu Dómini: quóniam déxtera sua teget eos, et bráchio sancto suo defféndet illos. Accípiet armatúram zelus illíus, et armábit creatúram ad ultiónem inimicórum. Induet pro thoráce justítiam, et accípiet pro gálea judícium certum. Sumet scutum inexpugnábile, aequitátem.

Gradual: Psalm cxxiii. 7, 8.

Our soul hath been delivered as a sparrow out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Anima nostra sicut passer erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit coelum et terram.

Alleluia, alleluia: Psalm lxvii. 4.

℣. Let the just feast, and rejoice before God: and be delighted with gladness. Alleluia.

℣. Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in laetítia. Allelúia.

From Septuagesima to Easter, the *Alleluia* and the ℣. which follows are omitted and the following is said:—

Tract: Psalm cxxv. 5-7.

Qui séminant in lácrimis, in gaúdio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes maníipulos suos.

They that sow in tears shall reap in joy. ℣. Going, they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Gospel: Luke vi. 17-23.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Descéndens Jesus de monte, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judaea, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant, ut audírent eum, et sanaréntur a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quaerébat eum tángere: quia virtus de illo exíbat, et sanábat omnes. Et ipse elevátis óculis in discípulos suos, dicébat: Beáti páuperes: quia vestrum est regnum Dei. Beáti, qui nunc esurítis, quia saturabímini. Beáti, qui nunc fletis: quia ridébitis. Beáti éritis, cum vos óderint hómines, et cum separáverint vos, et exprobráverint, et ejécerint nomen vestrum tamquam malum, propter Fílium hóminis. Gaudéte in illa die, et exsultáte: ecce enim merces vestra multa est in coelo.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus coming down with them stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea, and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear Him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him: for virtue went out from Him and healed all. And He, lifting up His eyes on His disciples, said: Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Blessed shall you be when men shall hate you, and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven.

Offertory: Psalm cxlix. 5, 6.

Exsultábunt sancti in glória, laetabúntur in cubílibus suis:

The saints shall rejoice in glory, they shall be joyful in

their beds: the high praises of God shall be in their mouth, alleluia.

exaltatiónes Dei in fáucibus eórum, allelúia.

Secret.

We offer to Thee, O Lord, the gifts of our devotion; and may they be pleasing to Thee in honour of Thy just ones, and be made salutary to us by Thy mercy. Through our Lord.

Múnera tibi, Dómine, nostrae devotiónis offérimus: quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Communion: Luke xii. 4.

And I say to you, My friends: Be not afraid of them who persecute you.

Dico autem vobis amícis meis: Ne terreámini ab his, qui vos persequúntur.

Postcommunion.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy Martyrs N. and N. that what we take bodily we may receive with pure minds. Through our Lord.

Praesta nobis, quaesumus, Dómine, intercedéntibus sanctis Martyribus tuis N. et N.: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

THIRD MASS: SALUS AUTEM.

Introit: Psalm xxxvi. 39.

BUT the salvation of the just is from the Lord: and He is their protector in the time of trouble. Ps. xxxvi. 1. Be not emulous of evildoers; nor envy them that work iniquity. ℣. Glory be to the Father.

SALUS autem justórum a Dómino: et protéctor eórum est in témpore tribulatiónis. *Ps.* Noli aemulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Collect.

O God, Who year by year gladdenest us with the solemnity of Thy holy Martyrs N. and N., mercifully grant that we, who rejoice in their merits, may be enkindled by their examples. Through our Lord.

Deus, qui nos ánnua sanctórum Mártyrum tuórum N. et N. solemnitáte laetíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

If they are Bishops, the *Collect* of the Mass on p. 234 is said.

Epistle: Hebrews x. 32-38.

Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos.— FRATRES: Rememorámini prístinos dies, in quibus illumináti magnum certámen sustinuístis passiónum: et in áltero quidem oppróbriis, et tribulatiónibus spectáculum facti: in áltero autem sócii táliter conversántium effécti. Nam et vinctis compássi estis, et rapínam bonórum vestrórum cum gáudio suscepístis, cognoscéntes vos habére meliórem, et manéntem substántiam. Nolíte ítaque amíttere confidéntiam vestram, quae magnam habet remuneratiónem. Patiéntia enim vobis necessária est: ut voluntátem Dei faciéntes, reportétis promissiónem. Adhuc enim módicum aliquántulum, qui ventúrus est, véniet, et non tardábit. Justus autem meus ex fide vivit.

Lesson from the Epistle of Blessed Paul the Apostle to the Hebrews.—BRETHREN, call to mind the former days, wherein, being illuminated, you endured a great fight of afflictions. And on the one hand indeed, by reproaches and tribulations, were made a gazing-stock; and on the other, became companions of them that were used in such sort. For you both had compassion on them that were in bands, and took with joy the being stripped of your own goods, knowing that you have a better and a lasting substance. Do not therefore lose your confidence, which hath a great reward. For patience is necessary for you; that, doing the will of God, you may receive the promise. For yet a little and a very little while, and He that is to come will come, and will not delay. But my just man liveth by faith.

Gradual: Psalm xxxiii. 18, 19.

Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his, qui tribuláto sunt corde, et húmiles spíritu salvábit.

The just cried, and the Lord heard them: and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Alleluia, alleluia.

℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúia.

℣. The white-robed army of martyrs praises Thee, O Lord. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxxv. 5-7.

They that sow in tears shall reap in joy. ℣. Going, they went and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Qui séminant in lácrimis, in gaúdio metent. ℣. Eúntes ibant, et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel: Luke xii. 1-8.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus said to His disciples: Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed: nor hidden that shall not be known. For whatsoever things you have spoken in darkness shall be published in the light: and that which you have spoken in the ear in the chambers shall be preached on the housetops. And I say to you, My friends: Be not afraid of them who kill the body and after that have no more that they can do. But I will show you whom you shall fear: Fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you: Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you: Whosoever shall confess Me before men, him shall the Son of man also confess before the Angels of God.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus discípulis suis: Atténdite a ferménto pharisaeórum, quod est hypócrisis. Nihil autem opértum est, quod non revelétur: neque abscónditum, quod non sciátur. Quóniam, quae in ténebris dixístis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, praedicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his, qui occídunt corpus, et post haec non habent ámplius quid fáciant. Osténdam autem vobis quem timeátis: timéte eum qui, postquam occíderit, habet potestátem míttere in gehénnam. Ita dico vobis: hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus pluris estis vos. Dico autem vobis: Omnis quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

Offertory: Wisdom iii. 1-3.

The souls of the just are in the hand of God, and the torment

Justórum ánimae in manu Dei sunt, et non tanget illos

torméntum malítiae: visi sunt óculis insipiéntium mori, illi autem sunt in pace, allelúia.

of death shall not touch them: in the sight of the unwise they seemed to die, but they are in peace, alleluia.

Secret.

Oblátis, quaesumus, Dómine, placáre munéribus: et intercedéntibus sanctis Martyribus tuis N. et N., a cunctis nos deféndе perículis. Per Dóminum.

Be appeased, we beseech Thee, by the gifts we offer; and Thy holy Martyrs N. and N. interceding, defend us from all dangers. Through our Lord.

Communion: Matthew x. 27.

Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta.

That which I tell you in the dark, speak ye in the light, saith the Lord: and that which you hear in the ear, preach ye upon the house-tops.

Postcommunion.

Haec nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis Martyribus tuis N. et N., coeléstis remédii fáciat esse consórtes. Per Dóminum.

May this Communion, O Lord cleanse us from guilt: and Thy holy Martyrs N. and N. interceding, make us partakers of the heavenly remedy. Through our Lord.

Another Gospel for several Martyrs: Matthew xxiv. 3-13.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Sedénte Jesu super montem Olivéti, accessérunt ad eum discípuli secréto, dicéntes: Dic nobis, quando haec erunt? et quod signum advéntus tui, et consummatiónis saeculi? Et respóndens Jesus, dixit eis: Vidéte, ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis proelia, et opiniónes proeliórum. Vidéte, ne turbémini. Opórtet enim haec fíeri, sed nondum est finis. Consúrget

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, as Jesus was sitting on mount Olivet, the disciples came to Him privately, saying: Tell us when shall these things be? And what shall be the sign of Thy coming and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you. For many will come in My name, saying: I am Christ: and they will seduce many. For you shall hear of wars and rumours of wars. See that ye be not troubled. For

these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for My Name's sake. And then shall many be scandalised, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved.

enim gens in gentem, et regnum in regnum, et erunt pestiléntiae, et fames, et terraemótus per loca. Haec autem ómnia, inítia sunt dolórum. Tunc tradent vos in tribulatiónem, et occídent vos: et éritis ódio ómnibus géntibus propter nomen meum. Et tunc scandalizabúntur multi, et ínvicem tradent, et ódio habébunt ínvicem. Et multi pseudoprophétae surgent, et sedúcent multos. Et quóniam abundávit iníquitas, refrigéscet cáritas multórum. Qui autem perseveráverit usque in finem, hic salvus erit.

SECOND VESPERS.

First Antiphon. Apoc. vii. 14. These are the Saints who for the covenant of God delivered up their bodies, and washed their robes in the blood of the Lamb.

Ant. 1. Isti sunt sancti * qui pro testaménto Dei sua córpora tradidérunt et in sánguine Agni lavérunt stolas suas.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Heb. xi. 33. The Saints by faith conquered kingdoms, wrought justice, obtained promises.

2. Sancti per fidem * vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Ps. cii. 5. The youth of the Saints shall be renewed like the eagle's: as the lily shall they flourish in the city of God.

3. Sanctórum * velut áquilae juvéntus renovábitur: florébunt sicut lílium in civitáte Dómini.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Apoc. xxi. 4. God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor cry-

4. Abstérget Deus * omnem lácrimam ab óculis sanctórum: et jam non erit ámplius neque luctus, neque clamor, sed nec

ullus dolor: quóniam prióra transiérunt.

ing, nor sorrow shall be any more: for the former things are passed away.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. In coeléstibus regnis * sanctórum habitátio est, et in aetérnum réquies eórum.

Ant. 5. In the heavenly kingdoms is the dwelling of the Saints, and their rest for evermore.

Ps. cxv.: Credidi, p. 127.

Chapter *and* **Hymn** *as at First Vespers,* p. 230.

℣. Exsultábunt sancti in glória.
℟. Laetabúntur in cubílibus suis.

℣. Ps. cxlix. 5. The Saints shall rejoice in glory.
℟. They shall be joyful in their beds.

Antiphon at the Magnificat.

Gaudent in coelis * ánimae sanctórum, qui Christi vestígia sunt secúti: et quia pro ejus amóre sánguinem suum fudérunt, ídeo cum Christo exsúltant sine fine.

The souls of the Saints, who followed the footsteps of Christ, rejoice in Heaven: and because they shed their blood for His love, therefore do they exult with Christ, world without end.

Collect *as at Mass.*

COMMON OF ONE MARTYR IN PASCHAL TIME.

FIRST VESPERS.

As at First Vespers of Apostles in Paschal Time, p. 209, *except the hymn:* **Deus tuorum,** p. 214, **with the proper doxology.**

Collect *as at Mass.*

MASS OF ONE MARTYR.

Introit: Psalm lxiii. 3.

PROTEXISTI me, Deus, a convéntu malignántium, allelúia: a multitúdine operántium iniquitátem, allelúia, allelúia. *Ps.* Exáudi, Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

THOU hast protected me, O God, from the assembly of the malignant, alleluia: from the multitude of the workers of iniquity, alleluia, alleluia. Ps. lxiii. 2. Hear, O God, my prayer, when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory be to the Father.

Collect.

(1) *For a Martyr Bishop.*

Do Thou have regard to our frailty, Almighty God: and since the weight of our own actions bears us down, may the glorious intercession of blessed N. Thy Martyr and Pontiff protect us. Through our Lord.

Infirmitátem nostram réspice, omnípotens Deus: et, quia pondus própriae actiónis gravat, beáti N. Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

(2) *Another Collect.*

O God, Who year by year dost gladden us with the solemnity of blessed N. Thy Martyr and Pontiff: mercifully grant that we, who celebrate his heavenly birthday, may likewise rejoice in his protection. Through our Lord.

Deus, qui nos beáti N. Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

(3) *For a Martyr only.*

Grant, we beseech Thee, Almighty God, that we, who celebrate the heavenly birthday of blessed N. Thy Martyr may, by his intercession, be strengthened in the love of Thy Name. Through our Lord.

Praesta, quaesumus, omnípotens Deus; ut, qui beáti N. Mártyris tui natalítia cólimus intercessióne ejus, in tui nóminis amóre roborémur. Per Dóminum.

(4) *Another Collect.*

Grant, we beseech Thee, Almighty God, that blessed N. Thy Martyr interceding, we may both be delivered from all adversities in body, and in mind cleansed from evil thoughts. Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut, intercedénte beáto N. Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

Epistle: Wisdom v. 1-5.

Lesson from the Book of Wisdom.—THEN shall the just stand with great constancy against those that have afflicted them and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the sud-

Léctio libri Sapiéntiae. — STABUNT justi in magna constántia advérsus eos, qui se angustiavérunt, et qui abstulérunt labóres eórum. Vidéntes turbabúntur timóre horríbili, et mirabúntur in subitatióne insperátae salútis, dicéntes intra

se, poeniténtiam agéntes, et prae angústia spíritus geméntes: Hi sunt, quos habúimus aliquándo in derísum, et in similitúdinem impropérii. Nos insensáti vitam illórum aestimabámus insániam, et finem illórum sine honóre: ecce quómodo computáti sunt inter fílios Dei, et inter sanctos sors illórum est.

denness of their unexpected salvation, saying within themselves, repenting, and groaning for anguish of spirit: These are they whom we had some time in derision and for a parable of reproach. We fools esteemed their life madness and their end without honour; behold how they are numbered among the children of God, and their lot is among the Saints.

Another Epistle for the Mass of a Martyr: Memor esto, p. 226.

Alleluia, alleluia: Psalm lxxxviii. 6.

℣. Confitebúntur coeli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum. Allelúia. ℣. Posuísti, Dómine, super caput ejus corónam de lápide pretióso. Allelúia.

℣. The heavens shall confess Thy wonders, O Lord: and Thy truth in the Church of the Saints. Alleluia. ℣. Ps. xx. 4. Thou hast set on his head, O Lord, a crown of precious stones. Alleluia.

Gospel: John xv. 1-7.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Ego sum vitis vera: et Pater meus agrícola est. Omnem pálmitem in me non feréntem fructum, tollet eum: et omnem, qui fert fructum, purgábit eum, ut fructum plus áfferat. Jam vos mundi estis propter sermónem, quem locútus sum vobis. Manéte in me: et ego in vobis. Sicut palmes non potest ferre fructum a semetípso, nisi mánserit in vite: sic nec vos, nisi in me manséritis. Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et

✠ Continuation of the holy Gospel according to St. John.—At that time, Jesus said to His disciples: I am the true vine: and My Father is the husbandman. Every branch in Me that beareth not fruit, He will take away: and every one that beareth fruit, He will purge it, that it may bring forth more fruit. Now you are clean, by reason of the word which I have spoken to you. Abide in Me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide

not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire: and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you.

aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis.

Offertory: Psalm lxxxviii. 6.

The heavens shall confess Thy wonders, O Lord, and Thy truth in the Church of the Saints, alleluia, alleluia.

Confitebúntur coeli mirabília tua, Dómine, et veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

Secret.

(1) *For a Martyr Bishop.*

Graciously receive, O Lord, the offerings dedicated unto Thee, through the merits of blessed N. Thy Martyr and Pontiff: and grant that they may turn to our perpetual support. Through our Lord.

Hostias tibi, Dómine, beáti N., Mártyris tui atque Pontífícis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

(2) *Another Secret.*

Sanctify, O Lord, the Offerings dedicated unto Thee; and blessed N. Thy Martyr and Pontiff interceding, look upon us with mercy. Through our Lord.

Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto N., Mártyre tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

(3) *For a Martyr only.*

Receive our prayers and offerings, we beseech Thee, O Lord; and both cleanse us by Thy heavenly Mysteries, and also mercifully hear us. Through our Lord.

Munéribus nostris, quaesumus, Dómine, precibúsque suscéptis: et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

(4) *Another Secret.*

May our devotion be acceptable in Thy sight, O Lord: and be made salutary to us by his supplication, on whose solemnity it is offered. Through our Lord.

Accepta sit in conspéctu tuo, Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Communion : Psalm lxiii. 11.

Laetábitur justus in Dómino, et sperábit in eo : et laudabúntur omnes recti corde, allelúia, allelúia.

The just shall rejoice in the Lord, and shall hope in Him : and all the upright in heart shall be praised, alleluia, alleluia.

Postcommunion.

(1) *For a Martyr Bishop.*

Reféctì participatióne múneris sacri, quaesumus, Dómine, Deus noster : ut, cujus exséquimur cultum, intercedénte beáto N. Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Refreshed by participation in this sacred gift, we beseech Thee, O Lord our God, that blessed N. Thy Martyr and Pontiff interceding, we may experience the effect of the worship which we perform. Through our Lord.

(2) *Another Postcommunion.*

Haec nos commúnio, Dómine, purget a crímine : et, intercedénte beáto N. Mártyre tuo atque Pontífice, coeléstis remédii fáciat esse consórtes. Per Dóminum.

May this Communion, O Lord, cleanse us from guilt ; and blessed N. Thy Martyr and Pontiff interceding, make us to be partakers of the heavenly remedy. Through our Lord.

(3) *For a Martyr only.*

Da, quaesumus, Dómine, Deus noster : ut, sicut tuórum commemoratióne sanctórum, temporáli gratulámur offício ; ita perpétuo laetémur aspéctu. Per Dóminum.

Grant, we beseech Thee, O Lord our God, that we who in this life joyfully honour the memory of Thy Saints, may hereafter everlastingly rejoice with them. Through our Lord.

(4) *Another Postcommunion.*

Reféctì participatióne múneris sacri, quaesumus, Dómine, Deus noster : ut, cujus exséquimur cultum, intercedénte beáto N. Mártyre tuo, sentiámus efféctum. Per Dóminum.

Refreshed by participation in this sacred gift, we beseech Thee, O Lord our God, that blessed N. Thy Martyr interceding, we may experience the effect of the worship which we perform. Through our Lord.

SECOND VESPERS.

Antiphons, Psalms and **Chapter** as at *First Vespers* of Apostles in Paschal Time, p. 209, except the fifth Psalm, *Credidi*, p. 127. **Hymn :** *Deus tuorum* with the proper doxology, p. 214. ℣. *Pretiosa* and **Ant.** *Sancti*, p. 212.

Collect *as at Mass.*

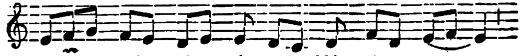
COMMON OF SEVERAL MARTYRS IN PASCHAL TIME.

FIRST VESPERS.

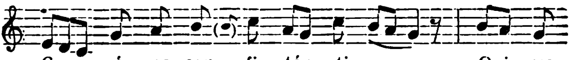
As at First Vespers of Apostles in P.T., *p.* 209, *except:—*

Ambrosian Hymn.

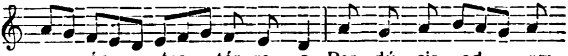
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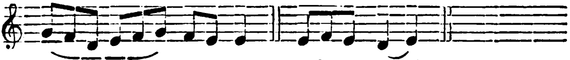
1. Rex glo - ri - ó - se Már - ty - rum.
1. *O Thou the Martyrs' glorious King,*



Co - ró - na con - fi - tén - ti - um. Qui res-
Crown of Confessors, Thee we sing, Who



pu - én - tes tér -re - a Per - dú - cis ad cœ-
leadest those above the skies Who earth, and earthly



lés - ti - a: (A - men).
things despise.

2. Thine ear in loving-kindness bow, To hear our tuneful voices now: Of sacred triumphs is our song: Forgive, we pray, our deeds of wrong.	2. Aurem benígnam prótinus Inténde nostris vócibus: Trophaea sacra pángimus: Ignósce quod delíquimus.
3. Thou conquerest 'mid Thy martyr train, And Thy Confessors pardon gain: O'ercome in us the host of sin, And let us all Thy pardon win.	3. Tu vincis inter Mártyres, Parcísque Confessóribus: Tu vince nostra crímina, Largítor indulgéntiae.
4. All praise to God the Father be: All praise, eternal Son, to Thee: All praise, as is for ever meet, To God the Holy Paraclete. Amen.	4. Deo Patri sit glória, Et Fílio, qui a mórtuis Surréxit, ac Paráclito, In sempitérna saecula. Amen

MASS OF SEVERAL MARTYRS IN PASCHAL TIME.

Introit: Psalm cxliv. 10, 11.

SANCTI tui, Dómine, benedícent te: glóriam regni tui dicent, allelúia, allelúia. *Ps.* Exaltábo te, Deus meus Rex: et benedícam nómini tuo in saeculum, et in saeculum saeculi. ℣. Glória Patri.

LET Thy Saints bless Thee, O Lord; they shall speak of the glory of Thy Kingdom, alleluia, alleluia. Ps. cxliv. 1. I will extol Thee, O God my King: and I will bless Thy Name for ever; yea, for ever and ever. ℣. Glory be to the Father.

Collect.

(1) *For Martyrs Bishops.*

Beatórum Mártyrum paritérque Pontíficum N. et N., nos, quaesumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

May the festival of the blessed Martyrs and Bishops N. and N. protect us, we beseech Thee, O Lord: and their respected prayer commend us unto Thee. Through our Lord.

(2) *For Martyrs only.*

Deus, qui nos concédis sanctórum Mártyrum tuórum N. et N. natalítia cólere: da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

O God, Who grantest us to celebrate the heavenly birthday of Thy holy Martyrs N. and N.: vouchsafe that we may enjoy their fellowship in everlasting bliss. Through our Lord.

(3) *For Martyrs only.*

Deus, qui nos ánnua sanctórum Mártyrum tuórum N. et N. solemnitáte laetíficas: concéde propítius; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

O God, Who year by year gladdenest us with the solemnity of Thy holy Martyrs N. and N.: mercifully grant that we, who rejoice in their merits, may be enkindled by their examples. Through our Lord.

Epistle: 1 Peter i. 3-7.

Léctio Epístolae beáti Petri Apóstoli. — BENEDICTUS Deus et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per

Lesson from the Epistle of blessed Peter the Apostle.—BLESSED be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a

lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that cannot fade, reserved in heaven for you, who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith much more precious than gold (which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ our Lord.

resurrectiónem Jesu Christi ex mórtuis, in haereditátem incorruptíbilem, et incontaminátam, et immarcescíbilem, conservátam in coelis in vobis, qui in virtúte Dei custodímini per fidem in salútem, parátam revelári in témpore novíssimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatiónibus: ut probátio vestrae fídei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

Alleluia, alleluia.

℣. Thy Saints shall flourish like the lily, O Lord, and be as the odour of balsam before Thee. Alleluia. ℣. Ps. cxv. 15. Precious in the sight of the Lord is the death of His Saints. Alleluia.

℣. Sancti tui, Dómine, florébunt sicut lílium, et sicut odor bálsami erunt ante te. Allelúia. ℣. Pretiósa in conspéctu Dómini, mors sanctórum ejus. Allelúia.

Gospel: John xv. 5-11.

✠ Continuation of the holy Gospel according to St. John.—At that time, Jesus said to His disciples: I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire: and he burneth. If you abide in Me and My words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Ego sum vitis, vos pálmites: qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nihil potéstis fácere. Si quis in me non mánserit, mittétur foras sicut palmes, et aréscet, et cólligent eum, et in ignem mittent, et ardet. Si manséritis in me, et verba mea in vobis mánserint: quodcúmque voluéritis, petétis, et fiet vobis. In hoc clarificátus est Pater meus, ut fructum plúrimum afferátis, et efficiámini

mei discípuli. Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si praecépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei praecépta servávi, et máneo in ejus dilectióne. Haec locútus sum vobis, ut gáudium meum in vobis sit, et gáudium vestrum impleátur.

glorified, that you bring forth very much fruit and become My disciples. As the Father hath loved Me, I also have loved you. Abide in My love. If you keep My commandments, you shall abide in My love: as I also have kept My Father's commandments, and do abide in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled.

Offertory: Psalm xxxi. 11.

Laetámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde, allelúia, allelúia.

Be glad in the Lord, and rejoice, ye just: and glory, all ye right of heart, alleluia, alleluia.

Secret.

(1) *For Martyrs Bishops.*

Adésto, Dómine, supplicatiónibus nostris, quas in sanctórum tuórum commemoratióne deférimus: ut, qui nostrae justítiae fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Give ear, O Lord, to our supplications, which we offer in remembrance of Thy Saints: that we who trust not in our own justice, may be helped by the merits of those who pleased Thee. Through our Lord.

(2) *For Martyrs only.*

Múnera tibi, Dómine, nostrae devotiónis offérimus: quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

We offer unto Thee, O Lord, the gifts of our devotion: may they both be pleasing to Thee for the honour of Thy just, and also be rendered salutary unto us by Thy mercy. Through our Lord.

(3) *Another Secret.*

Oblátis, quaesumus, Dómine, placáre munéribus: et, intercedéntibus sanctis Martyribus tuis N. et N., a cunctis nos defénde perículis. Per Dóminum.

Be appeased, we beseech Thee, by the gifts we offer: and Thy holy Martyrs N. and N. interceding, defend us from all dangers. Through our Lord.

Communion: Psalm xxxii. 1.

Rejoice in the Lord, O ye just, alleluia: praise becometh the upright, alleluia.

Gaudéte justi in Dómino, allelúia: rectos decet collaudátio, allelúia.

Postcommunion.

(1) *For Martyrs Bishops.*

Replenished with these salutary Mysteries, we beseech Thee, O Lord, that we may be helped by the prayers of them whose festival we celebrate. Through our Lord.

Quaesumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

(2) *For Martyrs only.*

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy Martyrs N. and N., that what we take bodily we may receive with pure minds. Through our Lord.

Praesta nobis, quaesumus, Dómine, intercedéntibus sanctis Martyribus tuis N. et N., ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

(3) *Another Postcommunion.*

May this Communion, O Lord, cleanse us from guilt: and Thy holy Martyrs N. and N. interceding, make us partakers of the heavenly remedy. Through our Lord.

Haec nos commúnio, Dómine, purget a crímine: et, intercedéntibus sanctis Martyribus tuis N. et N., coeléstis remédii fáciat esse consórtes. Per Dóminum.

SECOND VESPERS.

As at Second Vespers of a Martyr in Paschal Time, p. 247, *except* **the Hymn: Rex gloriose Martyrum**, p. 248.

COMMON OF A CONFESSOR PONTIFF

(that is, a Pope or Bishop).

FIRST VESPERS.

First Antiphon. Ecclus. xliv. 17. Behold, a great priest, who in his days pleased God, and was found just. (*P.T.* Alleluia.)

Ant. 1. Ecce sacérdos magnus, * qui in diébus suis plácuit Deo, et invéntus est justus. (*T.P.* Allelúia.)

Ps. cix.: Dixit Dominus, p. 98.

2. Non est invéntus * símilis illi, qui conserváret legem Excélsi. (*T.P.* Allelúia.)

Ant. 2. Ecclus. xliv. 20. There was not found the like to him, who kept the law of the Most High. (*P.T.* Alleluia.)

Ps. cx.: Confitebor tibi, p. 99.

3. Ideo * jurejurándo fecit illum Dóminus créscere in plebem suam. (*T.P.* Allelúia.)

Ant. 3. Ecclus. xliv. 22. Therefore by an oath did the Lord make him to increase among His people. (*P.T.* Alleluia.)

Ps. cxi.: Beatus vir, p. 101.

4. Sacerdótes Dei, * benedícite Dóminum: servi Dómini, hymnum dícite Deo, † allelúia. (*Septuagesima:* † in aetérnum.)

Ant. 4. Daniel iii. 84, 85. O ye priests of the Lord, bless the Lord: O ye servants of the Lord, sing a hymn unto God, † alleluia. (*After Septuagesima:* † for ever.)

Ps. cxii.: Laudate pueri, p. 102.

5. Serve bone * et fidélis, intra in gáudium Dómini tui. (*T.P.* Allelúia.)

Ant. 5. Matt. xxv. 21. Good and faithful servant, enter thou into the joy of Thy Lord. (*P.T.* Alleluia.)

Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: Ecclesiasticus xliv. 17.

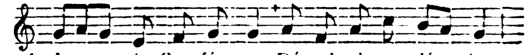
Ecce sacérdos magnus, qui in diébus suis plácuit Deo, et invéntus est justus: * et in témpore iracúndiae factus est reconciliátio. ℟. Deo grátias.

Behold a great priest who in his days pleased God, and was found just, and in the time of wrath was made a reconciliation. ℟. Thanks be to God.

Hymn.

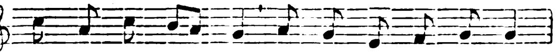
Written originally in honour of St. Martin, in the ninth century.

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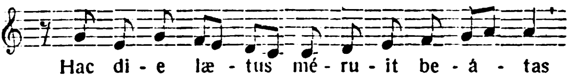


1. I - ste Con-fés - sor Dó -mi -ni, co - lén - tes

1. *He, the Confessor of the Lord, whose story*

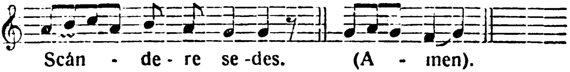


Quem pi - e lau - dant pó - pu - li per or - bem,

All faithful people tell with veneration,



Won on this feast-day in celestial glory



His fitting station. (*Amen.*)

If it is not the day of the Saint's death, read the last two lines thus :—

Merits that we should tell his deeds of glory
With exultation.

Hac die laetus méruit suprémos
Laudis honóres.

2. Godly and prudent, meek and chaste past telling,
Nought of ungoverned lust his living staineth,
Whilst, in the members of his body dwelling,
The soul remaineth.

2. Qui pius, prudens, húmilis, pudícus,
Sóbriam duxit sine labe vitam,
Donec humános animávit aurae
Spíritus artus.

3. Oft-times, in answer to his supplication,
Bodies, that sorely 'neath disease did languish,
Gained health and freedom, from the domination
Of pain and anguish.

3. Cujus ob praestans méritum frequénter,
Aegra quae passim jacuére membra,
Víribus morbi dómitis, salúti
Restituúntur.

4. Then in glad chorus sing we all his praises,
Chanting his glory with devout affection
So may the holy prayer he alway raises
Be our protection.

4. Noster hinc illi chorus obsequéntem
Cóncinit laudem, celebrésque palmas:
Ut piis ejus précibus juvémur
Omne per aevum.

5. To Him be glory, power, and salvation,
Who 'mid the splendours of the sky resideth,
One in Three Persons, He the vast creation
Ruleth and guideth.
Amen.

5. Sit salus illi, decus, atque virtus,
Qui super coeli sólio coruscans,
Totíus mundi sériem gubérnat
Trinus et unus.
Amen.

℣. Amávit eum Dóminus, et ornávit eum. (*T.P.* Allelúia.)
℟. Stolam glóriae índuit eum. (*T.P.* Allelúia.)

℣. Deuter. x. 15. The Lord loved him and adorned him. (*P.T.* Alleluia.)
℟. Ecclus. xlv. 9. And clothed him with a robe of glory. (*P.T.* Alleluia.)

Antiphon at the Magnificat.

Sacérdos et Póntifex, * et virtútum ópifex, pastor bone in pópulo, ora pro nobis Dóminum. (*T.P.* Allelúia.)

O Priest and Bishop, thou worker of all virtue, good shepherd of thy people, pray unto the Lord for us. (*P.T.* Alleluia.)

Collect *as at Mass.*

FIRST MASS: STATUIT.

Introit: Ecclesiasticus xlv. 30.

STATUIT ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in aetérnum. (*T.P.* Allelúia, alleluia.) *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

THE Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. (*P.T.* Alleluia, alleluia.) Ps. cxxxi. 1. O Lord, remember David: and all his meekness. ℣. Glory be to the Father.

Collect.

Da, quaesumus, omnípotens Deus: ut beáti N. Confessóris tui atque Pontíficis veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Grant, we beseech Thee, Almighty God, that the honoured solemnity of blessed N. Thy Confessor and Pontiff may increase both our devotion and salvation. Through our Lord.

Epistle: Ecclesiasticus xliv. 16-27; xlv. 3-20.

The Church applies to her Confessor Bishops that which the author of Ecclesiasticus said of the chief characters of the Old Testament.

Léctio libri Sapiéntiae.—*Ecce sacérdos magnus,* qui in diébus suis plácuit Deo, et invéntus est justus: et in témpore iracúndiae factus est reconciliátio.

Lesson from the Book of Wisdom.—(Noah) *Behold, a great priest,* who in his days pleased God, and was found just; and in the time of wrath he was made

a reconciliation. — (Abraham) There was not found the like to him who kept the law of the Most High. Therefore by an oath the Lord made him to increase among his people.—(Isaac) He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord.—(Moses) He glorified him in the sight of kings, and gave him a crown of glory.—(Aaron) He made an everlasting covenant with him, and *gave him a great priesthood:* and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer him a worthy incense for an odour of sweetness.

Non est invéntus símilis illi, qui conservávit legem Excélsi. Ideo jurejurándo fecit illum Dóminus créscere in plebem suam. Benedictiónem ómnium géntium dedit illi, et testaméntum suum confirmávit super caput ejus. Agnóvit eum in benedictiónibus suis: conservávit illi misericórdiam suam: et invénit grátiam coram óculis Dómini. Magnificávit eum in conspéctu regum: et dedit illi corónam glóriae. Státuit illi testaméntum aetérnum, et *dedit illi sacerdótium magnum:* et beatificávit illum in glória. Fungi sacerdótio, et habére laudem in nómine ipsíus, et offérre illi incénsum dignum in odórem suavitátis.

Gradual: Ecclesiasticus xliv. 16.

Behold a great priest, who in his days pleased God. ℣. Ecclus. xliv. 20. There was not found the like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Alleluia, alleluia: Psalm cix. 4.

℣. *Thou art a priest for ever* according to the order of Melchisedech. Alleluia.

℣. *Tu es sacérdos in aetérnum,* secúndum órdinem Melchísedech. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et

justítia ejus manet in saeculum saeculi.

blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm cix. 4.

Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech. Allelúia. ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúia.

Thou art a priest for ever according to the order of Melchisedech. Alleluia. ℣. This is the priest whom the Lord hath crowned. Alleluia.

Gospel: Matthew xxv. 14-23.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo péregre proficíscens, vocávit servos suos, et trádidit illis bona sua. Et uni dedit quinque talénta, álii autem duo, álii vero unum, unicuíque secúndum própriam virtútem, et proféctus est statim. Abiit autem qui quinque talénta accéperat, et operátus est in eis, et lucrátus est ália quinque. Simíliter et qui duo accéperat, lucrátus est ália duo. Qui autem unum accéperat, ábiens fodit in terram, et abscóndit pecúniam dómini sui. Post multum vero témporis venit dóminus servórum illórum, et pósuit ratiónem cum eis. Et accédens qui quinque talénta accéperat, óbtulit ália quinque talénta, dicens: Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui. Accéssit

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus spoke this parable to His disciples: A man going into a far country called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time the lord of those servants came and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful

over a few things, I will place thee over many things: enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me, behold I have gained other two. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of thy lord.

autem et qui duo talénta accéperat, et ait: Dómine, duo talénta tradidísti mihi, ecce ália duo lucrátus sum. Ait illi dóminus ejus: Euge serve bone, et fidélis, quia super pauca fuísti fidélis, super multa te constítuam: intra in gáudium dómini tui.

Offertory: Psalm lxxxviii. 21, 22.

I have found David My servant, *with My holy oil I have anointed him:* for My hand shall help him, and My arm shall strengthen him. (*P.T.* Alleluia.)

Invéni David servum meum, *óleo sancto meo unxi eum:* manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (*T.P.* Allelúia.)

Secret.

May Thy Saints, we beseech Thee, O Lord, everywhere rejoice us: that, while we recall their merits, we may feel their patronage. Through our Lord.

Sancti tui, quaesumus, Dómine, nos ubíque laetíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

Communion: Luke xii. 42.

This is the faithful and wise steward, whom his lord setteth over his family: to give them their measure of wheat in due season. (*P.T.* Alleluia.)

Fidélis servus et prudens, quem constítuit Dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T.P.* Allelúia.)

Postcommunion.

Grant, we beseech Thee, Almighty God: that by showing gratitude for the gifts which we have received, by the intercession of blessed N. Thy Confessor and Bishop, we may obtain yet greater benefits. Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto N. Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

SECOND MASS: SACERDOTES.

Introit: Psalm cxxxi. 9, 10.

SACERDOTES tui, Dómine, índuant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. (*T.P.* Allelúia, allelúia.) *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

LET Thy priests, O Lord, be clothed with justice, and let Thy Saints rejoice: for Thy servant David's sake, turn not away the face of Thy Anointed.* (*P.T.* Alleluia, alleluia.) Ps. cxxxi. 1. O Lord, remember David, and all his meekness. ℣. Glory be to the Father.

Collect.

Exáudi, quaesumus, Dómine, preces nostras, quas in beáti N. Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

Graciously hearken, we beseech Thee, O Lord, to the prayers which we offer unto Thee in the solemnity of Blessed N. Thy Confessor and Pontiff: and by the interceding merits of him who attained worthily to serve Thee, absolve us from all sins. Through our Lord.

Epistle: Hebrews vii. 23-27.

Léctio Epístolae B. Pauli Apóstoli ad Hebraeos.—FRATRES: Plures facti sunt sacerdótes, idcírco quod morte prohiberéntur permanére: Jesus autem eo quod máneat in aetérnum, *sempitérnum habet sacerdótium.* Unde et salváre in perpétuum potest accedéntes per semetípsum ad Deum: semper vivens ad interpellándum pro nobis. Talis enim decébat, ut nobis esset póntifex, sanctus, ínnocens, impollútus, segregátus a peccatóribus, et excélsior coelis factus: qui non habet necessitátem quotídie, quemádmodum sacerdótes, prius pro suis delíctis hóstias offérre, deínde pro pópuli: hoc

Lesson from the Epistle of the blessed Apostle Paul to the Hebrews.—BRETHREN, there were made many priests, because by reason of death they were not suffered to continue: but Jesus, for that He continueth for ever, *hath an everlasting priesthood.* Whereby He is able also to save for ever them that come to God by Him: always living to make intercession for us. For it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens: who needeth not daily, as the other priests, to offer sacrifices, first for his own sins, and then for the people's:

* One of the successors of David, who reigned at the time of the Psalmist.

for this He did once in offering Himself, Jesus Christ our Lord.

enim fecit semel, seípsum offeréndo, Jesus Christus Dóminus noster.

Gradual: Psalm cxxxi. 16, 17.

I will clothe *her priests* with salvation: and her saints shall rejoice with exceeding great joy. ℣. There will I bring forth a horn to David: I have prepared a lamp * for My Anointed.

Sacerdótes ejus índuam salutári: et sancti ejus exsultatióne exsultábunt. ℣. Illuc prodúcam cornu David: parávi lucérnam Christo meo.

Alleluia, alleluia: Psalm cix. 4.

℣. The Lord hath sworn, and He will not repent: *Thou art a priest for ever* according to the order of Melchisedech. Alleluia.

℣. Jurávit Dóminus, et non poenitébit eum: *Tu es sacérdos in aetérnum*, secúndum órdinem Melchísedech. Allelúia.

From Septuagesima to Easter, the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm cix. 4.

℣. The Lord hath sworn, and He will not repent: *Thou art a priest for ever* according to the order of Melchisedech. Alleluia. ℣. Ecclus. xlv. 9. The Lord loved him and adorned him, He clothed him with a robe of glory. Alleluia.

℣. Jurávit Dóminus, et non poenitébit eum: *Tu es sacérdos in aetérnum*, secúndum órdinem Melchísedech. Allelúia. ℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae índuit eum. Allelúia.

* Symbol of glory.

Gospel: Matthew xxiv. 42-47.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Vigiláte, quia nescitis qua hora Dóminus vester ventúrus sit. Illud autem scitóte, quóniam si sciret paterfamílias, qua hora fur ventúrus esset, vigiláret útique, et non síneret pérfodi domum suam. Ideo et vos estóte paráti: quia qua nescítis hora, Fílius hóminis ventúrus est. Quis, putas, est fidélis servus, et prudens, quem constítuit dóminus suus super famíliam suam, ut det illis cibum in témpore? Beátus ille servus, quem, cum vénerit dóminus ejus, invénerit sic faciéntem. Amen dico vobis, quóniam super ómnia bona sua constítuet eum.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus said to His disciples: Watch, because you know not what hour your Lord will come. But this know ye, that, if the goodman of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be you also ready: because at what hour you know not the Son of Man will come. Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season? Blessed is that servant, whom when his lord shall come he shall find so doing. Amen I say to you, he shall place him over all his goods.

Offertory: Psalm lxxxviii. 25.

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T.P.* Allelúia.)

My truth and My mercy shall be with him: and in My name shall his horn be exalted. (*P.T.* Alleluia.)

Secret.

Sancti N. Confessóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos: ut, per haec piae placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum.

May the yearly festival of blessed N. Thy Confessor and Pontiff, we beseech Thee, O Lord, render us acceptable unto Thy loving-kindness: that by means of this office of pious appeasement, a blessed reward may remain with him, and he may obtain for us the gifts of Thy grace. Through our Lord.

Communion: Matthew xxiv. 46, 47.

Beátus servus, quem, cum vénerit dóminus, invénerit vigi-

Blessed is that servant, whom when his lord shall come he

shall find so doing: Amen I say to you, he shall place him over all his goods. (*P.T.* Alleluia.)

lántem: amen dico vobis, super ómnia bona sua constítuet eum. (*T.P.* Allelúia.)

Postcommunion.

O God, the Rewarder of faithful souls, grant that, through the prayers of blessed N. Thy Confessor and Pontiff, whose honoured festival we celebrate, we may obtain pardon. Through our Lord.

Deus, fidélium remunerátor animárum: praesta; ut beáti N. Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

SECOND VESPERS.

As at First Vespers, p. 252, except the fifth Psalm, cxxxi. Memento Domine David, p. 130.

℣. Wisdom x. 10. The Lord conducted the just through the right ways. (*P.T.* Alleluia.)

℟. And showed him the kingdom of God. (*P.T.* Alleluia.)

℣. Justum dedúxit Dóminus per vias rectas. (*T.P.* Allelúia.)

℟. Et osténdit illi regnum Dei. (*T.P.* Alleluia.)

If it has already been said, say :—

℣. The Lord chose him for a priest unto Himself. (*P.T.* Alleluia.)

℟. To offer unto Him the sacrifice of praise. (*P.T.* Alleluia.)

℣. Elégit eum Dóminus sacerdótem sibi. (*T.P.* Allelúia.)

℟. Ad sacrificándum ei hóstiam laudis. (*T.P.* Allelúia.)

Antiphon at the Magnificat: Deuteronomy x. 15; Ecclesiastes xlv. 9.

The Lord loved him and adorned him: He clothed him with a robe of glory, and crowned him at the gates of paradise. (*P.T.* Alleluia.)

Amávit eum Dóminus, * et ornávit eum: stolam glóriae índuit eum, et ad portas paradísi coronávit eum. (*T.P.* Allelúia.)

For a Pope.

Whilst he was supreme Pontiff, he feared no earthly things, but gloriously departed to the heavenly kingdom. (*P.T.* Alleluia.)

Dum esset summus Póntifex, * terréna non métuit, sed ad coeléstia regna gloriósus migrávit. (*T.P.* Allelúia.)

For a commemoration when the office has the same antiphon use:—

Euge, * serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, dicit Dóminus. (*T.P.* Allelúia.)

Ant. Matt. xxv. 21. Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, saith the Lord. (*P.T.* Alleluia.)

℣. Elegit *as on the preceding page.*

COMMON OF A DOCTOR.

As the Common, p. 252 *or* p. 267, *except:—*

FIRST AND SECOND VESPERS.

Antiphon at the Magnificat.

O Doctor óptime, * Ecclésiae sanctae lumen, beáte N. divínae legis amátor, deprecáre pro nobis Fílium Dei.

O illustrious Doctor, thou light of the holy Church, blessed N., thou lover of the Divine law, intercede with the Son of God for us.

N.: Alphonsus-Mary, Ambrose, Anselm, Athanasius, Augustine, Basil, Bede, Bernard, Bonaventure, Cyril, Ephraem, Francis, Gregory, Jerome, Hiliary, Isidore, John, John Chrysostom, Leo, Peter, Peter Chrysologus, Thomas.

First Vespers: ℣. Amavit, ℟. Stolam, p. 255.
Second Vespers: ℣. Justum. ℟. Et ostendit, p. 262.

AT MASS: IN MEDIO.

Introit: Ecclesiasticus xv. 5.

IN médio Ecclésiae apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiae et intelléctus: stolam glóriae índuit eum. (*T.P.* Allelúia, allelúia.) *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

IN the midst of the Church he opened his mouth: and the Lord filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. (*P.T.* Alleluia, alleluia.) Ps. xci. 2. It is good to give praise to the Lord: and to sing to Thy Name, O Most High. ℣. Glory be to the Father.

Collect.

Deus, qui pópulo tuo aetérnae salútis beátum N. minístrum tribuísti: praesta, quaesumus; ut, quem Doctórem

O God, Who didst give unto Thy people blessed N. to be a minister of eternal salvation: grant, we beseech Thee, that he

whom we have had as a teacher of life on earth, we may be worthy to have as an intercessor in heaven. Through our Lord.

vitae habúimus in terris, intercessórem habére mereámur in coelis. Per Dóminum.

Epistle: 2 Timothy iv. 1-8. (*See Second Epistle*, p. 267.)

Lesson from the Epistle of blessed Paul the Apostle to Timothy.—DEARLY beloved, I charge thee, before God and Jesus Christ, Who shall judge the living and the dead, by His coming and His kingdom: preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine. For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth, but will be turned unto fables. But be thou vigilant, labour in all things, do the work of an evangelist, fulfil thy ministry. Be sober. For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day: and not only to me, but to them also that love His coming.

Léctio Epístolae beáti Pauli Apóstoli ad Timótheum.—CARISSIME: Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus: praedica verbum, insta opportúne, importúne: árgue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac evangelístae, ministérium tuum imple. Sóbrius esto. Ego enim jam delíbor, et tempus resolutiónis meae instat. Bonum certámen certávi, cursum consummávi, fidem servávi. In réliquo repósita est mihi coróna justítiae, quam reddet mihi Dóminus in illa die, justus judex: non solum autem mihi, sed et iis, qui díligunt advéntum ejus.

Gradual: Psalm xxxvi. 30, 31.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia: Ecclesiasticus xlv. 9.

℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae índuit eum. Allelúia.

℣. The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Ecclesiasticus xlv. 9.

℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae índuit eum. Allelúia. ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

℣. The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia. ℣. Osee xiv. 6. The just man shall spring as the lily: and shall flourish for ever before the Lord. Alleluia.

Gospel: Matthew v. 13-19.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Vos estis sal terrae. Quod si sal evanúerit, in quo saliétur? Ad níhilum valet ultra, nisi ut mittátur foras, et conculcétur ab homínibus. Vos estis lux mundi. Non potest cívitas abscóndi supra montem pósita. Neque accéndunt lucérnam, et ponunt eam sub módio, sed super candelábrum, ut lúceat ómnibus qui in domo sunt. Sic lúceat lux vestra coram homíni-

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus said to His disciples: You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the

house. So let your light shine before men that they may see your good works, and glorify your Father, Who is in heaven. Do not think that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven: *but he that shall do and teach, he shall be called great in the kingdom of heaven.*—**Creed.**

bus ut vídeant ópera vestra bona, et gloríficent Patrem vestrum, qui in coelis est. Nolíte putáre, quóniam veni sólvere legem, aut prophétas: non veni sólvere sed adimplére. Amen quippe dico vobis, donec tránseat coelum et terra, ióta unum, aut unus apex non praeteríbit a lege, donec ómnia fiant. Qui ergo sólverit unum de mandátis istis mínimis, et docúerit sic hómines, mínimus vocábitur in regno coelórum: *qui autem fécerit, et docúerit, hic magnus vocábitur in regno coelórum.*—**Credo.**

Offertory: Psalm xci. 13.

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus. (*P.T.* Alleluia.)

Justus ut palma florébit: sicut cedrus, quae in Líbano est, multiplicábitur. (*T.P.* Allelúia.)

Secret.

May the pious prayer of blessed N. Thy Pontiff (*or* Confessor) and Doctor not be wanting to us, O Lord; may it both render our offerings acceptable, and ever obtain for us Thy pardon. Through our Lord.

Sancti N. Pontíficis (*vel* Confessóris) atque Doctóris, nobis Dómine pia non desit orátio: quae, et múnera nostra concíliet; et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Communion: Luke xii. 42.

The faithful and wise servant whom his lord setteth over his family: to give them their measure of wheat in due season. (*P.T.* Alleluia.)

Fidélis servus, et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T. P.* Allelúia.)

Postcommunion.

May blessed N. Thy Pontiff (*or* Confessor) and illustrious Doctor approach to intercede for us, O Lord, we beseech Thee,

Ut nobis, Dómine, tua sacrifícia dent salútem: beátus N. Póntifex (*vel* Conféssor) tuus et Doctor egrégius, quaesumus,

precátor accédat. Per Dóminum.

that these Thy Sacrifices may obtain for us salvation. Through our Lord.

Another Epistle for a Holy Doctor : Ecclesiasticus xxxix. 6-14.

Léctio libri Sapiéntiae.—JUSTUS cor suum tradet ad vigilándum dilúculo ad Dóminum, qui fecit illum, et in conspéctu Altíssimi deprecábitur. Apériet os suum in oratióne, et pro delíctis suis deprecábitur. Si enim Dóminus magnus volúerit, spíritu intelligéntiae replébit illum : et ipse tamquam imbres mittet elóquia sapiéntiae suae, et in oratióne confitébitur Dómino: et ipse díriget consílium ejus et disciplínam, et in abscónditis suis consiliábitur. Ipse palam fáciet disciplínam doctrínae suae, et in lege testaménti Dómini gloriábitur. Collaudábunt multi sapiéntiam ejus, et usque in saeculum non delébitur. Non recédet memória ejus, et nomen ejus requirétur a generatióne in generatiónem. Sapiéntiam ejus enarrábunt gentes, et laudem ejus enuntiábit ecclésia.

Lesson from the Book of Wisdom.—THE just will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplication for his sins. For if it shall please the great Lord, He wiil fill him with the spirit of understanding : and he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord : and He shall direct his counsel, and his knowledge, and in his secrets shall he meditate. He shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the Church shall show forth his praise.

COMMON OF A CONFESSOR NOT A BISHOP

(that is, a priest, religious or lay person).

FIRST VESPERS.

Ant. 1. Dómine, * quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. (*T.P.* Allelúia.)

First Antiphon. Matt. xxv. 20. Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. (*P.T.* Alleluia.)

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Matt. xxv. 21. Well done, good and faithful servant, because thou hast been faithful over a few things, enter thou into the joy of thy Lord. (*P.T.* Alleluia.)

2. Euge serve bone, * in módico fidélis, intra in gáudium dómini tui. (*T.P.* Allelúia.)

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Matt. xxiv. 45. A faithful and wise servant, whom his Lord hath appointed over His family. (*P.T.* Alleluia.)

3. Fidélis servus et prudens, * quem constítuit Dóminus super famíliam suam. (*T.P.* Allelúia.)

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Luke xii. 37. Blessed is that servant whom, when his Lord cometh and knocketh at the door, He shall find watching. (*P.T.* Alleluia.)

4. Beátus ille servus, * quem cum vénerit dóminus ejus, et pulsáverit jánuam, invénerit vigilántem. (*T.P.* Allelúia.)

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. Matt. xxv. 21. Good and faithful servant, enter thou into the joy of thy Lord. (*P.T.* Alleluia.)

5. Serve bone * et fidélis, intra in gáudium Dómini tui. (*T.P.* Allelúia.)

Ps. cxvi.: Laudate Dominum, p. 127.

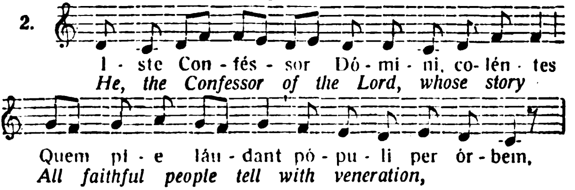
Chapter: Ecclesiasticus xxxi. 8.
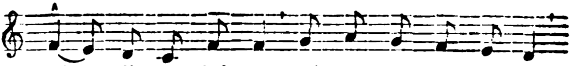
Blessed is the man that is found without blemish: and that hath not gone after gold nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. ℟. Thanks be to God.

Beátus vir, qui invéntus est sine mácula: et qui post aurum non ábiit nec sperávit in pecúnia et thesáuris. * Quis est hic, el laudábimus eum? fecit enim mirabília in vita sua. ℟. Deo grátias.

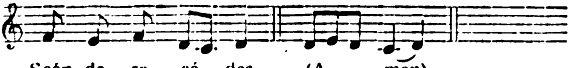
Hymn.

2.





Hac di - e laé - tus mé - ru - it * be - á - tas
Won on this feast-day in celestial glory



Scán- de - re sé - des. (A - men).
His fitting station. (*A - men.*)

If it is not the day of the Saint's death the last two lines are altered as in First Vespers of a Confessor Bishop, p. 254.

2. Qui pius, prudens, húmilis, pudícus, Sóbriam duxit sine labe vitam, Donec humános animávit aurae Spíritus artus.	2. Godly and prudent, meek and chaste past telling, Nought of ungoverned lust his living staineth, Whilst, in the members of his body dwelling, The soul remaineth.
3. Cujus obpraestans méritum frequénter, Aegra quae passim jacuére membra, Víribus morbi dómitis, salúti Restituúntur.	3. Ofttimes, in answer to his supplication Bodies, that sorely 'neath disease did languish, Gained health and freedom, from the domination Of pain and anguish.
4. Noster hinc illi chorus obsequéntem Cóncinit laudem, celebrésque palmas; Ut piis ejus précibus juvémur Omne per aevum.	4. Then in glad chorus sing we all his praises, Chanting his glory with devout affection, So may the holy prayer he alway raises Be our protection.
5. Sit salus illi decus, atque virtus, Qui super coeli sólio corúscans, Totíus mundi sériem gubérnat Trinus et unus. Amen.	5. To Him be glory, power, and salvation, Who 'mid the splendours of the sky resideth, One in Three Persons, He the vast creation Ruleth and guideth. Amen.
℣. Amávit eum Dóminus et ornávit eum. (*T.P.* Allelúia.)	℣. Deuter. x. 15. The Lord loved him and adorned him. (*P.T.* Alleluia.)

℟. Ecclus. xlv. 9. And clothed him with a robe of glory. (*P.T.* Alleluia.)

℟. Stolam glóriae índuit eum. (*T.P.* Allelúia.)

Antiphon at the Magnificat : Matthew vii. 24.

I will liken him to a wise man that built his house upon a rock. (*P.T.* Alleluia.)

Similábo eum * viro sapiénti, qui aedificávit domum suam supra petram. (*T.P.* Allelúia.)

Collect *as at Mass.*

FIRST MASS: OS JUSTI.

Introit : Psalm xxxvi. 30, 31.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (*P.T.* Alleluia, alleluia.) Ps. xxxvi. 1. Be not emulous of evildoers: nor envy them that work iniquity. ℣. Glory be to the Father.

OS justi meditábitur sapiéntiam, et lingua ejus loquétur judícium; lex Dei ejus in corde ipsíus. (*T.P.* Allelúia, allelúia.) *Ps.* Noli aemulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Collect.

O God, Who dost gladden us by the yearly solemnity of blessed N. Thy Confessor, mercifully grant that we who celebrate his birthday, may also imitate his actions. Through our Lord.

Deus, qui nos beáti N. Confessóris tui ánnua solemnitáte laetíficas: concéde; propítius ut, cujus natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

Epistle : Ecclesiasticus xxxi. 8-11.

Lesson from the Book of Wisdom.—BLESSED is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting: he that could have transgressed, and hath not transgressed: and

Léctio libri Sapiéntiae.—BEATUS vir, qui invéntus est sine mácula, et qui post aurum non ábiit, nec sperávit in pecúnia et thesáuris. Quis est hic, et laudábimus eum? fecit enim mirabília in vita sua. Qui probátus est in illo, et perféctus est, erit illi glória aetérna: qui pótuit tránsgredi, et non est transgréssus: fácere mala, et non fecit: ídeo stabilíta sunt bona illíus in Dómino, et elee-

mósynas illíus enarrábit omnis ecclésia sanctórum.

could do evil things, and hath not done them: therefore are his goods established in the Lord, and all the Church of the Saints shall declare his alms.

Gradual: Psalm xci. 13, 14.

Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. Ps. xci. 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Alleluia, alleluia: James i. 12.

℣. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

℣. Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: James i. 12.

Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia. ℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae índuit eum. Allelúia.

℣. Blessed is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life. Alleluia. ℣. Eccles. xlv. 9. The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Gospel: Luke xii. 35-40.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus said to His disciples: Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the lord, when he cometh, shall find watching: amen I say to you that he will gird himself and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be you then also ready, for at what hour you think not the Son of Man will come.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus discípulis suis: Sint lumbi vestri praecíncti, et lucérnae ardéntes in mánibus vestris, et vos símiles homínibus exspectántibus dóminum suum, quando revertátur a núptiis: ut, cum vénerit, et pulsáverit, conféstim apériant ei. Beáti servi illi, quos, cum vénerit dóminus, invénerit vigilántes: amen dico vobis, quod praecínget se, et fáciet illos discúmbere, et tránsiens ministrábit illis. Et si vénerit in secúnda vigília, et si in tértia vigília vénerit, et ita invénerit, beáti sunt servi illi. Hoc autem scitóte, quóniam si sciret paterfamílias, qua hora fur veníret, vigiláret útique, et non síneret pérfodi domum suam. Et vos estóte paráti, quia qua hora non putátis, Fílius hóminis véniet.

Offertory: Psalm lxxxviii. 25.

My truth and My mercy shall be with him: and in My name shall his horn be exalted. (*P.T.* Alleluia.)

Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T.P.* Allelúia.)

Secret.

We offer unto Thee, O Lord, the Sacrifice of praise, in remembrance of Thy Saints; by which we trust to be delivered both from present and from future ills. Through our Lord.

Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne sanctórum: quibus nos et praeséntibus éxui malis confídimus, et futúris. Per Dóminum.

Communion: Matthew xxiv. 46, 47.

Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum. (*T.P.* Allelúia.)

Blessed is that servant, whom when his lord shall come he shall find watching: amen I say to you, he shall place him over all his goods. (*P.T.* Alleluia.)

Postcommunion.

Refécti cibo, potúque coeléсti, Deus noster, te súpplices exorámus: ut, in cujus haec commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Refreshed with this heavenly food and drink, we suppliantly beseech Thee, our God, that we may be protected by his prayers in whose remembrance we have received them. Through our Lord.

SECOND MASS: JUSTUS.

Introit: Psalm xci. 13, 14.

JUSTUS ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. (*T.P.* Allelúia.) *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

THE just shall flourish like the palm tree: he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (*P.T.* Alleluia.) Ps. xci. 2. It is good to give praise to the Lord: and to sing to Thy name, O Most High. ℣. Glory be to the Father.

Collect.

Adésto, Dómine, supplicatiónibus nostris, quas in beáti N. Confessóris tui solemnitáte deférimus: ut, qui nostrae justítiae fidúciam non habémus, ejus, qui tibi plácuit, précibus adjuvémur. Per Dóminum.

Give ear, O Lord, unto our supplications, which we offer Thee on the solemnity of blessed N. Thy Confessor; that we who trust not in our own justice, may be helped by his prayers who pleased Thee. Through our Lord.

Epistle: 1 Corinthians iv. 9-14.

St. Paul exposes the pride of the Corinthians, who wish to unite two entirely opposite things: the wisdom of man, and the wisdom of God which is considered folly by the world. He then describes the hardships of the apostolic ministry.

Léctio Epístolae B. Pauli Apóstoli ad Corínthios.—Fra-

Lesson from the Epistle of blessed Paul the Apostle to the

Corinthians.—BRETHREN, we are made a spectacle to the world, and to Angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger and thirst, and are naked, and are buffeted and have no fixed abode, and we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you, but I admonish you as my dearest children: in Christ Jesus our Lord.

TRES: Spectáculum facti sumus mundo, et Angelis, et homínibus. Nos stulti propter Christum, vos autem prudéntes in Christo: nos infírmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis caedimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecutiónem pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, haec scribo, sed ut fílios meos caríssimos móneo: in Christo Jesu Dómino nostro.

Gradual: Psalm xxxvi. 30, 31.

The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia: Psalm cxi. 1.

℣. Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. (*P.T.* Alleluia.)

℣. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justí-

tia ejus manet in saeculum saeculi.

℣. Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

During Paschal Time the *Gradual* is omitted, and the following is said :—

Alleluia, alleluia : Psalm cxi. 1.

Beátus vir, qui timet Dóminum : in mandátis ejus cupit nimis. Allelúia. ℣. Justus germinábit sicut lílium : et florébit in aetérnum ante Dóminum. Allelúia.

Blessed is the man that feareth the Lord : he shall delight exceedingly in His commandments. Alleluia. ℣. Osee xiv. 6. The just shall spring as the lily : and flourish for ever before the Lord. Alleluia.

Gospel : Luke xii. 32-34.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore : Dixit Jesus discípulis suis : Nolíte timére, pusíllus grex, quia complácuit Patri vestro dare vobis regnum. Véndite quae possidétis, et date eleemósynam. Fácite vobis sácculos, qui non veteráscunt, thesáurum non deficiéntem in coelis : quo fur non apprópiat, neque tínea corrúmpit. Ubi enim thesáurus vester est, ibi et cor vestrum erit.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus said to His disciples : Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not : where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Offertory : Psalm xx. 2, 3.

In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit vehementer : desidérium ánimae ejus tribuísti ei. (*T.P.* Allelúia, allelúia.)

In Thy strength, O Lord, the just man shall joy, and in Thy salvation he shall rejoice exceedingly : Thou hast given him his heart's desire. (*P.T.* Alleluia, alleluia.)

Secret.

Praesta nobis, quaesumus, omnípotens Deus : ut nostrae humilitátis oblátio, et pro tuórum tibi grata sit honóre sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Grant us, we beseech Thee, Almighty God, that the Offering of our humility may be pleasing to Thee for the honour of Thy Saints, and purify us alike in body and soul. Through our Lord.

Communion: Matthew xix. 28, 29.

Amen I say to you, that you, who have left all things and followed Me, shall receive an hundredfold, and shall possess life everlasting. (*P.T.* Alleluia, alleluia.)

Amen dico vobis: quod vos, qui reliquístis ómnia, et secúti estis me, céntuplum accipiétis, et vitam aetérnam possidébitis. (*T.P.* Allelúia, allelúia.)

Postcommunion.

We beseech Thee, Almighty God, that we who have received heavenly food may, through the intercession of blessed N. Thy Confessor, be protected by it from all harm. Through our Lord.

Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedénte beáto N. Confessóre tuo, per haec contra ómnia advérsa muniámur. Per Dóminum.

MASS OF A HOLY ABBOT.

Introit: Psalm xxxvi. 30, 31.

THE mouth of the just shall meditate wisdom, and his tongue shall speak judgment: the law of his God is in his heart. (*P.T.* Alleluia, alleluia.) Ps. xxxvi. 1. Be not emulous of evildoers: nor envy them that work iniquity. ℣. Glory be to the Father.

OS justi meditábitur sapiéntiam, et lingua ejus loquétur judícium: lex Dei ejus in corde ipsíus. (*T.P.* Allelúia, allelúia.) *Ps.* Noli aemulári in malignántibus: neque zeláveris faciéntes iniquitátem. ℣. Glória Patri.

Collect.

May the intercession of the blessed Abbot N., we beseech Thee, O Lord, commend us unto Thee, that what we may not have through our own merits, we may gain through his patronage. Through our Lord.

Intercéssio nos, quaesumus, Dómine, beáti N. Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

Epistle: Ecclesiasticus xlv. 1-6.

Lesson from the Book of Wisdom.—BELOVED of God and men, whose memory is in benediction. He made him like the Saints in glory, and magnified him in the fear of his enemies, and with his words he made

Léctio libri Sapiéntiae.—DILECTUS Deo et homínibus, cujus memória in benedictióne est. Símilem illum fecit in glória sanctórum, et magnificávit eum in timóre inimicórum, et in verbis suis monstra placávit:

Glorificávit illum in conspéctu regum, et jussit illi coram pópulo suo, et osténdit illi glóriam suam. In fide, et lenitáte ipsíus, sanctum fecit illum, et elégit eum ex omni carne. Audívit enim eum, et vocem ipsíus, et indúxit illum in nubem. Et dedit illi coram praecépta, et legem vítae et disciplínae.

prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him and his voice, and brought him into a cloud. And He gave him commandments before His face, and a law of life and instruction.

Gradual: Psalm xx. 4, 5.

Dómine, praevenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saeculum saeculi.

Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days for ever and ever.

Alleluia, alleluia: Psalm xci. 13.

℣. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur. Allelúia.

℣. The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm cxi. 1-3.

Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Blessed is the man that feareth the Lord: he shall delight exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm xci. 13.

℣. Justus ut palma florébit: sicut cedrus Líbani multiplicá-

℣. The Just shall flourish like the palm tree: he shall grow up

like the cedar of Libanus. Alleluia. ℣. Osee xiv. 6. The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

bitur. Allelúia. ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Gospel: Matthew xix. 27-29.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Peter said to Jesus: Behold we have left all things and have followed Thee: what therefore shall we have? And Jesus said to them: Amen I say to you, that you, who have followed Me, in the regeneration when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold and shall possess life everlasting.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem díxit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suae, sedébitis et vos super sedes duódecim, judicántes duódecim tribus Israél. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

Offertory: Psalm xx. 3, 4.

Thou hast given him his heart's desire, O Lord, and hast not withholden from him the will of his lips: Thou hast set on his head a crown of precious stones. (*P.T.* Alleluia, alleluia.)

Desidérium ánimae ejus tribuísti ei, Dómine, et voluntáte labiórum ejus non fraudásti eum: posuísti in cápite ejus corónam de lápide pretióso. (*T.P.* Allelúia, allelúia.)

Secret.

May Thy holy Abbot N., we beseech Thee, O Lord, obtain that the victims placed upon Thy holy altar may profit us unto salvation. Through our Lord.

Sacris altáribus, Dómine, hóstias superpósitas sanctus N. Abbas, quaesumus, in salútem nobis proveníre depóscat. Per Dóminum.

Communion: Luke xii. 42.

The faithful and wise servant, whom his lord setteth over his

Fidélis servus et prudens, quem constítuit dóminus super

famíliam suam: ut det illis in témpore trítici mensúram. (*T.P.* Allelúia, allelúia.)

family, to give them their measure of wheat in due season. (*P.T.* Alleluia, alleluia.)

Postcommunion.

Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus N. Abbas, pro nobis intercedéndo: ut, et conversatiónis ejus experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum.

May the blessed Abbot N. by his intercession, and the reception of Thy Sacrament, protect us, O Lord; that we may put into practice the virtues of his life, and experience the help of his intercession. Through our Lord.

SECOND VESPERS.

As at First Vespers, p. 267, *except :—*

℣. Justum dedúxit Dóminus per vias rectas. (*T.P.* Allelúia.)

℟. Et osténdit illi regnum Dei. (*T.P.* Allelúia.)

℣. Wisdom x. 10. The Lord conducted the just through the right ways. (*P.T.* Alleluia.)

℟. And showed him the kingdom of God. (*P.T.* Alleluia.)

Antiphon at the Magnificat.

Hic vir, despíciens mundum * et terréna, triúmphans, divítias coelo cóndidit ore, manu. (*T.P.* Allelúia.)

This man, despising the world and earthly things, hath by word and deed laid up treasure in heaven, where he is triumphant. (*P.T.* Alleluia.)

COMMON OF VIRGINS.

FIRST VESPERS.

Ant. 1. Haec est Virgo sápiens, * et una de número prudéntum. (*T.P.* Allelúia.)

First Antiphon. This is a wise virgin, and one of the number of the prudent. (*P.T.* Alleluia.)

Ps. cix.: Dixit Dominus, p. 98.

2. Haec est Virgo sápiens, * quam Dóminus vigilántem invénit. (*T.P.* Allelúia.)

Ant. 2. This is a wise virgin, whom the Lord found watching. (*P.T.* Alleluia.)

Ps. cxii.: Laudate pueri, p. 102.

3. Haec est * quae nescívit torum in delícto: habébit fructum in respectióne animárum sanctárum. (*T.P.* Allelúia.)

Ant. 3. This is she who knew not the bed of dishonour: she shall have her fruit in the esteem of holy souls. (*P.T.* Alleluia.)

Ps. cxxi.: Laetatus sum, p. 128.

Ant. 4. Come, My chosen one, and I will place My throne within thee, † alleluia. (*After Septuagesima:* † saith the Lord.)

4. Veni elécta mea, * et ponam in te thronum meum, † allelúia. (*Post Sept.* † dicit Dóminus.)

Ps. cxxvi.: Nisi Dominus, p. 129.

Ant. 5. This one is beautiful among the daughters of Jerusalem. (*P.T.* Alleluia.)

5. Ista est * speciósa inter fílias Jerúsalem. (*T.P.* Allelúia.)

Ps. cxlvii.: Lauda Jerusalem, p. 134.

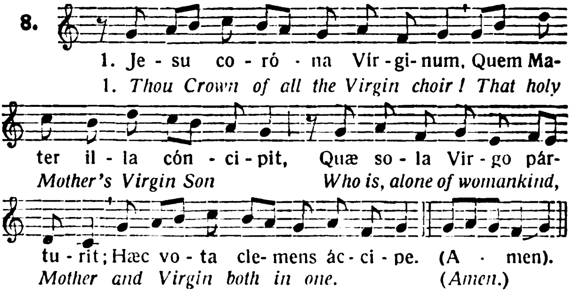
Chapter: 2 Corinthians x. 17, 18.

Brethren, He that glorieth, let him glory in the Lord. For not he who commendeth himself is approved: but he whom God commendeth. ℣. Thanks be to God.

Fratres: Qui gloriátur, in Dómino gloriétur. † Non enim qui seípsum comméndat, ille probátus est: * sed quem Deus comméndat. ℟. Deo grátias.

Hymn.

8.



2. Encircled by thy Virgin band,
Amid the lilies Thou art found;
For Thy pure brides with lavish hand [round.
Scattering immortal graces

2. Qui pergis inter lília,
Septus choréis Vírginum,
Sponsus decórus glória,
Sponsísque reddens praemia.

3. And still, wherever Thou dost bend [King,
Thy lovely steps, O glorious
Virgins upon Thy steps attend,
And hymns to Thy high glory sing.

3. Quocúmque tendis, Vírgines
Sequúntur, atque láudibus
Post te canéntes cúrsitant
Hymnósque dulces pérsonant.

4. Te deprecámur súpplices; Nostris ut addas sénsibus, Nescíre prorsus ómnia Corruptiónis vúlnera.	4. Keep us, O Purity Divine, From every least corruption free; Our every sense from sin refine, And purify our souls for Thee.
5. Vírtus, honor, laus, glória Deo Patri cum Filio, Sancto simul Parácliti, In saeculórum saecula. Amen.	5. To God the Father, and the Son [given; All honour, glory, praise be With Thee, O holy Paraclete! Henceforth by all in earth and heaven. Amen.
℣. Spécie tua et pulchritúdine tua. (*T.P.* Allelúia.) ℟. Inténde, próspere procéde, et regna. (*T.P.* Allelúia.)	℣. Ps. xliv. 5. With thy comeliness and thy beauty. (*P.T.* Alleluia.) ℟. Set out, proceed prosperously, and reign. (*P.T.* Alleluia.)

Antiphon at the Magnificat.

Veni sponsa Christi, * áccipe corónam, quam tibi Dóminus praeparávit in aetérnum. (*T.P.* Allelúia.)	Come, thou spouse of Christ, receive the crown which the Lord hath prepared for thee eternally. (*P.T.* Alleluia.)

Collect *as at Mass.*

For Several Virgins Martyrs.

℣. Adducéntur regi Vírgines post eam. (*T.P.* Allelúia.)	℣. Ps. xliv. 15. After her shall virgins be brought to the king. (*P.T.* Alleluia.)
℟. Próximae ejus afferéntur tibi. (*T.P.* Allelúia.)	℟. Her neighbours shall be brought to Thee. (*P.T.* Alleluia.)
Ant. Prudéntes Vírgines * aptáte vestras lámpades: ecce sponsus venit, exíte óbviam ei. (*T.P.* Allelúia.)	Ant. Matt. xxv. 6. Ye wise virgins, trim your lamps: behold the bridegroom cometh, go ye forth to meet him. (*P.T.* Alleluia.)

Collect *as at Mass.*

If the commemoration of the *First Vespers* of another Virgin falls on the same day, the following antiphon is used:—

Ant. Símile est * regnum coelórum hómini negotiatóri, quaerénti bonas margarítas: invénta una pretiósa, dedit	Ant. Matt. xiii. 45, 46. The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one

pearl of great price, sold all that he had and bought it. (*P.T.* Alleluia.)

℣. Ps. xliv. 3. Grace is poured abroad in thy lips. (*P.T.* Alleluia.)

℟. Therefore God hath blessed thee for ever. (*P.T.* Alleluia.)

ómnia sua et comparávit eam. (*T.P.* Allelúia.)

℣. Diffúsa est grátia in lábiis tuis. (*T.P.* Allelúia.)

℟. Proptérea benedíxit te Deus in aetérnum. (*T.P.* Allelúia.)

Collect *as at Mass.*

MASS OF A VIRGIN MARTYR.

FIRST MASS: LOQUEBAR.

Introit: Psalm cxviii. 46, 47.

I SPOKE of Thy testimonies before kings, and I was not ashamed: I meditated also on Thy commandments, which I loved. (*P.T.* Alleluia.) Ps. cxviii. 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

LOQUEBAR de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis, quae diléxi nimis. (*T.P.* Allelúia.) *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

O God, Who among the other marvels of Thy power hast granted even to the weaker sex the triumph of martyrdom: mercifully grant that we who celebrate the birthday of blessed N. Thy Virgin and Martyr may, through her example, advance nearer to Thee. Through our Lord.

Deus, qui inter cétera poténtiae tuae mirácula, étiam in sexu frágili victóriam martyrii contulísit: concéde propítius: ut, qui beátae N. Vírginis et Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

Epistle: Ecclesiasticus li. 1-8, 12.

Lesson from the Book of Wisdom.—I WILL give glory to Thee, O Lord, O King, and I will praise Thee, O God my saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast pre-

Léctio libri Sapiéntiae. — CONFITEBOR tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor et protéctor, factus es mihi, et liberásti corpus meum a perdi-

tióne, a láqueo linguae iníquae, et a lábiis operántium mendácium, et in conspéctu adstántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiae nóminis tui a rugiéntibus, praeparátis ad escam, de mánibus quaeréntium ánimam meam, et de portis tribulatiónum, quae circumdedérunt me: a pressúra flammae, quae circúmdedit me, et in médio ignis non sum aestuáta: de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

served my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies; and in the sight of them that stood by Thou hast been my helper. And Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour; out of the hands of them that sought my life, and from the gates of afflictions which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt: from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death: because Thou, O Lord our God, deliverest them that wait for Thee, and savest them out of the hands of the nations.

Gradual: Psalm xliv. 8.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Alleluia, alleluia: Psalm xliv. 15, 16.

℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. Allelúia.

℣. After her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 8, 5.

Veni, sponsa Christi, áccipe corónam, quam tibi Dóminus praeparávit in aetérnum: pro

Come thou spouse of Christ, receive the crown, which the Lord hath prepared for thee from

everlasting: for Whose love thou didst shed thy blood. ℣. Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

cujus amóre sánguinem tuum fudísti. ℣. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm xliv. 15.

℣. After her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness. Alleluia. ℣. Ps. xliv. 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. Allelúia. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia.

Gospel: Matthew xxv. 1-13.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise; but the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile erit regnum coelórum decem virgínibus: quae accipiéntes lámpades suas, exiérunt óbviam sponso et sponsae. Quinque autem ex eis erant fátuae, et quinque prudéntes: sed quinque fátuae, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illae, et ornavérunt lámpades suas. Fátuae autem sapiéntibus dixé-

runt: Date nobis de óleo vestro: quia lámpades nostrae exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes et émite vobis. Dum autem irent émere, venit sponsus: et quae parátae erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et réliquae vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néscio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now, whilst they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But he answering said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

Offertory: Psalm xliv. 15, 16.

Afferéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia, et exsultatióne: adducéntur in templum regi Dómino. (*T.P.* Allelúia.)

After her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple of the King, the Lord. (*P.T.* Alleluia.)

Secret.

Súscipe, Dómine, múnera, quae in beátae N. Vírginis et Mártyris tuae solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Receive, O Lord, the gifts which we bring on the solemnity of blessed N. Thy Virgin and Martyr, through whose patronage we hope for deliverance. Through our Lord.

Communion: Psalm cxviii. 78, 80.

Confundántur supérbi, quia injúste iniquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificatiónibus, ut non confúndar. (*T.P.* Allelúia.)

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in Thy commandments, in Thy justifications, that I may not be confounded. (*P.T.* Alleluia.)

Postcommunion.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, inter-

May the Mysteries which we have received help us, O Lord;

and through the intercession of blessed N. Thy Virgin and Martyr may they cause us to rejoice in Thine everlasting protection. Through our Lord.

cedénte beáta N. Vírgine et Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

SECOND MASS: ME EXSPECTAVERUNT.

Introit: Psalm cxviii. 95, 96.

THE wicked have waited for me to destroy me: but I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceeding broad. (*P.T.* Alleluia.) Ps. cxviii 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

ME exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. (*T.P.* Allelúia.) *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

May blessed N. Thy Virgin and Martyr, we beseech Thee, O Lord, implore for us Thy forgiveness: for she was ever pleasing unto Thee, both by the merit of chastity, and by the confession of Thy power. Through our Lord.

Indulgéntiam nobis quaesumus, Dómine, beáta N. Virgo et Martyr implóret: quae tibi grata semper éxstitit, et mérito castitátis, et tuae professióne virtútis. Per Dóminum.

Epistle: Ecclesiasticus li. 13-17.

Lesson from the Book of Wisdom.—O LORD my God, Thou hast exalted my dwelling place upon the earth, and I have prayed for death to pass away. I called upon the Lord, the Father of my Lord, that He would not leave me in the day of my trouble, and in the time of the proud without help. I will praise Thy Name continually, and will praise it with thanksgiving, and my prayer was heard. And Thou hast saved me from destruction,

Lécto libri Sapiéntiae.—DOMINE Deus meus, exaltásti super terram habitatiónem meam, et pro morte defluénte deprecáta sum. Invocávi Dóminum Patrem Dómini mei, ut non derelínquat me in die tribulatiónis meae, et in témpore superbórum sine adjutório. Laudábo nomen tuum assidue, et collaudábo illud in confessióne, et exaudíta est orátio mea. Et liberásti me de perditióne, et eripuísti me de tempore iníquo.

Proptérea confitébor, et laudem dicam tibi, Dómine Deus noster.

and hast delivered me from the evil time. Therefore I will give thanks and praise Thee, O Lord our God.

Gradual: Psalm xlv. 6.

Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovébitur. ℣. Flúminis ímpetus laetíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

God will help her with His countenance: God is in the midst of her, she shall not be moved. ℣. Ps. xlv. 5. The stream of the river maketh the city of God joyful: the Most High hath sanctified His own Tabernacle.

Alleluia, alleluia.

℣. Haec est virgo sápiens, et una de número prudéntum. Allelúia.

℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 8, 5.

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus praeparávit in aetérnum: pro cujus amóre sánguinem tuum fudísti. ℣. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for the love of Whom thou didst shed thy blood. ℣. Ps. xliv. 8. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. Ps. xliv. 5. In thy comeliness and thy beauty, set out, proceed prosperously, and reign.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia.

℣. Haec est virgo sápiens, et una de número prudéntum. Allelúia. ℣. O quam pulchra est casta generátio cum claritáte! Allelúia.

℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. Wisdom iv. 1. Oh, how beautiful is the chaste generation with glory! Alleluia.

Gospel: Matthew xiii. 44-52.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time Jesus spoke to His disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who, when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world: the angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

✠ Sequéntia sancti Evangélii secúndum Matthaeum. — In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile est regnum coelórum thesáuro abscóndito in agro: quem qui invénit homo, abscóndit, et prae gáudio illíus vadit, et vendit univérsa, quae habet, et emit agrum illum. Iterum símile est regnum coelórum hómini negotiatóri, quaerénti bonas margarítas. Invénta autem una pretiósa margaríta, ábiit, et véndidit ómnia quae hábuit, et emit eam. Iterum símile est regnum coelórum sagénae missae in mare, et ex omni génere píscium congregánti. Quam, cum impléta esset, educéntes, et secus littus sedéntes, elegérunt bonos in vasa, malos autem foras misérunt. Sic erit in consummatióne saeculi: exíbunt Angeli, et separábunt malos de médio justórum, et mittent eos in caminum ignis: ibi erit fletus, et stridor déntium. Intellexístis haec ómnia? Dicunt ei: Etiam. Ait illis: Ideo omnis scriba doctus in regno coelórum símilis est hómini patrifamilias, qui profert de thesáuro suo nova et vétera.

Offertory: Psalm xliv. 3.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. (*P.T.* Alleluia.)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi. (*T.P.* Allelúia.)

Secret.

Hóstias tibi, Dómine beátae N. Vírginis et Mártyris tuae dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Graciously accept, O Lord, the offerings dedicated unto Thee through the merits of blessed N. Thy Virgin and Martyr: and grant that they may turn to our perpetual support. Through our Lord.

Communion: Psalm cxviii. 121, 128.

Feci judícium et justítiam, Dómine, non calumniéntur mihi supérbi: ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui. (*T.P.* Allelúia.)

I have done judgment and justice, O Lord, give me not up to them that slander me: I was directed to all Thy commandments, I have hated all wicked ways. (*P.T.* Alleluia.)

Postcommunion.

Divíni múneris largitáte satiáti, quaesumus, Dómine Deus noster: ut, intercedénte beáta N. Vírgine et Mártyre tua, in ejus semper participatióne vivámus. Per Dóminum.

Filled with the bounty of the divine gift, we beseech Thee, O Lord our God, that, blessed N. Thy Virgin and Martyr interceding, we may ever live in the participation thereof. Through our Lord.

Another Gospel: Matthew xix. 3-12.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Accessérunt ad Jesum pharisaei tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhaerébit uxóri suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dicunt

✠ Continuation of the holy Gospel according to St. Matthew.—At that time the Pharisees came to Jesus tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read that He who made man from the beginning made them male and female? and He said: For this cause shall a man leave father, and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined to-

gether, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, it is not expedient to marry. Who said to them: All men take not this word, but they to whom it is given. For there are eunuchs who were born so from their mother's womb: and there are eunuchs who were made so by men: and there are eunuchs who have made themselves eunuchs for the kingdom of Heaven. He that can take, let him take it.

illi: Quid ergo Móyses mandávit dare libéllum repúdii, et dimíttere? Ait illis: Quóniam Móyses ad durítiam cordis vestri permísit vobis dimíttere uxóres vestras: ab inítio autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, moechátur: et qui dimíssam dúxerit, moechátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum coelórum. Qui potest cápere, cápiat.

MASS OF SEVERAL VIRGINS MARTYRS.

All as above for a Virgin Martyr is said, except the *Collects*, which are as under, and the *Epistle*, which is that of the Second Mass of a Virgin not a Martyr: *De virginibus*, p. 295.

Collect.

Grant us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy Virgins and Martyrs N. and N.; that whom with worthy minds we cannot celebrate, we may at least approach with lowly homage. Through our Lord.

Da nobis, quaesumus, Dómine, Deus noster, sanctárum Vírginum et Mártyrum tuárum N. et N. palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

Secret.

Inténde, quaesumus, Dómine, múnera altáribus tuis pro sanctárum Vírginum et Mártyrum tuárum N. et N. festivitáte propósita: ut, sicut per haec beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.

Regard, we beseech Thee, O Lord, the gifts offered upon Thine altars on this festival of Thy holy Virgins and Martyrs N. and N.; that, as by these blessed Mysteries Thou hast conferred glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

Postcommunion.

Praesta nobis, quaesumus, Dómine, intercedéntibus sanctis Virgínibus et Mártyribus tuis N. et N.: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Grant us, we beseech Thee, O Lord, by the intercession of Thy holy Virgins and Martyrs N. and N., that what we take with the mouth we may receive with pure minds. Through our Lord.

MASSES OF A VIRGIN NOT A MARTYR.

FIRST MASS: DILEXISTI.

Introit: Psalm xliv. 8.

DILEXISTI justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. (*T.P.* Allelúia, allelúia.) *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

THOU hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*P.T.* Alleluia, alleluia.) Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Collect.

Exáudi nos, Deus salutáris noster: ut, sicut de beátae N. Vírginis tuae festivitáte gaudémus; ita piae devotiónis erudiámur afféctu. Per Dóminum.

Hear us, O God our Saviour; that, as we rejoice in the festivity of blessed N. Thy Virgin, so we may be instructed in the affection of a loving devotion. Through our Lord.

Epistle: 2 Corinthians x. 17, 18; xi. 1, 2.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—Fra-

Lesson from the Epistle of blessed Paul the Apostle to the

Corinthians.—BRETHREN, he that glorieth, let him glory in the Lord. For not he who commendeth himself is approved: but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me: for I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

TRES: Qui gloriátur, in Dómino gloriétur. Non enim qui seípsum comméndat, ille probátus est; sed quem Deus comméndat. Utinam sustinerétis módicum quid insipiéntiae meae, sed et supportáte me: aemulor enim vos Dei aemulatióne. Despóndi enim vos uni viro vírginem castam exhibére Christo.

Gradual: Psalm xliv. 5.

With thy comeliness and thy beauty set out, proceed prosperously, and reign. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Alleluia, alleluia: Psalm xliv. 15, 16.

℣. After her shall virgins be brought to the king: her neighbours shall be brought to thee with gladness. Alleluia.

℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 11, 12.

Hearken, O daughter, and see, and incline thine ear: for the King hath greatly desired thy beauty. ℣. Ps. xliv. 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings in thine honour. ℣. Ps. xliv. 15, 16. After her shall virgins be brought to the king: her neighbours shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Audi fília, et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. ℣. Vultum tuum deprecabúntur omnes dívites plebis: fíliae regum in honóre tuo. ℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi. ℣. Afferéntur in laetítia, et exsultatióne: adducéntur in templum regis.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm xliv. 15, 16.

℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia. Allelúia. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia.

℣. After her shall virgins be brought to the king: her neighbours shall be brought to thee with gladness. Alleluia. ℣. Ps. xliv. 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

Gospel: Matthew xxv. 1-13.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Símile erit regnum coelórum decem virgínibus: quae accipiéntes lámpades suas exiérunt óbviam sponso et sponsae. Quinque autem ex eis erant fátuae, et quinque prudéntes: sed quinque fátuae, accéptis lampádibus, non sumpsérunt óleum secum: prudéntes vero accepérunt óleum in vasis suis cum lampádibus. Moram autem faciénte sponso, dormitavérunt omnes, et dormiérunt. Média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam ei. Tunc surrexérunt omnes vírgines illae, et ornavérunt lámpades suas. Fátuae autem sapiéntibus dixérunt: Date nobis de óleo vestro: quia lámpades nostrae exstinguúntur. Respondérunt prudéntes, dicéntes: Ne forte non sufficiat nobis, et vobis, ite pótius ad vendéntes, et émite vobis. Dum autem irent émere, venit sponsus: et quae parátae erant, intravérunt cum eo ad núptias, et clausa est jánua. Novíssime vero véniunt et

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus spoke to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us.

But he answering, said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour.

réliquae vírgines, dicéntes: Dómine, Dómine, áperi nobis. At ille respóndens, ait: Amen dico vobis, néscio vos. Vigiláte ítaque, quia nescítis diem, neque horam.

Offertory: Psalm xliv. 10.

The daughters of kings are in thine honour, the queen stood on thy right hand in gilded clothing, surrounded with variety. (*P.T.* Alleluia.)

Fíliae regum in honóre tuo, ádstitit regína a dextris tuis in vestítu deauráto, circumdáta varietáte. (*T.P.* Allelúia.)

Secret.

May the offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints; by whose merits they acknowledge to have received help in tribulation. Through our Lord.

Accépta tibi sit, Dómine, sacrátae plebis oblátio pro tuórum honóre sanctórum: quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Communion: Matthew xxv. 4, 6.

The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh: go ye forth to meet Christ the Lord. (*P.T.* Alleluia.)

Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino. (*T.P.* Allelúia.)

Postcommunion.

Thou hast satisfied Thy household, O Lord, with these sacred gifts: do Thou ever comfort us, we beseech Thee, by the intercession of her whose festival we celebrate. Through our Lord.

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper intervéntióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

SECOND MASS: VULTUM TUUM.

Introit: Psalm xliv. 13, 15, 16.

ALL the rich among the people shall entreat Thy countenance: after her shall virgins be brought to the king:

VULTUM tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus

adducéntur tibi in laetítia et exsultatióne. (*T.P.* Allelúia, allelúia.) *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

her neighbours shall be brought to thee in gladness and rejoicing. (*P.T.* Alleluia, alleluia.) Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Collect.

Exáudi nos, Deus salutáris noster: ut, sicut de beátae N. Vírginis tuae festivitáte gaudémus: ita piae devotiónis erudiámur afféctu. Per Dóminum.

Hear us, O God our Saviour; that as we rejoice in the festivity of blessed N. Thy Virgin, so we may be instructed in the affection of a loving devotion. Through our Lord.

Epistle: 1 Corinthians vii. 25-34.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: De virgínibus praecéptum Dómini non hábeo: consílium autem do, tamquam misericórdiam consecútus a Dómino, ut sim fidélis. Exístimo ergo hoc bonum esse propter instántem necessitátem, quóniam bonum est hómini sic esse. Alligátus es uxóri? noli quaerere solutiónem. Solútus es ab uxóre? noli quaerere uxórem. Si autem accéperis uxórem, non peccásti. Et si núpserit virgo, non peccávit: tribulatiónem tamen carnis habébunt hujúsmodi. Ego autem vobis parco. Hoc ítaque dico, fratres: Tempus breve est: relíquum est, ut et qui habent uxóres, tamquam non habéntes sint: et qui flent, tamquam non flentes: et qui gaudent, tamquam non gaudéntes: et qui emunt, tamquam non possidéntes: et qui utúntur hoc mundo, tamquam non utántur: praeterit enim figúra hujus mundi. Volo

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, concerning virgins I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: nevertheless such shall have tribulation of the flesh. But I spare you. This therefore I say, brethren: The time is short: it remaineth, that they also who have wives be as if they had none: and they that weep as though they wept not: and they that rejoice as if they rejoiced not: and they that buy as though they possessed not: and they that use this world as if they used it not:

for the fashion of this world passeth away. But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit: in Christ Jesus our Lord.

autem vos sine sollicitúdine esse. Qui sine uxóre est, sollícitus est, quae Dómini sunt, quómodo pláceat Deo. Qui autem cum uxóre est, sollícitus est, quae sunt mundi, quómodo pláceat uxóri, et divísus est. Et múlier innúpta, et virgo, cógitat quae Dómini sunt, ut sit sancta córpore et spíritu: in Christo Jesu Dómino nostro.

Gradual: Psalm xliv. 12.

The King shall greatly desire thy beauty, for He is the Lord thy God. ℣. Ps. xliv. 11. Hearken O daughter, and see, and incline thy ear.

Concupívit rex decórem tuum, quóniam ipse est Dóminus Deus tuus. ℣. Audi fília, et vide, et inclina aurem tuam.

Alleluia, alleluia.

℣. This is a wise virgin, and one of the number of the prudent. Alleluia.

℣. Haec est virgo sápiens, et una de número prudéntum. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 12.

The King shall greatly desire thy beauty. ℣. Ps. xliv. 13, 10. All the rich among the people shall entreat thy countenance: the daughters of kings have delighted in thy glory. ℣. Ps. xliv. 15, 16. After her shall virgins be brought to the King: her neighbours shall be brought to thee. ℣. They shall be brought with gladness and rejoicing: they shall be brought into the temple of the King.

Quia concupívit rex spéciem tuam. ℣. Vultum tuum deprecabúntur omnes dívites plebis: fíliae regum in honóre tuo. ℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi. ℣. Afferéntur in laetítia, et exsultatióne: adducéntur in templum regis.

During Paschal Time the *Gradual* is omitted, and the following is said :—

Alleluia, alleluia.

℣. Haec est virgo sápiens, et una de número prudéntum. Allelúia. ℣. O quam pulchra est casta generátio cum claritáte ! Allelúia.

℣. This is a wise virgin, and one of the number of the prudent. Alleluia. ℣. Wisdom iv. 1. O how beautiful is the chaste generation with glory. Alleluia.

Gospel : Simile est, p. 288, or Simile erit, p. 284.

Offertory : Psalm xliv. 15, 16.

Afferéntur regi vírgines post eam : próximae ejus afferéntur tibi in laetítia, et exsultatióne : adducéntur in templum regi Dómino. (*T.P.* Allelúia.)

After her shall virgins be brought to the King : her neighbours shall be brought to thee with gladness and rejoicing : they shall be brought into the temple of the king. (*P.T.* Alleluia.)

Secret.

Accépta tibi sit, Dómine, sacrátae plebis oblátio, pro tuórum honóre sanctórum : quorum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

May the offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy Saints : by whose merits they acknowledge to have received help in tribulation. Through our Lord.

Communion : Matthew xiii. 45, 46.

Símile est regnum coelórum hómini negotiatóri, quaerénti bonas margarítas : invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam. (*T.P.* Allelúia.)

The kingdom of heaven is like to a merchant seeking good pearls : who, when he had found one pearl of great price, sold all that he had, and bought it. (*P.T.* Alleluia.)

Postcommunion.

Satiásti, Dómine, famíliam tuam munéribus sacris : ejus, quaesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast satisfied Thy household, O Lord, with these sacred gifts : do Thou ever comfort us, we beseech Thee, by the intercession of her whose festival we celebrate. Through our Lord.

SECOND VESPERS.

As at First Vespers, p. 279, except :—

℣. Ps. xliv. 3. Grace is poured abroad in thy lips. (*P.T.* Alleluia.)

℟. Therefore hath God blessed thee for ever. (*P.T.* Alleluia.)

℣. Diffúsa est grátia in lábiis tuis. (*T.P.* Allelúia.)

℟. Proptérea benedíxit te Deus in aetérnum. (*T.P.* Allelúia.)

COMMON OF HOLY WOMEN.

FIRST VESPERS.

First Antiphon. Canticle i. 11. While the king was at his repose, my spikenard sent forth the odour thereof. (*P.T.* Alleluia.)

Ant. 1. Dum esset rex * in accúbitu suo, nardus mea dedit odórem suavitátis. (*T.P.* Allelúia.)

Ps. cix. : Dixit Dominus, p. 98.

Ant. 2. Canticle i. 3, 2. We will run after thee to the odour of thy ointments: the young maidens have loved thee exceedingly. (*P.T.* Alleluia.)

2. In odórem * unguentórum tuórum cúrrimus : adoléscéntulae dilexérunt te nimis. (*T.P.* Allelúia.)

Ps. cxii. : Laudate pueri, p. 102.

Ant. 3. Canticle ii. 11, 10. For winter is now past, the rain is over and gone : arise my love and come. (*P.T.* Alleluia.)

3. Jam hiems tránsiit * imber ábiit, et recéssit : surge amíca mea, et veni. (*T.P.* Allelúia.)

Ps. cxxi. : Laetatus sum, p. 128.

Ant. 4. Come, my chosen one, and I will place my throne within thee, † alleluia. (*After Septuagesima:* † saith the Lord.)

4. Veni elécta mea * et ponam in te thronum meum, † allelúia. (*After Sept.* † dicit Dóminus.)

Ps. cxxvi. : Nisi Dominus, p. 129.

Ant. 5. This one is beautiful among the daughters of Jerusalem. (*P.T.* Alleluia.)

5. Ista est * speciósa inter fílias Jerúsalem. (*T.P.* Allelúia.)

Ps. cxlvii. : Lauda Jerusalem, p. 134.

Chapter for a Holy Woman and Martyr : Ecclesiasticus li. 1-3.

I will give glory to Thee, O Lord, O King, and I will praise

Confitébor tibi Dómine Rex, et collaudábo te Deum Salva-

tórem meum. Confitébor nómini tuo: quóniam adjútor et protéctor factus es mihi, * et liberásti corpus meum a perditióne. ℟. Deo grátias.

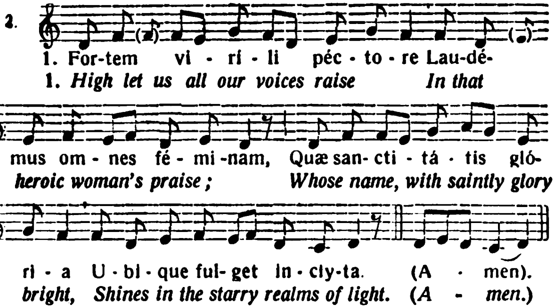
Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction. ℟. Thanks be to God.

Chapter for a Holy Woman not a Martyr: Proverbs xxxi. 10.

Muliérem fortem quis invéniet? Procul, et de últimis fínibus prétium ejus. Confídit in ea cor viri sui, * et spóliis non indigébit. ℟. Deo grátias.

Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. ℟. Thanks be to God.

Hymn (Cardinal Silvio Antoniano, 1602).



2. Haec sancto amóre sáucia,
Dum mundi amórem nóxium
Horréscit, ad coeléstia
Iter perégit árduum.

2. Fill'd with a pure celestial glow,
She spurn'd all love of things below;
And heedless here on earth to stay,
Climb'd to the skies her toilsome way.

3. Carnem domans jejúniis,
Dulcíque mentem pábulo
Oratiónis nútriens,
Coeli potítur gáudiis.

3. With fasts her body she subdued,
But filled her soul with prayer's sweet food:
In other worlds she tastes the bliss
For which she left the joys of this.

4. O Christ, the strength of all the strong;
To whom all our best deeds belong!
Through her prevailing prayers on high,
In mercy hear thy people's cry.

5. To God the Father, and the Son,
And Holy Spirit, Three in One,
Be glory while the ages flow,
From all above, and all below. Amen.

4. Rex Christe virtus fórtium,
Qui magna solus éfficis,
Hujus precátu, quaesumus,
Audi benígnus súpplices.

5. Deo Patri sit glória,
Ejúsque soli Fílio,
Cum Spíritu Paráclito,
Nunc, et per omne saeculum. Amen.

During Paschal Time this hymn is sung to the tune of *Tristes erant Apostoli*, p. 210, with the proper doxology *Jesu tibi*, p. 212.

℣. Ps. xliv. 5. With thy comeliness and thy beauty. (*P.T.* Alleluia.)
℟. Set out, proceed prosperously, and reign. (*P.T.* Alleluia.)

℣. Spécie tua et pulchritúdine tua. (*T.P.* Allelúia.)
℟. Inténde, próspere procéde, et regna. (*T.P.* Allelúia.)

Antiphon at the Magnificat: Matthew xiii. 45, 46.

The kingdom of heaven is like to a merchant seeking good pearls: who, when he had found one pearl of great price, sold all that he had, and bought it. (*P.T.* Alleluia.)

Símile est * regnum coelórum hómini negotiatóri quaerénti bonas margarítas: invénta una pretiósa, dedit ómnia sua, et comparávit eam. (*T.P.* Allelúia.)

For several Holy Women the ℣. *Gloria*, and the Antiphon *Istarum*, p. 309, are said.

Collect *as at Mass.*

MASS OF A MARTYR NOT A VIRGIN.

Introit: Psalm cxviii. 95, 96.

THE wicked have waited for me to destroy me: but I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceeding broad. (*P.T.* Alleluia.) Ps. cxviii. 1.

ME exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. (*T.P.* Allelúia.) *Ps.* Beáti immaculáti in

via, qui ámbulant in lege Dómini. ℣. Glória Patri.

Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory be to the Father.

Collect.

Deus, qui inter cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martyrii contulísti: concéde propítius; ut, qui beátae N. Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

O God, who among the other marvels of Thy power, hast even on the weaker sex conferred the victory of martyrdom: mercifully grant that we, who celebrate the birthday of blessed N. Thy Martyr, may through her example advance unto Thee. Through our Lord.

For several Holy Women Martyrs.

Da nobis, quaesumus, Dómine Deus noster, sanctárum Mártyrum tuárum N. et N. palmas incessábili devotióne venerári: ut, quas digna mente non póssumus celebráre, humílibus saltem frequentémus obséquiis. Per Dóminum.

Grant us, we beseech Thee, O Lord our God, to reverence with unceasing devotion the victories of Thy holy Martyrs N. and N.; that, whom with worthy minds we cannot celebrate, we may at least approach with lowly homage. Through our Lord.

Epistle: Ecclesiasticus li. 1-8, 12.

Léctio libri Sapiéntiae. — CONFITEBOR tibi, Dómine rex, et collaudábo te Deum salvatórem meum. Confitébor nómini tuo: quóniam adjútor, et protéctor factus es mihi, et liberásti corpus meum a perditióne, a láqueo linguae iníquae, et a lábiis operántium mendácium, et in conspéctu adstántium factus es mihi adjútor. Et liberásti me secúndum multitúdinem misericórdiae nóminis tui a rugiéntibus, praeparátis ad escam, de mánibus quaeréntium ánimam meam, et de portis tribulatiónum, quae circumdedérunt me: a pressúra flammae, quae circúmdedit me, et

Lesson from the Book of Wisdom.—I WILL give glory to Thee, O Lord, O King, and I will praise Thee, O God my Saviour. I will give glory to Thy name, for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by Thou hast been my helper. And Thou hast delivered me according to the multitude of the mercy of Thy name from them that did roar prepared to devour: out of the hands of them that sought my life, and from the

gates of afflictions which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt: from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue: my soul shall praise the Lord even to death: because Thou deliverest them that trust in Thee, and savest them from the hands of the Gentiles, O Lord our God.

in médio ignis non sum aestuáta: de altitúdine ventris ínferi, et a lingua coinquináta, et a verbo mendácii, a rege iníquo, et a lingua injústa: laudábit usque ad mortem ánima mea Dóminum: quóniam éruis sustinéntes te, et líberas eos de mánibus géntium, Dómine Deus noster.

Gradual: Psalm xliv. 8.

Thou hast loved justice and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Alleluia, alleluia: Psalm xliv. 5.

℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 8, 5.

Come, spouse of Christ, receive the crown, which the Lord hath prepared for thee for ever: for whose love thou didst shed thy blood.

℣. Ps. xliv. 8. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Ps. xliv. 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus praeparávit in aetérnum: pro cujus amóre sánguinem tuum fudísti.

℣. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm xliv. 5.

℣. With thy comeliness and thy beauty set out, proceed pros-

℣. Spécie tua, et pulchritúdine tua inténde, próspere

procéde, et regna. Allelúia. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. Allelúia.	perously, and reign. Alleluia. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

Gospel: *Simile est*, p. 288.

Offertory: Psalm xliv. 3.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi. Allelúia.	Grace is poured abroad in thy lips: therefore hath God blessed thee for ever and ever. Alleluia.

Secret.

Suscípe, Dómine, múnera, quae in beátae N. Mártyris tuae solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.	Receive, O Lord, the offerings we bring on the solemn festival of Thy blessed Martyr N., by whose intercession we hope for deliverance. Through our Lord.

For several Holy Women Martyrs.

Inténde, quaesumus, Dómine múnera altáribus tuis pro sanctárum Mártyrum tuárum N. et N. festivitáte propósita: ut, sicut per haec beáta mystéria illis glóriam contulísti; ita nobis indulgéntiam largiáris. Per Dóminum.	Regard, we beseech Thee, O Lord, the gifts offered upon Thine altars on this festival of Thy holy Martyrs N. and N.; that as by these blessed Mysteries Thou hast conferred a glory upon them, so Thou wouldst vouchsafe us Thy pardon. Through our Lord.

Communion: Psalm cxviii. 161, 162.

Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: laetábor ego super elóquia tua, quasi qui invénit spólia multa. (*T.P.* Allelúia.)	Princes have persecuted me without cause, and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil. (*P.T.* Alleluia.)

Postcommunion.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta N. Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.	May we be helped, O Lord, by the Mysteries we have received: and by the intercession of Thy blessed Martyr N. may they make us rejoice in Thine everlasting protection. Through our Lord.

For several Holy Women Martyrs: *Praesta*, p. 238.

MASS OF A HOLY WOMAN NOT A MARTYR.

Introit: Psalm cxviii. 75, 120.

I KNOW, O Lord, that Thy judgments are equity, and in Thy truth Thou hast humbled me: pierce Thou my flesh with Thy fear, for I am afraid of Thy judgments. (*P.T.* Alleluia, alleluia.) Ps. cxviii. 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

COGNOVI, Dómine, quia aequítas judícia tua, et in veritáte tua humiliásti me: confíge timóre tuo carnes meas, a mandátis tuis tímui. (*T.P.* Allelúia, allelúia.) *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣ Glória Patri.

Collect.

Graciously hear us, O God, our Saviour, that as we rejoice in the festival of blessed N. we may be instructed in the affection of pious devotion. Through our Lord.

Exáudi nos, Deus, salutáris noster: ut, sicut de beátae N. festivitáte gaudémus; ita piae devotiónis erudiámur afféctu. Per Dóminum.

Epistle: Proverbs xxxi. 10-31.

All the necessary duties and virtues of women are set forth in this Epistle: The *valiant woman* loves her husband and merits his trust: she is a good housewife, is prudent and industrious, manages cleverly, handles the spindle, the needle and scissors; she possesses wisdom, is charitable in her actions and in her words, and fears God: also she has bestowed upon her the praises of her children and of her husband.

Lesson from the Book of Wisdom.—WHO shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with

Léctio libri Sapiéntiae.—MULIEREM fortem quis invéniet? Procul, et de últimis fínibus prétium ejus. Confídit in ea cor viri sui, et spóliis non indigébit. Reddet ei bonum, et non malum ómnibus diébus vitae suae. Quaesívit lanam et linum, et operáta est consílio mánuum suárum. Facta est quasi navis institóris, de longe portans panem suum. Et de nocte surréxit, dedítque praedam domésticis suis, et cibária ancíllis suis. Considerávit agrum, et emit eum: de fructu mánuum suárum plantávit víneam. Ac-

cínxit fortitúdine lumbos suos, et roborávit bráchium suum. Gustávit, et vidit, quia bona est negotiátio ejus: non exstinguétur in nocte lucérna ejus. Manum suam misit ad fórtia, et dígiti ejus apprehendérunt fusum. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Non timébit dómui suae a frigóribus nivis: omnes enim doméstici ejus vestíti sunt duplícibus. Stragulátam vestem fecit sibi: byssus, et púrpura induméntum ejus. Nóbilis in portis vir ejus, quando séderit cum senatóribus terrae. Síndonem fecit, et véndidit, et cíngulum trádidit Chananaeo. Fortitúdo et decor induméntum ejus, et ridébit in die novíssimo. Os suum apéruit sapiéntiae, et lex cleméntiae in lingua ejus. Considerávit sémitas domus suae, et panem otiósa non comédit. Surrexérunt fílii ejus, et beatíssimam praedicavérunt: vir ejus, et laudávit eam. Multae fíliae congregavérunt divítias: tu supergréssa es univérsas. Fallax grátia, et vana est pulchritúdo: múlier timens Dóminum, ipsa laudábitur. Date ei de fructu mánuum suárum: et laudent eam in portis ópera ejus.

the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hands to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honourable in the gates, when he sitteth among the senators of the land. She made fine linen and sold it, and delivered a girdle to the Chananite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

Gradual: Psalm xliv. 3.

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. ℣. Prop-

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. ℣. Ps. xliv. 5.

Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

ter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Alleluia, alleluia: Psalm xliv. 5.

℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia.

℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said:—

Tract: Psalm xliv. 8, 5.

Come, spouse of Christ, receive the crown which the Lord hath prepared for thee for ever. ℣. Ps. xliv. 8. Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ℣. Ps. xliv. 5. With thy comeliness and thy beauty set out, proceed prosperously, and reign.

Veni sponsa Christi, áccipe corónam, quam tibi Dóminus praeparávit in aetérnum. ℣. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna.

During Paschal Time the *Gradual* is omitted, and the following is said:—

Alleluia, alleluia: Psalm xliv. 5.

℣. With thy comeliness and thy beauty set out, proceed prosperously, and reign. Alleluia. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. Alleluia.

℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde, et regna. Allelúia. ℣. Propter veritátem et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. Allelúia.

Gospel: *Simile est*, p. 288.

Offertory: Psalm xliv. 3.

Grace is poured abroad in thy lips: therefore hath God blessed thee for ever and ever. (*P.T.* Alleluia.)

Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi. (*T.P.* Allelúia.)

Secret.

May the offering of Thy faithful people be accepted by Thee, O Lord, in honour of Thy Saints,

Accépta tibi sit, Dómine, sacrátae plebis oblátio pro tuórum honóre sanctórum: quo-

rum se méritis, de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

by whose merits they are sensible of having received help in tribulation. Through our Lord.

Communion: Psalm xliv. 8.

Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae prae consórtibus tuis. (*T.P.* Allelúia.)

Thou hast loved justice and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*P.T.* Alleluia.)

Postcommunion.

Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast fed Thy family, O Lord, with holy gifts: we beseech Thee ever to comfort us by her intercession, whose festival we celebrate. Through our Lord.

Another Epistle for a Widow: 1 Timothy v. 3-10.

Léctio Epístolae beáti Pauli Apóstoli ad Timótheum.—Carissime: Víduas honóra, quae vere víduae sunt. Si qua autem vídua fílios, aut nepótes habet, discat primum domum suam régere, et mútuam vicem réddere paréntibus: hoc enim accéptum est coram Deo. Quae autem vere vídua est, et desoláta, speret in Deum, et instet obsecratiónibus, et oratiónibus nocte, ac die. Nam quae in delíciis est, vivens mórtua est. Et hoc praecipe, ut irreprehensíbiles sint. Si quis autem suórum, et máxime domesticórum curam non habet, fidem negávit, et est infidéli detérior. Vídua eligátur non minus sexagínta annórum, quae fúerit uníus viri uxor, in opéribus bonis testimónium habens, si fílios educávit, si hospítio recépit, si

Lesson from the Epistle of blessed Paul the Apostle to Timothy.—Dearly Beloved: Honour widows that are widows indeed. But if any widow have children, or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents: for this is acceptable before God. But she that is a widow indeed, and desolate, let her trust in God and continue in supplications and prayers night and day. For she that liveth in pleasures is dead while she is living. And this give in charge, that they may be blameless. But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel. Let a widow be chosen of no less than threescore years of age, who hath been the wife of one husband,

having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.

sanctórum pedes lavit, si tribulatiónem patiéntibus subministrávit, si omne opus bonum subsecúta est.

SECOND VESPERS.

As at First Vespers, p. 298, except :—

℣. Ps. xliv. 3. Grace is poured abroad in thy lips. (*P.T.* Alleluia.)

℟. Therefore hath God blessed thee for ever. (*P.T.* Alleluia.)

℣. Diffúsa est grátia in lábiis tuis. (*T.P.* Allelúia.)

℟. Proptérea benedíxit te Deus in aetérnum. (*T.P.* Allelúia.)

Antiphon at the Magnificat : Proverbs xxxi. 20, 27.

She hath opened her hand to the needy, and stretched out her hands to the poor, and hath not eaten her bread idle. (*P.T.* Alleluia.)

Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem, et panem otiósa non comédit. (*T.P.* Allelúia.)

If this *Antiphon* has already been said, use the following :—

Antiphon : Proverbs xxxi. 31.

Give her of the fruit of her hands, and let her works praise her in the gates. (*P.T.* Alleluia.)

Date ei * de fructu mánuum suárum, et laudent eam in portis ópera ejus. (*T.P.* Allelúia.)

If the ℣. *Diffusa est* has already been said, replace it by the following :—

℣. God shall help her with His countenance. (*P.T.* Alleluia.)

℟. Ps. xlv. 6. God is in the midst of her, she shall not be moved. (*P.T.* Alleluia.)

℣. Adjuvábit eam Deus vultu suo. (*T.P.* Allelúia.)

℟. Deus in médio ejus, non commovébitur. (*T.P.* Allelúia.)

Collect *as at Mass.*

For several Holy Women Martyrs :—

℣. Ps. viii. 6. Thou hast crowned them with glory and honour, O Lord. (*P.T.* Alleluia.)

℣. Glória et honóre coronásti eas Dómine. (*T.P.* Allelúia.)

℟. Et constituísti eas super ópera mánuum tuárum. (*T.P.* Allelúia.)	℟. And hast set them over the works of Thy hands. (*P.T.* Alleluia.)

Antiphon at the Magnificat: Apocalypse vii. 14.

Istárum est enim * regnum coelorum quae contempsérunt vitam mundi, et pervenérunt ad praemia regni et lavérunt stolas suas in sánguine Agni. (*T.P.* Allelúia.)	Of such is the kingdom of heaven, for they despised the life of the world, and reached forward to the rewards of the kingdom, and have washed their robes in the Blood of the Lamb. (*P.T.* Alleluia.)

Collect *as at Mass.*

COMMON OF THE DEDICATION OF A CHURCH.

FIRST VESPERS.

Ant. 1. Domum tuam Dómine * decet sanctitúdo, in longitúdinem diérum. (*T.P.* Allelúia.)	**First Antiphon.** Ps. xcii. 5. Holiness becometh Thy house, O Lord, unto length of days. (*P.T.* Alleluia.)

Ps. cix.: Dixit Dominus, p. 98.

2. Domus mea, * domus oratiónis vocábitur. (*T.P.* Allelúia.)	**Ant. 2.** Matt. xxi. 13. My house shall be called the house of prayer. (*P.T.* Alleluia.)

Ps. cx.: Confitebor, p. 99.

3. Haec est domus Dómini * fírmiter aedificáta, bene fundáta est supra firmam petram. (*T.P.* Allelúia.)	**Ant. 3.** This is the house of the Lord, strongly built, well founded upon a firm rock. (*P.T.* Alleluia.)

Ps. cxi.: Beatus vir, p. 101.

4. Bene fundáta est * domus Dómini supra firmam petram. (*T.P.* Allelúia.)	**Ant. 4.** The house of the Lord is well founded upon a firm rock. (*P.T.* Alleluia.)

Ps. cxii.: Laudate pueri, p. 102.

5. Lápides pretiósi * omnes muri tui, et turres Jerúsalem gemmis aedificabúntur. (*T.P.* Allelúia.)	**Ant. 5.** Apoc. xxi. 19. All thy walls are precious stones, and the towers of Jerusalem shall be built up with jewels. (*P.T.* Alleluia.)

Ps. cxlvii. : Lauda Jerusalem, p. 134.

Chapter : Apocalypse xxi. 2.

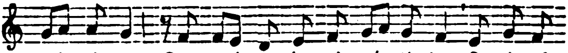
I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ℣. Thanks be to God.

Vidi civitátem sanctam Jerúsalem novam descendéntem de coelo a Deo, * parátam sicut sponsam ornátam viro suo. ℟. Deo grátias.

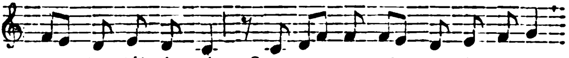
Hymn. (Eighth Century.)



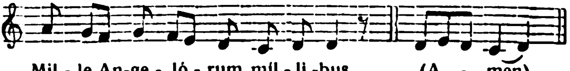
1. Cœ - lés- tis urbs Je - rú - salem, Be-á - ta pa-cis
1. Jerusalem, thou city blest! Dear vision of ce-



vi - si - o. Quæ cel - sa de vi - vén-ti - bus Sa-xis ad
lestial rest! Which, far above the starry sky, Piled up



as - tra tól - le - ris, Spon- sæ- que ri - tu cin - ge-ris
with living stones on high, Art as a bride, encircled bright,



Mil - le An-ge - ló - rum mil - li -bus. (A - men).
With million Angel forms of light. (A - men.)

2. Oh, wedded in a prosperous hour!
The Father's glory was thy dower,
The Spirit all His graces shed,
Thou peerless Queen, upon thy head,
When Christ espoused thee for His bride,
O city bright and glorified.

2. O sorte nupta próspera,
Dotáta Patris glória,
Respérsa sponsi grátia,
Regína formosíssima,
Christo jugáta príncipi,
Coeli corúsca cívitas.

3. Thy gates a pearly lustre pour;
Thy gates are open evermore;
And thither evermore draw nigh
All who for Christ have dared to die;
Or, smit with love of their dear Lord,
Have pains endured, and joys abhorred.

3. Hic magarítis émicant,
Paténtque cunctis óstia:
Virtúte namque praevia
Mortális illuc dúcitur,
Amóre Christi pércitus
Torménta quisquis sústinet.

4. Scalpri salúbris íctibus,
Et tunsióne plúrima,
Fabri políta málleo
Hanc saxa molem cónstruunt,
Aptísque juncta néxibus
Locántur in fastígio.

4. Thou, too, O Church, which here we see,
No easy task hath builded thee;
Long did the chisels ring around,
Long did the mallet's blows rebound,
Long worked the head and toiled the hand,
Ere stood thy stones as now they stand.

5. Decus Parénti débitum
Sit usquequáque altíssimo,
Natóque Patris único,
Et ínclyto Paráclito,
Cui laus, potéstas, glória
Aetérna sit per saecula. Amen.

5. To God the Father, glory due
Be paid by all the heavenly host:
And to His only Son most true:
With Thee, O mighty Holy Ghost;
To Whom praise, power and honour be,
Through ages of eternity. Amen.

℣. Haec est domus Dómini fírmiter aedificáta. (*T.P.* Allelúia.) ℟. Bene fundáta est supra firmam petram. (*T.P.* Allelúia.)

℣. This is the house of the Lord, firmly built. (*P.T.* Alleluia.) ℟. Strongly founded upon a firm rock. (*P.T.* Alleluia.)

Chapter: Apocalypse xxi. 2.

Vidi civitátem sanctam Jerúsalem novam descendéntem de coelo a Deo, parátam sicut sponsam ornátam viro suo. ℟. Deo grátias.

I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ℣. Thanks be to God.

Antiphon at the Magnificat: 2 Paralipomenon vii. 16.

Sanctificávit * Dóminus tabernáculum suum: quia haec est domus Dei, in qua invocábitur nomen ejus, de quo scriptum est: Et erit nomen meum ibi, dicit Dóminus. (*T.P.* Allelúia.)

The Lord hath sanctified His tabernacle; for this is the House of God, in which His name shall be invoked, of which it is written: My Name shall be there, saith the Lord. (*P.T.* Alleluia.)

Collect *as at Mass.*

MASS: TERRIBILIS EST.

Introit: Genesis xxviii. 17.

TERRIBILIS est locus iste: hic domus Dei est, et porta coeli: et vocábitur aula

TERRIBLE is this place: it is the House of God, and the gate of Heaven; and it

shall be called the Court of God. (*P.T.* Alleluia.) Ps. lxxxiii. 2, 3. How lovely are Thy Tabernacles, O Lord of Hosts! my soul longeth and fainteth for the Courts of the Lord. ℣. Glory be to the Father.

Dei. (*T.P.* Allelúia.) *Ps.* Quam diléta tabernácula tua, Dómine virtútum! concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Collect.

O God, Who year by year renewest unto us the day of the consecration of this Thy holy temple, and continuest to bring us in safety to Thy sacred Mysteries, graciously hear the prayers of Thy people, and grant that all who enter this temple to ask good things of Thee may rejoice in the obtaining of all their petitions. Through our Lord.

Deus, qui nobis per síngulos annos hujus sancti templi tui consecratiónis réparas diem, et sacris semper mystériis repraeséntas incólumes: exáudi preces pópuli tui, et praesta; ut, quisquis hoc templum benefícia petitúrus ingréditur, cuncta se impetrásse laetétur. Per Dóminum.

Epistle: Apocalypse xxi. 2-5.

Lesson from the Book of the Apocalypse of blessed John the Apostle.—In those days I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God: and God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said: Behold, I make all things new.

Léctio libri Apocalypsis beáti Joánnis Apóstoli.—In diébus illis: Vidi sanctam civitátem Jerúsalem novam descendéntem de coelo a Deo, parátam sicut sponsam ornátam viro suo. Et audívi vocem magnam de throno dicéntem: Ecce tabernáculum Dei cum homínibus, et habitábit cum eis. Et ipsi pópulus ejus erunt, et ipse Deus cum eis erit eórum Deus: et abstérget Deus omnem lácrymam ab óculis eórum: et mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abiérunt. Et dixit qui sedébat in throno: Ecce nova fácio ómnia.

Gradual.

Locus iste a Deo factus est, inaestimábile sacraméntum, irreprehensíbilis est. ℣. Deus, cui adstat Angelórum chorus, exáudi preces servórum tuórum.

This place was made by God, a priceless mystery, it is without reproof. ℣. O God, before Whom stands the choir of angels, give ear to the prayers of Thy servants.

Alleluia, alleluia : Psalm cxxxvii. 2.

℣. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia.

℣. I will worship towards Thy holy temple: and I will give glory to Thy name. Alleluia.

From Septuagesima to Easter the *Alleluia* and the ℣. which follows are omitted, and the following is said :—

Tract : Psalm cxxiv. 1, 2.

Qui confídunt in Dómino, sicut mons Sion : non commovébitur in aetérnum, qui hábitat in Jerúsalem. ℣. Montes in circúitu ejus, et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in saeculum.

They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem. ℣. Mountains are round about it, so the Lord is round about His people, from henceforth, now and for ever.

During Paschal Time the *Gradual* is omitted, and the following is said :—

Alleluia, alleluia : Psalm cxxxvii. 2.

℣. Adorábo ad templum sanctum tuum: et confitébor nómini tuo. Allelúia. ℣. Bene fundáta est domus Dómini supra firmam petram. Allelúia.

℣. I will worship towards Thy holy temple: and I will give glory to Thy name. Alleluia. ℣. The House of the Lord is well founded upon a firm rock. Alleluia.

Gospel : Luke xix. 1-10.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Ingréssus Jesus perambulábat Jéricho: et ecce vir nómine Zachaeus: et hic princeps erat publicanórum, et ipse dives : et quaerébat vidére Jesum, quis esset : et non póterat prae turba, quia statúra pusíllus erat. Et praecúrrens ascéndit in arbo-

✠ The continuation of the holy Gospel according to St. Luke.—At that time Jesus, entering in, walked through Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, and he was rich. And he sought to see Jesus who He was: and he could not for the crowd, because he was low of stature. And running be-

fore, he climbed up into a sycamore tree, that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up He saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying, that He was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house; because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

rem sycómorum, ut vidéret eum; quia inde erat transitúrus. Et cum venísset ad locum, suspíciens Jesus vidit illum, et dixit ad eum: Zachaee, festínans descénde; quia hódie in domo tua opórtet me manére. Et festínans descéndit, et excépit illum gaudens. Et cum vidérent omnes, murmurábant, dicéntes, quod ad hóminem peccatórem divertísset. Stans autem Zachaeus, dixit ad Dóminum: Ecce dimídium bonórum meórum, Dómine, do paupéribus: et si quid áliquem defraudávi, reddo quádruplum. Ait Jesus ad eum: Quia hódie salus dómui huic facta est: eo quod et ipse fílius sit Abrahae. Venit enim fílius hóminis quaerere, et salvum fácere, quod períerat.

Offertory: 1 Paralipomenon xxix. 17, 18.

O Lord God, in the simplicity of my heart I have joyfully offered all these things; and I have seen with great joy Thy people which are here present: O God of Israel, keep this will, alleluia.

Dómine Deus, in simplicitáte cordis mei laetus óbtuli univérsa; et pópulum tuum, qui repértus est, vidi cum ingénti gáudio: Deus Israel, custódi hanc voluntátem, allelúia.

Except in the church actually dedicated, all that is found in parenthesis in the following *Secret* is omitted.

Secret.

Favourably incline Thine ear to our prayers, we beseech Thee, O Lord; (that all we who are contained within the space of this temple, the anniversary day of the dedication of which we are now celebrating, may

Annue, quaesumus, Dómine, précibus nostris: (ut quicumque intra templi hujus, cujus anniversárium dedicatiónis diem celebrámus, ámbitum continémur, plena tibi, atque perfécta córporis et ánimae devo-

tióne placeámus;) ut, dum haec vota praeséntia réddimus, ad aetérna praemia, te adjuvánte, pervenire mereámur. Per Dóminum.

please Thee with a full and perfect devotion of body and soul;) that, while we offer these present vows, we may with Thy help deserve to arrive at everlasting rewards. Through our Lord.

The **Common Preface**, even in Lent.

Communion: Matthew xxi. 13.

Domus mea, domus oratiónis vocábitur, dicit Dóminus: in ea omnis, qui petit, áccipit: et qui quaerit, ínvenit, et pulsánti aperiétur. (*T.P.* Allelúia.)

My house shall be called the house of prayer, saith the Lord: in it every one that asketh receiveth: and he that seeketh findeth, and to him that knocketh it shall be opened. (*P.T.* Alleluia.)

Postcommunion.

Deus, qui de vivis et eléctis lapídibus aetérnum majestáti tuae praeparas habitáculum: auxiliáre pópulo tuo supplicánti; ut, quod Ecclésiae tuae corporálibus próficit spátiis, spirituálibus amplificétur augméntis. Per Dóminum.

O God, Who from living and chosen stones dost prepare an eternal habitation for Thy Majesty, assist Thy suppliant people: that Thy Church, whilst benefiting by material enlargement, may also expand by spiritual increase. Through our Lord.

During the Octave of the Dedication of a Church, and on the Octave day, the Mass is said as above; during the Octave only, the second Collect is that of the Votive Mass of the Blessed Virgin of the season, p. 153 ff., and the third Collect, *Against the Persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

On the actual day of Dedication, the Collects are said as under, with, under one conclusion, the Collect of the Mystery or of the Saint in whose honour the Church is dedicated.

Collect.

Deus, qui invisibíliter ómnia cóntines, et tamen pro salúte géneris humáni signa tuae poténtiae visibíliter osténdis: templum hoc poténtia tuae inhabitatiónis illústra, et concéde; ut omnes, qui huc deprecatúri convéniunt, ex quacúmque tribulatióne ad te

O God, Who invisibly upholdest all things, and yet for the salvation of mankind dost visibly show the signs of Thy power: glorify this temple with the might of Thy indwelling, and grant that all who shall assemble hither to entreat Thy mercy, from the midst of whatsoever

tribulation they may call upon Thee, may obtain the benefit of Thy heavenly consolation. Through our Lord.

clamáverint, consolatiónis tuae benefícia consequántur. Per Dóminum.

Secret.

O God, Who art the Author of these gifts which we are about to consecrate to Thee, pour forth Thy blessing on this house of prayer: that all who here shall invoke Thy name may experience the help of Thy protection. Through our Lord.

Deus, qui sacrandórum tibi auctor es múnerum, effúnde super hanc oratiónis domum benedictiónem tuam: ut ab ómnibus in ea invocántibus nomen tuum, defensiónis tuae auxílium sentiátur. Per Dóminum.

Postcommunion.

We beseech Thee, Almighty God, that in this place, which we, though unworthy, have dedicated unto Thy name, Thou wouldst open the ears of Thy loving-kindness unto all that call upon Thee. Through our Lord.

Quaesumus, omnípotens Deus: ut in hoc loco, quem nómini tuo indígni dedicávimus, cunctis peténtibus aures tuae pietátis accómmodes Per Dóminum.

SECOND VESPERS.

As at First Vespers, p. 309, *except*:—

℣. Ps. xcii. 5. Holiness becometh Thy House, O Lord. (*P.T.* Alleluia.)
℟. Unto length of days. (*P.T.* Alleluia.)

℣. Domum tuam, Dómine, decet sanctitúdo. (*T.P.* Allelúia.)
℟. In longitúdinem diérum. (*T.P.* Allelúia.)

Antiphon at the Magnificat: Genesis xxviii. 17.

Oh, how terrible is this place: truly this is no other but the House of God, and the Gate of Heaven. (*P.T.* Alleluia.)

O quam metuéndus est * locus iste: vere non est hic áliud, nisi domus Dei, et porta coeli. (*T.P.* Allelúia.)

Collect *as at Mass.*

LITANY OF THE SAINTS.

At Processions of both the Greater and Lesser Litanies the following Antiphon is sung standing, followed by the Litany of the Saints:—

Antiphon: Psalm xliii. 26.

Exsúrge, Dómine, ádjuva nos, et líbera nos propter nomen tuum. (Allelúia.) *Ps.* Deus áuribus nostris audívimus: patres nostri annuntiavérunt nobis. Glória Pátri.—Exsúrge.

Arise, O Lord, help us and redeem us for Thy name's sake. (Alleluia.) Ps. xliii. 2. We have heard, O God, with our ears: our fathers have declared to us. Glory be to the Father.—Arise.

Here all kneel, and two Cantors begin the *Litany of the Saints*, the Choir responding. Every invocation must be repeated, except when it is impossible to hold the Procession. At the invocation *Sancta Maria* all rise and the Procession starts, the Clergy following the Processional Cross in order according to their rank; then come the Celebrant and Deacon.

Kyrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kyrie, eléison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exáudi nos.	Christ, graciously hear us.
Pater de coelis Deus, miserére nobis.	God the Father of heaven, have mercy on us.
Fili, Redémptor mundi, Deus, miserére nobis.	God the Son, Redeemer of the world, have mercy on us.
Spíritus sancte, Deus, miserére nobis.	God the Holy Ghost, have mercy on us.
Sancta Trínitas, unus Deus, miserére nobis.	Holy Trinity, one God, have mercy on us.
Sancta María, ora pro nobis.	Holy Mary, pray for us.
Sancta Dei Génitrix, ora pro nobis.	Holy Mother of God, pray for us.
Sancta Virgo vírginum, ora pro nobis.	Holy Virgin of virgins, pray for us.
Sancte Míchael, ora pro nobis.	St. Michael, pray for us.
Sancte Gábriel, ora pro nobis.	St. Gabriel, pray for us.
Sancte Ráphael, ora pro nobis.	St. Raphael, pray for us.

All ye holy Angels and Archangels,	Omnes sancti Angeli et Archángeli,
All ye holy orders of blessed Spirits,	Omnes sancti beatórum Spiríituum ordines,
St. John the Baptist,	Sancte Joánnes Baptísta,
St. Joseph,	Sancte Joseph,
All ye holy Patriarchs and Prophets,	Onmes sancti Patriárchae et Prophétae,
St. Peter,	Sancte Petre,
St. Paul,	Sancte Paule,
St. Andrew,	Sancte Andréa,
*St. James, †	*Sancte Jacóbe,†
St. John,	Sancte Joánnes,
*St. Thomas,	*Sancte Thoma,
*St. James,	*Sancte Jacóbe,
*St. Philip,	*Sancte Phílippe,
*St. Bartholomew,	*Sancte Bartholomaee,
*St. Matthew,	*Sancte Matthaee,
*St. Simon,	*Sancte Simon,
*St. Thaddeus,	*Sancte Thaddaee,
*St. Matthias,	*Sancte Matthía,
*St. Barnabas,	*Sancte Bárnaba,
*St. Luke,	*Sancte Luca,
*St. Mark,	*Sancte Marce,
All ye holy Apostles and Evangelists,	Omnes sancti Apóstoli et Evangelístae,
All ye holy Disciples of our Lord,	Omnes sancti Discípuli Dómini,
*All ye holy Innocents,	*Omnes sancti Innocéntes,
St. Stephen,	Sancte Stéphane,
St. Lawrence,	Sancte Lauréntí,
St. Vincent,	Sancte Vincénti,
*St. Fabian and St. Sebastian,	*Sancti Fabiáne et Sebastiáne,
*St. John and St. Paul,	*Sancti Joánnes et Paule,
*St. Cosmas and St. Damian,	*Sancti Cosma et Damiáne,
*St. Gervase and St. Protase,	*Sancti Gervási et Protási,
All ye holy Martyrs,	Omnes sancti Martyres,
St. Sylvester,	Sancte Silvéster,
St. Gregory,	Sancte Gregóri,
*St. Ambrose,	*Sancte Ambrósi,
St. Augustine,	Sancte Augustíne,
*St. Jerome,	*Sancte Hierónyme,
*St. Martin,	*Sancte Martíne,
*St. Nicholas,	*Sancte Nicoláe,

pray for us. — ora *or* orate pro nobis.

† The * is used to denote the invocations which are not said on Holy Saturday or on Whitsun Eve.

Latin	English
Omnes sancti Pontífices et Confessóres,	All ye holy Bishops and Confessors,
Omnes sancti Doctóres,	All ye holy Doctors,
Sancte Antóni,	St. Anthony,
Sancte Benedícte,	St. Benedict,
*Sancte Bernárde,	*St. Bernard,
Sancte Domínice,	St. Dominic,
Sancte Francísce,	St. Francis,
Omnes sancti Sacerdótes et Levítae,	All ye holy Priests and Levites,
Omnes sancti Mónachi et Eremítae,	All ye holy Monks and Hermits,
Sancta María Magdaléna,	St. Magdalen,
Sancta Agatha,	St. Agatha,
*Sancta Lúcía,	*St. Lucy,
Sancta Agnes,	St. Agnes,
Sancta Caecília,	St. Cecily,
*Sancta Catharína,	*St. Catherine,
Sancta Anastásia,	St. Anastasia,
ora or *orate pro nobis.*	*pray for us.*
Omnes sanctae Vírgines et Víduae, oráte pro nobis.	All ye holy Virgins and Widows, pray for us.
Omnes Sancti et Sanctae Dei, intercédite pro nobis.	All ye holy men and women, Saints of God, make intercession for us.
Propítius esto, parce nobis, Dómine.	Be merciful, spare us, O Lord.
Propítius esto, exáudi nos, Dómine.	Be merciful, graciously hear us, O Lord.
Ab omni malo, líbera nos, Dómine.	From all evil, deliver us, O Lord.
Ab omni peccáto,	From all sin,
*Ab ira tua,	*From Thy wrath,
*A subitánea et improvisa morte,	*From sudden and unprovided death,
*Ab insídiis diáboli,	*From the snares of the devil,
*Ab ira, et ódio, et omni mala voluntáte,	*From anger, and hatred, and all ill-will,
*A spíritu fornicatiónis,	*From the spirit of fornication,
*A fúlgure et tempestáte,	*From lightning and tempest,
*A flagéllo terraemótus,	*From the scourge of earthquake,
*A peste, fame et bello,	*From plague, famine, and war,
líbera nos, Dómine.	*deliver us, O Lord.*

English	Latin
From everlasting death,	**A morte perpétua,**
Through the mystery of Thy holy Incarnation,	**Per mystérium sanctae Incarnatiónis tuae,**
Through Thy coming,	**Per advéntum tuum,**
Through Thy Nativity,	**Per Nativitátem tuam,**
Through Thy Baptism and holy fasting,	**Per baptísmum et sanctum jejúnium tuum,**
Through Thy Cross and Passion,	**Per Crucem et Passiónem tuam,**
Through Thy death and burial,	**Per mortem et sepultúram tuam,**
Through Thy holy Resurrection,	**Per sanctam Resurrectiónem tuam,**
Through Thine admirable Ascension,	**Per admirábilem Ascensiónem tuam,**
Through the coming of the Holy Ghost the Paraclete,	**Per advéntum Spíritus sancti Paráclití,**
deliver us, O Lord.	**libera nos, Dómine.**
In the day of judgment, deliver us, O Lord.	**In die judicii, líbera nos, Dómine.**
We sinners, we beseech Thee, hear us.	**Peccatóres, te rogámus, audi nos.**
That Thou wouldst spare us,	**Ut nobis parcas,**
***That Thou wouldst pardon us,**	***Ut nobis indúlgeas,**
***That Thou wouldst bring us to true penance,**	***Ut ad veram poeniténtiam nos perdúcere dignéris,**
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,	**Ut ecclésiam tuam sanctam régere et conserváre dignéris,**
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,	**Ut domnum apostólicum et omnes ecclesiásticos ordines in sancta religióne conserváre dignéris,**
That Thou wouldst vouchsafe to humble the enemies of holy Church,	**Ut inimícos sanctae Ecclésiae humiliáre dignéris,**
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,	**Ut régibus et princípibus christiánis pacem et veram concórdiam donáre dignéris,**
***That Thou wouldst vouchsafe to grant peace and unity to all Christian people,**	***Ut cuncto pópulo christiáno pacem et unitátem largíri dignéris,**
we beseech Thee, hear us.	**te rogámus, audi nos.**

Latin	English
Ut omnes errántes ad unitátem Ecclésiae revocare, et infidéles univérsos ad evangélii lumen perdúcere dignérís,	That Thou wouldst restore to the unity of the Church all who have strayed from the truth, and lead all unbelievers to the light of the Gospel,
Ut nosmetípsos in tuo sancto servítio confortáre et conserváre dignéris,	That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
*Ut mentes nostras ad coeléstia desidéria érigas,	*That Thou wouldst lift up our minds to heavenly desires,
Ut ómnibus benefactóribus nostris sempitérna bona retríbuas,	That Thou wouldst render eternal blessings to all our benefactors,
*Ut ánimas nostras, fratrum, propinquórum, et benefactórum nostrórum ab aetérna damnatióne erípias,	*That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
Ut fructus terrae dare et conserváre dignéris,	That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
Ut ómnibus fidélibus defúnctis réquiem aetérnam donáre dignéris,	That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

te rogámus, audi nos. — we beseech Thee, hear us.

In the conferring of Major Orders, the Bishop, turning to those to be ordained, blesses them thrice, saying :—

Latin	English
Ut hos eléctos bene ✠ dícere dignéris, te rogámus, audi nos.	That Thou wouldst vouchsafe to bless these chosen ones, we beseech Thee, hear us.
Ut hos eléctos bene ✠ dícere et sancti ✠ ficáre dignéris, te rogámus, audi nos.	That Thou wouldst vouchsafe to bless and hallow these chosen ones, we beseech Thee, hear us.
Ut hos eléctos bene ✠ dícere, sancti ✠ ficáre et conse ✠ cráre dignéris, te rogámus, audi nos.	That Thou wouldst vouchsafe to bless, hallow, and consecrate these chosen ones, we beseech Thee, hear us.

Latin	English
Ut nos exaudíre dignéris, te rogámus, audi nos.	That Thou wouldst vouchsafe graciously to hear us, we beseech Thee, hear us.

*Son of God, we beseech Thee, hear us.
Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world, have mercy on us.
Christ, hear us.
Christ, graciously hear us.*
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us. †
Our Father . . . (*secretly*).
℣. And lead us not into temptation.
℟. But deliver us from evil.

*Fili Dei, te rogámus, audi nos.
Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.
Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Agnus Dei, qui tollis peccáta mundi, miserére nobis.
Christe audi nos.
Christe exáudi nos.*
Kyrie eléison.
Christe eléison.
Kyrie eléison. †
Pater noster . . . (*secreto*).
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

Psalm lxix.

MAKE haste, O God, to deliver me: make haste to help me, O Lord.

Let them be ashamed and confounded, that seek after my soul.

Let them be turned backward and put to confusion, that desire mine hurt.

Let them be turned back with shame, that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: help me, O God.

Thou art mine help and my deliverer: O Lord, make no tarrying.

DEUS in adjutórium meum inténde: * Dómine ad adjuvándum me festína.

Confundántur et revereántur, * qui quaerunt ánimam meam:

Avertántur retrórsum, et erubéscant, * qui volunt mihi mala:

Avertántur statim erubescentes, * qui dicunt mihi: Euge, euge.

Exsúltent et laeténtur in te omnes qui quaerunt te, * et dicunt semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

Ego vero egénus, et pauper sum: * Deus ádjuva me.

Adjútor meus, et liberátor meus es tu: * Dómine ne moréris.

* After the Blessing of the Font on Holy Saturday, and on Whitsun Eve, the Litany ends here, and the *Kyrie* of the Mass is sung.
† At the conferring of Major Orders the Litany ends here.

Glória Patri, et Fílio, * et Spirítui Sancto.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Sicut erat in princípio, et nunc, et semper, * et in saecula saeculórum. Amen.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. Salvos fac servos tuos.

℣. Save Thy servants.

℟. Deus meus sperántes in te.

℟. Who hope in Thee, O my God.

℣. Esto nobis, Dómine, turris fortitúdinis.

℣. Be unto us, O Lord, a tower of strength.

℟. A fácie inimíci.

℟. From the face of the enemy.

℣. Nihil profíciat inimícus in nobis.

℣. Let not the enemy prevail against us.

℟. Et fílius iniquitátis non appónat nocére nobis.

℟. Nor the son of iniquity have power to hurt us.

℣. Dómine, non secúndum peccáta nostra fácias nobis.

℣. O Lord, deal not with us according to our sins.

℟. Neque secúndum iniquitátes nostras retríbuas nobis.

℟. Neither requite us according to our iniquities.

℣. Orémus pro Pontífice nostro N.

℣. Let us pray for our Sovereign Pontiff N.

℟. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra, et non tradat eum in ánimam inimicórum ejus.

℟. The Lord preserve him, and give him life, and make him blessed upon the earth, and deliver him not up to the will of his enemies.

℣. Orémus pro benefactóribus nostris.

℣. Let us pray for our benefactors.

℟. Retribúere dignáre Dómine ómnibus nobis bona faciéntibus propter nomen tuum vitam aetérnam. Amen.

℟. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who do us good. Amen.

℣. Orémus pro fidélibus defúnctis.

℣. Let us pray for the faithful departed.

℟. Réquiem aetérnam dona eis Dómine, et lux perpétua lúceat eis.

℟. Eternal rest give unto them, O Lord, and let perpetual light shine upon them.

℣. Requiéscant in pace.

℣. May they rest in peace.

℟. Amen.

℟. Amen.

℣. Pro frátribus nostris absséntibus.

℣. For our absent brethren.

℟. Salvos fac servos tuos, Deus meus, sperántes in te.

℟. Save Thy servants, who hope in Thee, O my God.

℣. Send them help, O Lord, from the holy place.
℟. And from Sion protect them.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O God, Whose property is always to have mercy and to spare, receive our humble petition: that we, and all Thy servants who are bound by the chains of sin, may by the compassion of Thy goodness mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee: that, in Thy bounty, Thou mayest grant us both pardon and peace.

In Thy clemency, O Lord, show unto us Thine unspeakable mercy: that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him according to Thy clemency into the way of everlasting salva-

℣. Mitte eis Dómine auxílium de sancto.
℟. Et de Sion tuére eos.
℣. Dómine exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Deus, cui próprium est miseréri semper et párcere: súscipe deprecatiónem nostram; ut nos, et omnes fámulos tuos, quos delictórum caténa constríngit, miserátio tuae pietátis cleménter absólvat.

Exáudi, quaesumus Dómine, súpplicum preces, et confiténtium tibi parce peccátis: ut páriter nobis indulgéntiam tríbuas benígnus et pacem.

Ineffábilem nobis, Dómine misericórdiam tuam cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias.

Deus, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice; et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte.

Omnípotens sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae: ut te donánte

tibi plácita cúpiat, et tota virtúte perfíciat.

tion: that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

Deus, a quo sancta desidéria, recta consília, et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla.

O God, from Whom are holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give: that our hearts being devoted to the keeping of Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceful.

Ure igne sancti Spíritus renes nostros, et cor nostrum, Dómine: ut tibi casto córpore serviámus, et mundo corde placeámus.

Inflame, O Lord, our reins and hearts with the fire of the Holy Ghost: that we may serve Thee with a chaste body, and please Thee with a clean heart.

Fidélium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum, remissiónem cunctórum tríbue peccatórum: ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins: that through pious supplications they may obtain the pardon which they have always desired.

Actiónes nostras, quaesumus, Dómine, aspirándo praeveni, et adjuvándo proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te coepta finiátur.

Prevent, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance: that every prayer and work of ours may begin always from Thee, and through Thee be happily ended.

Omnípotens sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis te súpplices exorámus: ut pro quibus effúndere preces decrévimus, quosque vel praesens saeculum adhuc in carne rétinet, vel fu-

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest shall be Thine by faith and good works, we humbly beseech Thee, that they for whom we intend to pour forth our prayers, whether this present

world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, through the intercession of all Thy Saints, by the clemency of Thy goodness, obtain the remission of all their sins. Through our Lord.

℣. The Lord be with you.

℟. And with thy spirit.

℣. May the almighty and merciful Lord graciously hear us.

℟. Amen.

℣. And may the souls of the faithful departed, through the mercy of God, rest in peace.

℟. Amen.

túrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia, ómnium delictórum suórum véniam consequántur. Per Dóminum.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

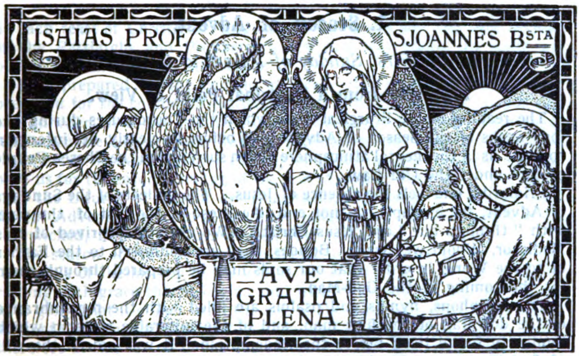
℣. Exáudiat nos omnípotens et miséricors Dóminus.

℟. Amen.

℣. Et fidélium ánimae per misericórdiam Dei requiéscant in pace.

℟. Amen.

In conjunction with the Pope, with the one thousand six hundred and fifty Bishops and three hundred thousand Priests throughout the world, let us offer up each day by their hands at the altar the Blood of Jesus, in particular for the conversion of the heathen, for the faithful within the Church, for all miserable sinners, for the dying, and for the souls in Purgatory.



FIRST PART
OF THE ECCLESIASTICAL YEAR.

THE MYSTERY OF THE INCARNATION.

Christmas Cycle

- (1) **Season of Advent** (First Sunday of Advent to December 24).
- (2) **Christmastide** (December 25 to January 14).
- (3) **After the Epiphany** (January 24 to Septuagesima Sunday).

The Church, commissioned by God to sanctify us, has established in her Liturgical Cycle a method of holiness which has for its aim the assimilation of our souls to Jesus, for, says St. Paul, the Father has predestined us " to be made conformable to the image of His Son " (Rom. viii. 29).

Each year therefore the Liturgy celebrates the different anniversaries of the principal events in the life of the Saviour (see page iii) in order to show us the virtues practised by the Divine Master, and to enable us always to receive in increasing measure their beneficial effects. Each liturgical season, therefore, represents a phase of the life of Jesus, and assures us of special graces. It is important, therefore, to be impregnated with the spirit of each season, and always to maintain our souls in the requisite disposition, so that it may derive the full benefit attached to the Time.

If we do this each day of the year, the Church herself, our Mother, will guide us and lead us on our way to heaven.

1. Season of Advent.

(From the First Sunday of Advent to December 24.)

1. Advent from a Doctrinal Point of View.

The reading of the liturgical texts which the Church uses during the four weeks of the Season of Advent puts before us clearly her intention to place us in the mental atmosphere which surrounded the Chosen People of God under the Old Law.

Primarily, one feels the absence of Jesus. The Collects of the Sundays of Advent, for example, do not end like those of the rest of the year with "through our Lord Jesus Christ." We are still deprived of this Mediator, Whom we await. Besides, they are addressed to the Father or to the Word, in order that our souls may be prepared through them for the coming of the God-Man.

The antiphons, hymns and psalms are filled with the remembrance of the downfall of the first man, and of the miserable state in which humanity found itself before the Redemption. It was indeed the will of God that man, after his downfall, should feel through long centuries the full depth of his misfortune, in order that, turning towards the promised Saviour, he should put all his hopes in Him alone.

On going over the different parts of the Masses and of the Office of Advent, one cannot fail to be impressed by the repeated and urgent appeals to the Messiah: "Come, delay no longer." This *Veni* is repeated on every page of the Liturgy during these four weeks and always takes us back to the time when Christ was not yet born.

The Greek Church celebrates in Advent the ancestors of the Lord and especially Abraham, Isaac and Jacob. On the Fourth Sunday she venerates all the Patriarchs of the Old Testament from Adam to St. Joseph, and the Prophets of whom St. Matthew speaks in the genealogy of Jesus Christ.

The Latin Church, though not honouring them in any particular way, often mentions them nevertheless during this period in the Breviary, in connection with the promises made to them relating to the Messiah. It is this magnificent procession which preceded Jesus in the course of the centuries that we see thus passing before our eyes each year—Abraham, Jacob, Judah, Moses, David, Micheas, Jeremiah, Ezechiel, Daniel, but especially Isaias,* St. John the Baptist,† and Mary with Joseph—all longing for the Saviour and calling for Him with all the ardour of their desires.

God hears their prayers, and yielding above all to the attractive beauty of the soul of the Virgin, of whom we celebrate the Immaculate Conception during the course of Advent, He sends the Angel Gabriel‡ to ask her consent to the great Mystery of the Incarnation. All the hopes of those who looked for the Messiah are centred in Mary, for on her *fiat* depends the salvation of the world. She accepts. The idea of Advent is that we may prepare ourselves for this coming of Jesus

* All the lessons of the First Nocturn of Matins are from Isaias; so also the Introit of the Second Sunday, the Communion of the Third Sunday; the Introit, Epistle, Offertory, and Communion of the Wednesday in Ember Week, the Epistle of Friday, the four Lessons of Saturday and the Communion of the Vigil of Christmas.

† Of the four Gospels in Advent, three relate to him.

‡ Gospel of the Wednesday in Ember Week in Advent.

at each feast of Christmas: and that is the reason why the very appeals of the Patriarchs and Prophets, which God was unable to resist, are put in our mouths at this season.

Thus prepared for the coming of mercy, our souls shall likewise be prepared for the coming of justice, so that "receiving with joy the Son of God when He comes as our Redeemer, we may also receive Him without fear when He comes as our Judge" (Collect for the Vigil of Christmas).

And it is because the first coming of Jesus is only intended to prepare us for the second coming of the Son of Man at the end of the world that the Liturgy of Advent describes to us, especially on the First Sunday of Advent, the scene of the Last Judgment. It will be terrible for the wicked, but full of consolation for the just.

The season of Advent therefore shows us that Jesus is the centre of the whole of the history of the world. It is with the expectation of His coming with grace that it begins, and with the realisation of His coming with glory that it ends. And the aim of the Liturgy is that every generation of Christians shall play its part in the Divine scheme. Let us yearn therefore at this season of the year, sincerely, lovingly, even impatiently, for the twofold coming of Jesus, and from afar yet let us adore Him with the Church as our King: "Come, let us adore the King, Who is about to come." * This attitude of love, faith and hope which we sinners bear towards our Redeemer sums up the whole spirit of the Season of Advent.

2. Advent from a Historical Point of View.

The oracles of the Prophets were accomplished: the heritage of the Chosen People of God had passed into the hands of the Romans, the sceptre had been taken away from the House of Judah. The Messiah was to come. The world and especially the Jews awaited Him.

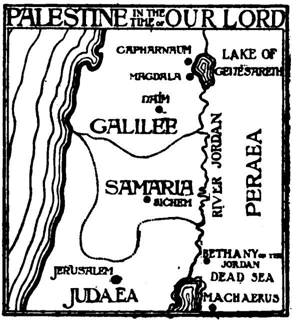
John the Baptist, obedient to the voice of God, left the desert where he had spent his youth: he comes to the neighbourhood of the Jordan, to Bethany (see map) and he gives a baptism of penance to prepare souls for the coming of Christ (Gospel of the Fourth Sunday of Advent). His virtues are so great that one might almost take him to be the Messiah. So the Pharisees sent to him from Jerusalem a deputation of priests and levites to question him. And he replies that he is the one of whom Isaias prophesied, "I am the voice of one crying in the wilderness: Prepare ye the way of the Lord" (Gospel of the Third Sunday of Advent). Jesus then comes to Jordan to be baptised by John, who declares upon seeing Him that He is the Lamb of God, Whose blood shall wash away the sins of men.

Later John is thrown into prison in the fortress of Machaerus, to the east of the Dead Sea in Peraea. He learns of the numerous miracles of Jesus, and probably of the resurrection of the son of the widow of Naim (see map) that He had wrought in Galilee during the course of the second year of His public ministry. John then sent to Him from his prison two disciples, in order that Christ might publicly make manifest to all His mission. "Art Thou He that art to come?" (Gospel of the Second Sunday of Advent). And Jesus replied by quoting the Prophet Isaias, who said of the Messiah: "God Himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the

* Invitatory of the First and Second Sundays of Advent.

deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free" (Isa. xxxv. 4-6). The Son of Mary wrought these miracles: He therefore is the Messiah. And as for John, continues the Master, it is of him that Malachias also wrote: "Behold I send my Angel, and he shall prepare the way before My face" (Mal. iii. 1). He is the precursor of Jesus, "he comes to bear witness to the light." This testimony He gives to the Jews and each day He gives it to us in the Gospels, above all in the Gospels which are read during Advent. As He said to the Jews, John says to us: "Do penance: for the Kingdom of Heaven is at hand."

The Gospel of the First Sunday of Advent brings home to us another prophecy which Jesus made on the Tuesday preceding His death. Leaving the Temple, He repairs with His disciples to the Mount of Olives, and on seeing the town spread out before His eyes, He announced that Jerusalem would be destroyed because she had not received Him. He there and then spoke of His second coming at the end of the world. Then the elements shall be upset, and the Son of Man will come in great power and glory. "As for you, lift up your heads then, because your redemption is at hand . . . when you shall see these things, know that the Kingdom of God is at hand." Heaven and earth shall pass away, but the words of the Master will not pass away: they therefore shall be realised.



3. Advent from a Liturgical Point of View.

The date of the commencement of the Liturgical Year was, in the fifth century, the Feast of the Annunciation.* At first celebrated in March, this solemnity was transferred to December. "Following what is usual elsewhere," says the Council of Toledo in 605, "the Feast of the Annunciation will be celebrated on December 18 throughout Spain, as it often falls in Lent or at the Solemn Feast of Easter." In the tenth century the year began on the First Sunday of Advent, that is to say some weeks before Christmas. As early as 380 a Council of Saragossa prescribed a preparation of eight days for the Feast of Christmas. At the Council of Tours in 563 mention is made of Advent as a Liturgical Season possessing its proper rites and formulas. In the Nestorian Liturgy (sixth century) Advent had a spell of four Sundays, called Sundays of the Annunciation, and in the Ambrosian and Mozarabic Liturgies there were six. In the Roman Liturgy Advent lasted at first five weeks, and now comprises four. The First Sunday of Advent is that which is nearest to the Feast of St. Andrew, celebrated on November 30.

* Letter of Pope Gelasius I. (492-496).

The joy of soon possessing the Saviour was exclusively in former times, and is still in a large measure, the prevailing note of the Season of Advent: the *Alleluia* is still sung and a joyful ringing of bells marks the singing of the great Antiphons. On the Third Sunday of Advent the altar is decorated with flowers, the vestments may be rose in colour, and the organ is played. From the seventh century this season also assumed a character of *penance.* During the Middle Ages Advent was called "the Lent of Christmas" : they fasted every day, and even the statues were veiled as during Passion Time. This spirit of penance expressed itself by the suppression of the *Gloria* and the *Te Deum,* by the use of purple vestments, by the fact that the Ministers refrained from putting on the dalmatic and tunicle, which are vestments of joy, by the substitution of the *Benedicamus Domino* for the *Ita Missa est,* and by numerous liturgical texts. During Advent the anthem *Alma Redemptoris* is sung with its verse *Angelus Domini,* and the Second Collect of the Mass is *De Beata,* on account of the part which Mary played in the Mystery of the Incarnation, which fills the mind of the Church at this season.



" *Joannes praedicavit Agnum esse venturum.*"



"See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the Kingdom of God is at hand." (Luke xxi. 29-31.)

First Sunday of Advent.

STATION AT ST. MARY MAJOR.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Privileged Sunday of the First Class. Semi-double.

Purple vestments.

The ecclesiastical year opens under the auspices of the Blessed Virgin. So it was at the Basilica of St. Mary Major that the people of Rome formerly made a station on this day to assist at the solemn Mass celebrated by the Pope assisted by his clergy. At the moment that he approached the altar, the song of entry or *Introit* was heard in which the Prophet says that he puts his trust in God.

With the Church, at the very opening of the liturgical cycle, let us also put all our confidence in Jesus, Who at Christmas and at the end of the world will reward those who yearn for Him and await Him. "Those who trust in Him shall not be confounded" (*Introit*).

The whole of the Mass this day prepares us for the double coming (*adventus*) of mercy and justice. That is why St. Paul tells us, in the *Epistle*, to cast off sin in order that, being ready for the coming of Christ as our Saviour, we may also be ready for His coming as our Judge, of which we learn in the *Gospel*.

Let us prepare ourselves, by pious aspirations and by the reformation of our life, for this double coming.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

VESPERS OF THE SATURDAY.

Antiphon at the Magnificat: Isaias xxx. 27; vi. 3.

Behold the Name of the Lord cometh from afar, and all the earth is full of His glory.	Ecce nomen Dómini * venit de longínquo, et cláritas ejus replet orbem terrárum.

* See Plan of the Stations at Rome, p. 510, G d 26.

MASS: AD TE LEVAVI.

Introit: Psalm xxiv. 1-3.

AD te levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim *univérsi, qui te exspéctant, non confundéntur.* *Ps.* Vias tuas, Dómine, demónstra mihi: et sémitas tuas édoce me. ℣. Glória Patri, et Fílio, et Spirítui sancto. Sicut erat in princípio, et nunc, et semper, et in saecula saeculórum. Amen.—Ad te levávi.

TO Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for *none of them that wait on Thee shall be confounded.* Ps. xxiv. 4. Show, O Lord, Thy ways to me: and teach me Thy paths. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.—To Thee have I lifted.

The *Introit* is repeated in this manner throughout the year.
The *Gloria in excelsis* is omitted during Advent, except on Feast days.

Collect.

Excita, quaesumus, *Dómine, poténtiam tuam, et veni:* ut ab imminéntibus peccatórum nostrórum perículis, te mereámur protegénte éripi, te liberánte salvári: Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus: per ómnia saecula saeculórum. ℟. Amen.

Stir up, we beseech Thee, *O Lord, Thy power, and come:* that from the threatening dangers of our sins we may attain by Thy protection to be delivered, and by Thy deliverance to be saved: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, world without end. ℟. Amen.

From this day until the Vigil of Christmas, the *Second Collect* is in honour of the Blessed Virgin, p. 153, and the *Third Collect,* Against the Persecutors of the Church, p. 154, or For the Pope, p. 155.

Epistle: Romans xiii. 11-14.

The darkness of sin is about to be dispersed in our souls, for at Christmas the Divine Sun shall appear. Let us awake from the sleep of lukewarmness in which our souls are enveloped.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.— FRATRES: Sciéntes, quia hora est jam nos de somno súrgere. *Nunc enim própior est nostra salus, quam cum credídimus.* Nox

Lesson from the Epistle of blessed Paul to the Romans.— BRETHREN, knowing that it is now the hour for us to rise from sleep. *For now our salvation is nearer than when we believed.*

The night is passed, and the day is at hand. Let us therefore cast off the works of darkness, and put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ.

praecéssit, dies autem appropinquávit. Abjiciámus ergo ópera tenebrárum, et induámur arma lucis. Sicut in die honéste ambulémus: non in comessatiónibus, et ebrietátibus, non in cubílibus, et impudicítiis, non in contentióne, et aemulatióne: sed induímini Dóminum Jesum Christum.

Gradual: Psalm xxiv. 3, 4.

All they, that wait on Thee, shall not be confounded, O Lord. ℣. Show, O Lord, Thy ways to me: and teach me Thy paths.

Univérsi, qui te exspéctant, non confundéntur, Dómine. ℣. Vias tuas, Dómine, notas fac mihi: et sémitas tuas édoce me.

Alleluia, alleluia: Psalm lxxxiv. 8.

℣. *Show* us, O Lord, *Thy mercy:* and grant us Thy salvation. Alleluia.

℣. *Osténde* nobis, Dómine, *misericórdiam tuam:* et salutáre tuum da nobis. Allelúia.

When on the Ferias of Advent the Mass of the Sunday is used, the *Alleluia* and its ℣. are not said, but only the *Gradual.*

Gospel: Luke xxi. 25-33.*

The second coming of Christ. He comes to render to each one according to his works. The Jewish race shall continue until the end of the world to bear testimony to this and be converted. The kingdoms of this world are ended, the Heavenly Kingdom begins and is eternal. May we form part of it.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Dixit Jesus discípulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressúra géntium prae confusióne sónitus maris, et flúctuum: arescéntibus homínibus prae timóre et exspectatióne, quae supervénient univérso orbi: nam virtútes coelórum movebúntur. Et tunc *vidébunt Filium hóminis veni-*

* See "Advent from a Historical Point of View," p. 330.

éntem in nube cum potestáte magna, et majestáte. His autem fieri incipiéntibus, respícite, et leváte cápita vestra: quóniam *appropinquat redémptio vestra.* Et dixit illis similitúdinem: Vidéte ficúlneam, et omnes árbores: cum prodúcunt jam ex se fructum, scitis quóniam prope est aestas. Ita et vos cum vidéritis haec fieri, *scitóte quóniam prope est regnum Dei.* Amen dico vobis, quia non praeteríbit generátio haec, donec ómnia fiant. Coelum et terra transíbunt: verba autem mea non transíbunt.—**Credo.**

And then *they shall see the Son of Man coming in a cloud* with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because *your redemption is at hand.* And He spoke to them a similitude: See the fig tree and all the trees: when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, *know that the kingdom of God is at hand.* Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. —**Creed.**

Offertory: Psalm xxiv. 1-3.

Ad te levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim *univérsi, qui te exspéctant, non confundéntur.*

To Thee have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them *that wait for Thee shall be confounded.*

Secret.

Haec sacra nos, Dómine, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

May these holy Mysteries, O Lord, cleansing us by their powerful efficacy, make us to come with greater purity to Him Who is their foundation. Through our Lord.

Second and Third Secrets, pp. 154 and 155.

Preface of the Most Holy Trinity, p. 55. During the week: **Common Preface,** p. 51.

Communion: Psalm lxxxiv. 13.

Dóminus dabit benignitátem: et *terra nostra dabit fructum suum.*

The Lord will give goodness: and *our earth shall yield her fruit.*

Postcommunion.

May we receive Thy mercy, O Lord, in the midst of Thy temple: that *we may* with becoming honour *prepare for the approaching solemnities of our redemption.* Through our Lord.

Suscipiámus, Dómine, misericórdiam tuam in médio templi tui: ut *reparatiónis nostrae ventúra solémnia* cóngruis honóribus *praecedámus.* Per Dóminum.

Second and Third Postcommunions, pp. 154 and 155.

The *Benedicamus Domino* is said, and this is done whenever the *Gloria in excelsis* is omitted.

During Advent and Lent, on Ember Days, Vigils, and Rogation Days, when a Mass of any Feast is said commemoration is always made of the Feria. For the commemoration of the Ferias of Advent the *Collect* of the preceding Sunday is said, except on Ember Days, which have a Proper Collect.

SECOND VESPERS.

First Antiphon. Joel iii. 18. In that day the mountains shall drop down sweetness, and the hills shall flow with milk and honey, alleluia.

Ant. 1. In illa die * stillábunt montes dulcédinem, et colles fluent lac et mel, allelúia.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Zach. ix. 9. Shout for joy, O daughter of Sion, rejoice greatly, O daughter of Jerusalem, alleluia.

2. Jucundáre * fília Sion, et exsúlta satis fília Jerúsalem, allelúia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Zach. xiv. 5. *Behold, the Lord shall come,* and all His Saints with Him: and there shall be in that day a great light, alleluia.

3. *Ecce Dóminus véniet,* * et omnes sancti ejus cum eo: et erit in die illa lux magna, allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Isa. lv. 1. All you that thirst come to the waters: *seek the Lord* while He may be found, alleluia.

4. Omnes * sitiéntes veníte ad aquas: *quaerite Dóminum* dum inveníri potest, allelúia.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. *Behold there shall come* the great Prophet, and it is He that shall build Jerusalem anew, alleluia.

5. *Ecce véniet* * Prophéta magnus, et ipse renovábit Jerúsalem, allelúia.

Ps. cxiii.: In exitu Israel, p. 103.

Chapter: Romans xiii. 11.

Fratres: Hora est jam nos de somno súrgere: nunc enim *própior est nostra salus,* * quam cum credídimus.

℟. Deo grátias.

Brethren, it is now the hour for us to rise from sleep. For now *our salvation is nearer* than when we believed.

℟. Thanks be to God.

Hymn: Creator alme, p. 108, and ℣. Rorate, p. 109.

Antiphon at the Magnificat: Luke i. 30, 31.

Ne tímeas, * María, invenisti enim grátiam apud Dóminum: ecce concípies, et *páries filium,* allelúia.

Fear not, Mary, for thou hast found grace with the Lord: behold thou shalt conceive, and *shalt bring forth a son,* alleluia.

Collect *as at Mass.*

The Commemorations or Suffrage of the Saints are not made through the whole of Advent.

RORATE COELI DESUPER
ET NUBES PLUANT JUSTUM
(VERSE AT VESPERS. ISAIAS)



"John sent two of his disciples to Christ." (Matt. xi. 2.)

Second Sunday of Advent.

STATION AT THE CHURCH OF THE HOLY CROSS IN JERUSALEM.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Privileged Sunday of the Second Class. Semi-double.

Purple vestments.

It was at the Church of the Holy Cross in Jerusalem, built in former times by St. Helena for the reception of the relics of the Passion, that this Station was held. It is there that the Roman people assisted at the Solemn Mass on the Second Sunday in Advent. The allusions made in the liturgy of this day to Jerusalem and her people are numerous : " People of Sion, behold the Lord shall come " (*Introit*). " Out of Sion is the loveliness of His beauty, God shall come manifestly " (*Gradual*). In addition to this the Prophets always assign Mount Sion as an abode to the Messiah, from whence Jerusalem towers.

In view of this coming, the *Collect* asks God to " stir up our hearts to prepare the ways for His only begotten Son." The *Epistle* in its turn reminds us that " a root of Jesse shall rise up " for the salvation of Jews and Gentiles.

Then in the *Gospel* we read that John the Baptist, sent " to prepare the way for the Messiah," has the question put to Jesus " Art thou He that art to come? " In answer Christ wrought many miracles and pointed to them as His reply to the Precursor. And so was realised the prophecy of Isaias, who foretold that by these signs the Messiah would be recognised. They testify therefore to the Divine Mission of Jesus and show what will be the effect of His grace on our souls during the Feast of Christmas.

Let us be filled with sentiments of hope and of joy, for the coming of Jesus is nigh.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Plan of the Stations at Rome, p. 510, K f 10.

VESPERS OF THE SATURDAY.

Antiphon at the Magnificat.

Veni Dómine * visitáre nos in pace ut laetémur coram te corde perfécto.

Come, O Lord, visit us in peace, that we may rejoice before Thee with a perfect heart.

Collect *as at Mass.*

MASS: POPULUS SION.

Introit: Isaias xxx. 30.

POPULUS Sion, *ecce Dóminus véniet ad salvándas gentes:* et audítam fáciet Dóminus glóriam vocis suae in laetítia cordis vestri. *Ps.* Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

PEOPLE of Sion, *behold the Lord shall come to save the nations:* and the Lord shall make the glory of His voice to be heard, in the joy of your heart. Ps. lxxix. 2. Give ear, O Thou that rulest Israel: Thou that leadest Joseph* like a sheep. ℣. Glory be to the Father.

Collect.

Excita, Dómine, corda nostra *ad praeparándas Unigéniti tui vias:* ut per ejus advéntum, purificátis tibi méntibus servíre mereámur. Qui tecum vivit et regnat.

Stir up our hearts, O Lord, *to prepare the ways of Thine only-begotten Son;* that through His coming we may attain to serve Thee with purified minds. Who liveth and reigneth with Thee.

Second and Third Collects: pp. 153, and 154 or 155.

Epistle: Romans xv. 4-13.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Quaecúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam, et consolatiónem Scripturárum, *spem habeámus.* Deus autem patiéntiae, et solátii, det vobis idípsum sápere in altérutrum secúndum Jesum Christum: ut unánimes, uno ore honorificétis Deum et Patrem Dómini nostri Jesu Christi. Propter

Lesson from the Epistle of blessed Paul the Apostle to the Romans. — BRETHREN, What things soever were written were written for our learning: that, through patience and the comfort of the Scriptures, *we might have hope.* Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify God and

* Joseph, the father of Ephraim, from whom the tribe had a pre-eminence over all the other tribes of Israel.

the Father of our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honour of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: but that the Gentiles are to glorify God for His mercy, as it is written: Therefore will I confess to Thee, O Lord, among the Gentiles and will sing to Thy name. And again He saith: Rejoice, ye Gentiles, with His people. And again: Praise the Lord, all ye Gentiles; and magnify Him, all ye people. And again, *Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him the Gentiles shall hope.* Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

quod suscípite ínvicem, sicut et Christus suscépit vos in honórem Dei. Dico enim Christum Jesum minístrum fuísse circumcisiónis propter veritátem Dei, ad confirmándas promissiónes patrum: gentes autem super misericórdia honoráre Deum, sicut scriptum est: Proptérea confitébor tibi in géntibus, Dómine, et nómini tuo cantábo. Et íterum dicit: Laetámini gentes cum plebe ejus. Et íterum: Laudáte omnes gentes Dóminum: et magnificáte eum omnes pópuli. Et rursus *Isaías ait: Erit radix Jesse, et qui exsúrget régere gentes, in eum gentes sperábunt.* Deus autem spei répleat vos omni gáudio, et pace in credéndo: ut abundétis in spe, et virtúte Spíritus sancti.

Gradual: Psalm xlix. 2, 3 and 5.

Out of Sion the loveliness of His beauty: *God shall come manifestly.* ℣. Gather ye together His Saints to Him, who have set His covenant before sacrifices.

Ex Sion spécies decóris ejus: *Deus maniféste véniet.* ℣. Congregáte illi sanctos ejus, qui ordinavérunt testaméntum ejus super sacrifícia.

Alleluia, alleluia: Psalm cxxi. 1.

℣. I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

℣. Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. Allelúia.

Gospel: Matthew xi. 2-10.*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, when John had heard in prison the works of

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Cum audísset Joánnes in vínculis ópera

* See "Advent from a Historical Point of View," p. 329.

Christi, mittens duos de discípulis suis, ait illi: *Tu es, qui ventúrus es,* an álium exspectámus? Et respóndens Jesus, ait illis: Eúntes renuntiáte Joánni, quae audístis, et vidístis! Caeci vident, clausi ámbulant, leprósi mundántur, surdi áudiunt, mórtui resúrgunt, páuperes evangelizántur: et beátus est, qui non fúerit scandalizátus in me. Illis autem abeúntibus, coepit Jesus dícere ad turbas de Jóanne: Quid exístis in desértum vidére? arúndinem vento agitátam? Sed quid exístis vidére? hóminem móllibus vestítum? Ecce qui móllibus vestiúntur, in dómibus regum sunt. Sed quid exístis vidére? prophétam? Etiam dico vobis, et plus quam prophétam. Hic est enim, de quo scriptum est: *Ecce ego mitto ángelum meum ante fáciem tuam, qui praeparábit viam tuam ante te.*—**Credo.**

Christ, sending two of his disciples, he said to Him: *Art thou He that art to come,* or look we for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: and blessed is he that shall not be scandalised in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: *Behold I send My angel before Thy face, who shall prepare Thy way before Thee.*—**Creed.**

Offertory: Psalm lxxxiv. 7, 8.

Deus, tu convérsus vivificábis nos, et plebs tua laetábitur in te: osténde nobis, Dómine, misericórdiam tuam, et salutáre tuum da nobis.

Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us, O Lord, Thy mercy, and grant us Thy salvation.

Secret.

Placáre, quaesumus, Dómine, humilitátis nostrae précibus et hóstiis: et ubi nulla súppetunt suffrágia meritórum, tuis nobis succúrre praesídiis. Per Dóminum.

Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility: and where we have no merits to plead for us, do Thou help us with Thine aid. Through our Lord.

Second and Third Secrets, pp. 154 and 155.

Preface of the Most Holy Trinity, p. 55. During the week: **Common Preface,** p. 51.

Communion: Baruch v. 5; iv. 36.

Arise, O Jerusalem, and stand on high, and *behold the joy that cometh to thee* from thy God.

Jerúsalem surge, et sta in excélso, et *vide jucunditátem, quae véniet tibi* a Deo tuo.

Postcommunion.

Filled with the food of this spiritual nourishment, we suppliantly entreat Thee, O Lord, that through our participation in this Mystery Thou wouldst teach us to despise earthly things and to love heavenly ones. Through our Lord.

Repléti cibo spirituális aliméniae, súpplices te, Dómine, deprecámur: ut hujus participatióne mystérii, dóceas nos terréna despícere et amáre coeléstia. Per Dóminum.

Second and Third Postcommunions, pp. 154 and 155

SECOND VESPERS.

First Antiphon. Luke xxi. 27. Behold, *the Lord shall come* in the clouds of heaven with great power, alleluia.

Ant. 1. Ecce in núbibus coeli * *Dóminus véniet* cum potestáte magna, allelúia.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Isa. xxvi. 1, 2. Sion, the city of our strength, a Saviour, a wall and a bulwark shall be set therein: open ye the gates, for God is with us, alleluia.

2. Urbs * fortitúdinis nostrae Sion, Salvátor ponétur in ea murus et antemurále: aperíte portas, quia nobíscum Deus, allelúia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Hab. ii. 3. *Behold, the Lord shall appear,* and shall not lie: if He make delay *wait for Him, for He shall come,* and shall not tarry, alleluia.

3. *Ecce apparébit * Dóminus,* et non mentiétur: si moram fécerit, *exspécta eum, quia véniet,* et non tardábit, allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Isa. lv. 12. The mountains and the hills shall sing praise before God, and all

4. Montes et colles * cantábunt coram Deo laudem, et ómnia ligna silvárum plaudent

mánibus: quóniam *véniet Dominátor Dóminus* in regnum aetérnum, allelúia, allelúia.

the trees of the woods shall clap their hands, for *the Lord of all that hath dominion shall come* into His everlasting kingdom, alleluia, alleluia.

Ps. cxii.: Laudate pueri, p. 102.

5. *Ecce Dóminus* noster * cum virtúte *véniet*, et illuminábit óculos servórum suórum, allelúia.

Ant. 5. Isa. xl. 10. *Behold* our *Lord shall come* with strength, and shall enlighten the eyes of His servants, alleluia.

Ps. cxiii.: In exitu Israel, p. 103.

Chapter: Romans xv. 4.

Fratres: Quaecúmque scripta sunt, ad nostram doctrínam scripta sunt: ut per patiéntiam, et consolatiónem Scripturárum, * *spem habeámus.*
℟. Deo grátias.

Brethren, what things soever were written were written for our learning: that, through patience and the comfort of the Scriptures, *we might have hope.*
℟. Thanks be to God.

Hymn: Creator alme, p. 108, and ℣. Rorate, p. 109.

Antiphon at the Magnificat: Matthew xi. 3-5.

*Tu es * qui ventúrus es* an álium exspectámus? Dícite Joánni quae vidístis: Ad lumen rédeunt caeci, mórtui resúrgunt, páuperes evangelizántur, allelúia.

Art thou He that art to come, or look we for another? Relate to John what you have seen: The blind recover their sight, the dead rise again, the poor have the gospel preached to them, alleluia.

Collect *as at Mass.*





"I am the voice of one crying in the wilderness, make straight the way of the Lord." (John i. 23.)

Third Sunday of Advent.

STATION AT ST. PETER'S.*

(*Indulgence of* 15 *years and* 15 *quarantines.*)

Privileged Sunday of the Second Class. Semi-double.

Rose or purple vestments.

Constantine had erected a Basilica on the hill of the Vatican, on the very spot where St. Peter was martyred and where his body rests. It is there that the Mass of the Third Sunday of Advent was always celebrated in Rome.

This Sunday is called "Gaudete" (Rejoice) from the first word of the *Introit*. The whole of this Mass is filled with the sentiments of joy with which the Church wishes our souls to be filled at the approach of the Saviour.

"The Lord is nigh," says St. Paul in the *Epistle*, "rejoice in the Lord; again I say, rejoice." "Behold our God shall come," adds the *Communion*, and "He will save us." "Lord come, that Thou mayest save us," sings the *Alleluia;* and in the *Gospel* we see John the Forerunner who announces the coming of the Messiah, who tells of His greatness and effaces himself before Him, for "he is not the Light, but he gives testimony of the true Light, who is Jesus." May our faith and hope in Christ always increase.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

VESPERS FOR THE SATURDAY.

Antiphon at the Magnificat: Isaias xliii. 10 and xlv. 24

Before Me there was no God formed, and after Me there shall be none; for every knee shall be bowed to Me, and every tongue shall swear.

Ante me * non est formátus Deus, et post me non erit: quia mihi curvábitur omne genu, et confitébitur omnis lingua.

Collect *as at Mass.*

* See Plan of the Stations at Rome, p. 510, AB c 33.

MASS: GAUDETE.

Introit: Philippians iv. 4-6.

At Christmas Jesus will come to deliver us more and more from the bondage of sin.

GAUDETE in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: *Dóminus enim prope est.* Nihil sollíciti sitis: sed in omni oratióne petitiónes vestrae innotéscant apud Deum.—*Ps.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

REJOICE in the Lord always: again I say, rejoice. Let your modesty be known to all men: *for the Lord is nigh.* Be nothing solicitous: but in every thing by prayer let your petitions be made known to God.—Ps. lxxxiv. 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob.* ℣. Glory be to the Father.

Collect.

Aurem tuam, quaesumus, Dómine, précibus nostris accómmoda: et mentis nostrae ténebras, grátia tuae visitatiónis illústra: Qui vivis.

Incline Thine ear to our prayers, we beseech Thee, O Lord; and enlighten the darkness of our minds by the grace of Thy visitation: Who livest.

Second and Third Collects: pp. 153 and 154 or 155.

Epistle: Philippians iv. 4-7.

Léctio Epístolae beáti Pauli Apóstoli ad Philippénses. — FRATRES: Gaudéte in Dómino semper: íterum dico, gaudéte. Modéstia vestra nota sit ómnibus homínibus: *Dóminus prope est.* Nihil sollíciti sitis: sed in omni oratióne, et obsecratióne, cum gratiárum actióne, petitiónes vestrae innotéscant apud Deum. Et pax Dei, quae exsúperat omnem sensum, custódiat corda vestra, et intelligéntias vestras, in Christo Jesu Dómino nostro.

Lesson from the Epistle of blessed Paul the Apostle to the Philippians. — BRETHREN, Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men. *The Lord is nigh.* Be nothing solicitous: but in every thing, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

* The Israelites, of whom Jacob was one of the Patriarchs, returned to the Holy Land after the Captivity.

Gradual : Psalm lxxix. 2, 3, 2.

Thou, O Lord, That sittest upon the Cherubim,* stir up Thy might and *come.* ℣. Give ear, O Thou that rulest Israel: that leadest Joseph † like a sheep.

Qui sedes, Dómine, super Chérubim, éxcita poténtiam tuam, et *veni.* ℣. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph.

Alleluia, alleluia.

℣. Stir up, O Lord, Thy might, and *come* to save us. Alleluia.

℣. Excita, Dómine, poténtiam tuam, et *veni*, ut salvos fácias nos. Allelúia.

Gospel : John i. 19-28.‡

The Chiefs among the Priests seek to know who John the Baptist is, to whom the crowds are flocking to be baptised. Could he be the Christ? or Elias who was to come at the end of the world? or the Great Prophet foretold by Moses? And John humbly gives testimony to Jesus of Whom he is only the Precursor.

✠ Continuation of the holy Gospel according to St. John.--AT that time the Jews sent from Jerusalem Priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny; and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the Prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, *Make straight the way of the Lord*, as said the Prophet Isaias. And they that were sent were of the Pharisees. § And they asked him, and said to him: Why then dost thou bap-

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN illo témpore: Misérunt Judaei ab Jerosólymis sacerdótes et levítas ad Joánnem, ut interrogárent eum: Tu quis es? Et conféssus est, et non negávit: et conféssus est: Quia non sum ego Christus. Et interrogavérunt eum: Quid ergo? Elías es tu? Et dixit: Non sum. Prophéta es tu? Et respóndit: Non. Dixérunt ergo ei: Quis es, ut respónsum demus his, qui misérunt nos? quid dicis de teípso? Ait: Ego vox clamántis in desérto: *Dirigite viam Dómini*, sicut dixit Isaías prophéta. Et qui missi fúerant, erant ex Pharisaeis. Et interrogavérunt eum, et dixérunt ei: Quid ergo baptízas, si tu non es Christus, neque Elías, neque Prophéta?

* Heaven is visualised by the Prophet as made to the pattern of the Temple of Jerusalem, where the Divinity manifested itself between the Cherubim of the Ark.

† See note, p. 339.

‡ See "Advent from a Historical Point of View," p. 329.

§ The Pharisees, holding strictly to the letter of the law, were astonished to see St. John baptising, and asked him the reason. It is to prepare mankind by penance to accept Jesus as the Messiah, Whom it is his mission to make known to them.

Respóndit eis Joánnes, dicens: Ego baptízo in aqua: *médius autem vestrum stetit, quem vos nescítis.* Ipse est, quí post me ventúrus est, qui ante me factus est: cujus ego non sum dignus ut solvam ejus corrígiam calceaménti. Haec in Betánia facta sunt trans Jordánem, ubi erat Joánnes baptízans.—**Credo.**

tise, if thou be not Christ, nor Elias, nor the Prophet? John answered them, saying: I baptise with water: *but there hath stood one in the midst of you, whom you know not.* The same is He that shall come after me, Who is preferred before me: the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania,* beyond the Jordan, where John was baptising.—**Creed.**

Offertory: Psalm lxxxiv. 2, 3.

Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob: remisísti iniquitátem plebis tuae.

Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob: Thou hast forgiven the iniquity of Thy people.

Secret.

Devotiónis nostrae tibi, quaesumus, Dómine, hóstia júgiter immolétur: quae et sacri péragat institúta mystérii, et salutáre tuum in nobis mirabíliter operétur. Per Dóminum.

May the sacrifice of our devotion, we beseech Thee, O Lord, be always offered unto Thee: that it may both fulfil the end for which Thou didst institute this sacred Mystery, and wonderfully work in us Thy salvation. Through our Lord.

Second and **Third Secrets,** pp. 154 and 155.

Preface of the Most Holy Trinity, p. 55. During the week: **Common Preface,** p. 51.

Communion: Isaias xxxv. 4.

Dícite: Pusillánimes confortámini, et nolíte timére: *ecce Deus noster véniet,* et salvábit nos.

Say to the fainthearted, take courage and fear not: *behold our God will come,* and will save us.

Postcommunion.

Implorámus, Dómine, cleméntiam tuam: ut haec divína subsídia, a vítiis expiátos, *ad festa ventúra nos praeparent.* Per Dóminum.

We implore Thy mercy, O Lord, that these Divine Mysteries, by atoning for our sins, *may prepare us for the coming festival.* Through our Lord.

Second and Third Postcommunions, pp. 154 and 155.

* See map, p. 330.

SECOND VESPERS.

First Antiphon. 1 Cor. iv. 5. *The Lord will come*, and will not tarry, and will bring to light the hidden things of darkness, and will manifest Himself to all the nations, alleluia.

Ant. 1. *Véniet Dóminus,* * et non tardábit, et illuminábit abscóndita tenebrárum, et manifestábit se ad omnes gentes, allelúia.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 3. Isa. lii. 9. Rejoice, O Jerusalem, with great joy, for there *shall come unto thee a Saviour*, alleluia.

2. Jerusálem gaude * gáudio magno, quia *véniet tibi Salvátor*, allelúia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 2. Isa. xlvi. 12. I will give salvation in Sion, and my glory in Jerusalem, alleluia.

3. Dabo in Sion * salútem, et in Jerúsalem glóriam meam, allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Isa. xl. 4. The mountains and all the hills shall be made low: and the crooked shall become straight and the rough ways plain: *Come, O Lord*, and do not tarry, alleluia.

4. Montes et omnes colles * humiliabúntur: et erunt prava in dirécta, et áspera in vias planas: *veni Dómine*, et noli tardáre, allelúia.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. Let us live justly and piously, *looking for the blessed hope and the coming of the Lord.*

5. Juste et pie vivámus, * *exspectántes beátam spem, et advéntum Dómini.*

Ps. cxiii.: In exitu Israel, p. 103.

Chapter: Philippians iv. 4, 5.

Brethren, rejoice in the Lord always, again I say rejoice: let your modesty be known to all men: *for the Lord is nigh.* ℟. Thanks be to God.

Fratres: Gaudéte in Dómino semper, íterum dico gaudéte: modéstia vestra, nota sit ómnibus homínibus: **Dóminus enim prope est.* ℟. Deo grátias.

Hymn: Creator alme, p. 108, and ℣. Rorate, p. 109.

Antiphon at the Magnificat: Luke i. 45.

Beáta es * María quae credidísti Dómino: perficiéntur in te, quae dicta sunt tibi a Dómino, allelúia.

Blessed art thou Mary that hast believed the Lord: those things shall be accomplished in thee, which were spoken to thee by the Lord, alleluia.

The above Antiphon is omitted when one of the *Greater* or *O Antiphons* is appointed to be said.

GREATER ANTIPHONS.

(December 17 to December 23.)

The great desire for the coming of Christ which is characteristic of the whole of Advent, as Christmas approaches expresses itself in the liturgy with ever greater intensity.

" The Lord *comes from afar,*" said the office of the First Sunday.—" The Lord *will come,*" added the *Introit* of the Second Sunday.—" The Lord *is near,*" we sing on the Third Sunday. This gradual approach to a climax becomes more and more marked. Thus, commencing with December 17, the seven Greater Antiphons, called the O Antiphons from their initial letter, are a fervid appeal to the Messiah, Whose glorious titles and prerogatives they proclaim to us. These antiphons, says Dom Guéranger, " contain all the quintessence of the Liturgy of Advent." Honorius of Autun connects them with the seven gifts of the Holy Ghost, with which Christ was filled.

The Antiphon of December 21, "*O Dawn of the East!*" is the development of a poetic image to which the Church often reverts at this season. Advent may be likened unto the dawn with its delicate tints ever growing in brilliance and intensity, a sea of colour out of which will arise the morning star, " the splendour of the eternal light " which " is to enlighten the world " (John i. 9). We shall assist at Christmas at the wonderful spectacle of the rising of the Divine Sun, " sol justitiae Christus Deus noster," Whose course is destined to divide the year into the several liturgical seasons and suffuse our souls with the warmth of life.

December 17: Ecclesiasticus xxiv. 5; Wisdom viii. 1.

O SAPIENTIA, * quae ex ore Altíssimi prodiísti, attíngens a fine usque ad finem, fórtiter suavitérque dispónens ómnia: *veni* ad docéndum nos viam prudéntiae.

O WISDOM, who camest out of the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly: *come* and teach us the way of prudence.

℣. Rorate, p. 109.

December 18: Exodus iii. 2, xx. 1.

O ADONAI, * et dux domus Israel, qui Móysi in igne flammae rubi apparuísti, et ei in

O ADONAI, and Leader of the house of Israel, Who didst appear to Moses in the flame of the burn-

ing bush, and didst give unto him the law on Sinai: *come* and with an outstretched arm redeem us.

Sina legem dedísti: *veni* ad rediméndum nos in bráchio exténto.

December 19: Isaias xi. 10.

O Root of Jesse, Who standest for an ensign of the people, before Whom kings shall keep silence, and unto Whom the Gentiles shall make their supplication: *come* to deliver us, and tarry not.

O Radix Jesse, * qui stas in signum populórum, super quem continébunt reges os suum, quem Gentes deprecabúntur: *veni* ad liberándum nos, jam noli tardáre.

December 20: Isaias xxii. 22; Apocalypse iii. 7; Luke i. 79.

O Key of David, and Sceptre of the house of Israel, Who openest and no man shutteth, Who shuttest and no man openeth: *come* and bring forth from his prison-house, the captive that sitteth in darkness and in the shadow of death.

O Clavis David, * et sceptrum domus Israel; qui áperis, et nemo claudit, claudis, et nemo áperit: *veni*, et educ vinctum de domo cárceris, sedéntem in ténebris, et umbra mortis.

December 21: Psalm cvi. 10.

O Dawn of the East, brightness of the light eternal, and Sun of Justice, *come* and enlighten them that sit in darkness and in the shadow of death.

O Oriens, * splendor lucis aetérnae, et sol justítiae: *veni* et illúmina sedéntes in ténebris, et umbra mortis.

December 22: Aggeus ii. 8; Ephesians ii. 14, 20.

O King of the Gentiles and the desired of them, Thou cornerstone that makest both one, *come* and deliver man, whom Thou didst form out of the dust of the earth.

O Rex Géntium, * et desiderátus eárum, lapísque anguláris, qui facis utráque unum: *veni*, et salva hóminem, quem de limo formásti.

December 23: Isaias vii. 14, xxxiii. 22.

O Emmanuel, our King and Lawgiver, the expected of the nations and their Saviour, *come* to save us, O Lord our God.

O Emmanuel, * Rex et légifer noster, exspectátio Géntium, et Salvátor eárum, *veni* ad salvándum nos, Dómine Deus noster

Wednesday in Ember Week of Advent.

STATION AT ST. MARY MAJOR.*

(Indulgence of 10 *years and* 10 *quarantines.)*

Mass, so called, of **Missus.**—*Purple vestments.*

The four seasons of the year begin with the liturgical periods known as *Ember Weeks.* Their importance was very great in the early days of the Church. The Ember Days are three fast days, Wednesday, Friday and Saturday, intended to consecrate to God the various seasons in Nature, and to prepare by penance those who are about to be ordained.

On the Wednesday of Ember Week the Station was always at St. Mary Major, so called because it is the largest of the churches in Rome consecrated to the Blessed Virgin. The *Gospel* is that of the Annunciation, of which the first word "*Missus*" serves among Christians to designate the Mass for that day, which travellers especially make a point of attending. The Mystery of the Incarnation is also recalled by Isaias in the *Communion.*

References in the liturgy connecting the Annunciation with Advent date back to very early times. Many Churches celebrated this feast on December 18 in preference to March 25, the latter date so often falling in Lent.

This first joyful mystery of the Blessed Virgin, besides, is in keeping with the spirit of joy which is so characteristic of the second half of the season of Advent, when "the Lord Who is nigh" is eagerly awaited (*Gradual*).

Let us, with the Church, say to Jesus: "Hasten, O Lord, do not tarry" (*Collect*).

Introit: Isaias xlv. 8.

RORATE coeli désuper, et nubes pluant justum: *aperiátur terra, et gérminet Salvatórem.—Ps.* Coeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

DROP down dew, ye heavens, from above, and let the clouds rain the just: *let the earth be opened and bud forth a Saviour.* —Ps. xviii. 2. The heavens show forth the glory of God: and the firmament declareth the work of His hands. ℣. Glory be to the Father.

After the *Kyrie* the Priest says:—

Orémus. Flectámus genua. ℟. Leváte.

Let us pray. Let us kneel. ℟. Arise.

Collect.

Praesta, quaesumus, omnípotens Deus: ut *redemptiónis nostrae ventúra solémnitas,* et praeséntis nobis vitae subsídia cónferat, et aetérnae beatitúdinis praemia largiátur. Per Dóminum.

Grant, we beseech Thee, Almighty God, that *the approaching solemnity of our redemption* may both confer upon us assistance in this present life, and bestow the rewards of eternal happiness. Through our Lord.

* See Plan of the Stations at Rome, p. 510, G d 26.

Lesson : Isaias ii. 2-5.

Lesson from the Prophet Isaias.—In those days, the Prophet Isaias said : In the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say : Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths : for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles and rebuke many people : and they shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation : neither shall they be exercised any more to war. O house of Jacob, come ye, and let us walk in the light of the Lord our God.

Léctio Isaïae Prophétae.—In diébus illis : Dixit Isaías prophéta : Erit in novíssimis diébus praeparátus mons domus Dómini in vértice móntium, et elevábitur super colles, et fluent ad eum omnes gentes. Et ibunt pópuli multi, et dicent : Veníte et ascendámus ad montem Dómini, et ad domum Dei Jacob, et docébit nos vias suas, et ambulábimus in sémitis ejus : quia de Sion exíbit lex, et verbum Dómini de Jerúsalem. Et judicábit gentes, et árguet pópulos multos : et conflábunt gládios suos in vómeres, et lánceas suas in falces. Non levábit gens contra gentem gládium : nec exercebúntur ultra ad praelium. Domus Jacob veníte, et ambulémus in lúmine Dómini Dei nostri.

Gradual : Psalm xxiii. 7, 3, 4.

Lift up your gates, O ye princes : and be ye lifted up, O eternal gates : and *the King of Glory shall enter in.* ℣. Who shall ascend into the mountain of the Lord? or who shall stand in His holy place? The innocent in hands and clean of heart.

Tóllite portas, príncipes vestras : et elevámini portae aeternáles : et *introíbit Rex glóriae.* ℣. Quis ascéndet in montem Dómini? aut quis stabit in loco sancto ejus? Innocens mánibus et mundo corde.

Here is said *Dominus vobiscum*, without *Flectamus genua*.

Collect.

Hasten, we beseech Thee, O Lord, *do not tarry*, and grant us the help of Thy heavenly power : that those who trust in Thy

Festína, quaesumus, Dómine, *ne tardáveris*, et auxílium nobis supérnae virtútis impénde : ut advéntus tui consolatiónibus

sublevéntur, qui in tua pietáte confídunt: Qui vivis.

goodness may be helped by the consolations of Thy coming: Who livest.

Second Collect, p. 153; **Third Collect,** p. 154 or 155.

Epistle: Isaias vii. 10-15.

Léctio Isaïae Prophétae.—IN diébus illis: Locútus est Dóminus ad Achaz, dicens: Pete tibi signum a Dómino Deo tuo in profúndum inférni, sive in excélsum supra. Et dixit Achaz: Non petam, et non tentábo Dóminum. Et dixit: Audíte ergo domus David: Numquid parum vobis est, moléstos esse homínibus, quia molésti estis et Deo meo? Propter hoc dabit Dóminus ipse vobis signum. *Ecce Virgo concipiet, et páriet filium, et vocábitur nomen ejus Emmánuel.* Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

Lesson from the Prophet Isaias.—IN those days the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And He said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. *Behold a Virgin shall conceive and bear a son, and His name shall be called Emmanuel.* He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

Gradual: Psalm cxliv. 18, 21.

Prope est Dóminus ómnibus invocántibus eum, ómnibus qui ínvocant eum in veritáte. ℣. Laudem Dómini loquétur os meum: et benedícat omnis caro nomen sanctum ejus.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. ℣. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Gospel: Luke i. 26-38.

✠ Sequéntia sancti Evangélii secúndum Lucam.—IN illo témpore: Missus est Angelus Gábriel a Deo in civitátem Galilaeae, cui nomen Názareth, ad vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen vírginis María. Et ingréssus Angelus

✠ Continuation of the holy Gospel according to St. Luke.—AT that time the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the Angel be-

ing come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying: and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God: behold thou shalt conceive in thy womb, and *shalt bring forth a son, and thou shalt call His name Jesus.* He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also *the Holy which shall be born of thee shall be called the Son of God.* And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: *Behold the handmaid of the Lord, be it done to me according to thy word.*

ad eam, dixit: Ave grátia plena: Dóminus tecum: benedícta tu in muliéribus. Quae cum audísset, turbáta est in sermóne ejus: et cogitábat, qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María, invenísti enim grátiam apud Deum: ecce concípies in útero, et *páries filium, et vocábis nomen ejus Jesum.* Hic erit magnus, et Filius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in aetérnum, et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et *quod nascétur ex te Sanctum, vocábitur Filius Dei.* Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quae vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: *Ecce ancilla Dómini, fiat mihi secúndum verbum tuum.*

Offertory: Isaias xxxv. 4.

Take courage, and now fear not: for behold our God will bring judgment: *He Himself will come and will save us.*

Confortámini, et jam nolíte timére: ecce enim Deus noster retríbuet judícium: *ipse véniet et salvos nos fáciet.*

Secret.

Accépta tibi sint, quaesumus, Dómine, nostra jejúnia: quae et expiándo nos tua grátia dignos effíciant, et ad sempitérna promíssa perdúcant. Per Dóminum.

May our fasts be acceptable to Thee, O Lord, we beseech Thee: and by expiating our sins render us worthy of Thy grace, and lead us to Thy everlasting promises. Through our Lord.

Second and Third Secrets, pp. 154, 155.

Communion: Isaias vii. 14.

Ecce virgo concipiet, et páriet filium: et vocábitur nomen ejus Emmánuel.

Behold a virgin shall conceive and bear a son: and His name shall be called Emmanuel.

Postcommunion.

Salutáris tui, Dómine, múnere satiáti, súpplices deprecámur: ut, cujus laetámur gustu, renovémur efféctu. Per Dóminum.

Filled with the gift of Thy salvation, O Lord, we humbly beseech Thee: that we may be renewed by the effect of that of which we rejoice to partake. Through our Lord.

Second and Third Postcommunions, pp. 154, 155.

Friday in Ember Week of Advent.

STATION AT THE CHURCH OF THE TWELVE APOSTLES.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Friday in Ember Week was always celebrated in Rome in the Basilica erected by Julius I. in honour of the Twelve Apostles.

The Mass of to-day sums up perfectly the whole spirit of Advent, which is, so to speak, the first act of the great drama of the Incarnation. It might be called "The Expectation of Christ" and pictured in a triptych (see vignette, p. 327): On the left the Prophets, and in particular Isaias, who search the horizon and announce to us the coming of Christ (*Epistle*), the Sun of Justice; on the right St. John the Forerunner, who from the womb of his mother salutes Jesus (*Gospel*), and, as the friend of the Bridegroom, presents Him as the Messiah to His bride the Church; in the centre panel the Virgin in her first joyful mystery, the Annunciation, which brings us back to the Gospel of the Wednesday of Ember Week.

In expectation of the coming of Jesus, let us join in the sentiments of penitence and joy of the Prophets and their king, St. John the Baptist; and intone with Mary the *Magnificat* (*Gospel of the Friday of Ember Week*), for she will soon bring into the world the Infant God.

* See Plan of the Stations at Rome, p. 510, E d 3.

Introit: Psalm cxviii. 151, 152.

THOU *art near, O Lord,* and all Thy ways are truth: I have known from the beginning concerning Thy testimonies, and Thou art for ever. Ps. cxviii. 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

PROPE *es tu, Dómine,* omnes viae tuae véritas: inítio cognóvi de testimóniis tuis, quia in aetérnum tu es. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

Stir up Thy power, O Lord, we beseech Thee, *and come:* that they who trust in Thy goodness may be the more speedily freed from all adversity: Who livest.

Excíta, quaesumus, Dómine poténtiam tuam, *et veni:* ut hi, qui in tua pietáte confídunt, ab omni cítius adversitáte liberéntur: Qui vivis.

Second Collect, p. 153; **Third Collect,** p. 154 or 155.

Epistle: Isaias xi. 1-5.

Lesson from the Prophet Isaias.—THUS saith the Lord God: There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon Him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness, and He shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears: but He shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. And justice shall be the girdle of His loins: and faith the girdle of His reins.

Léctio Isaïae Prophétae.—HAEC dicit Dóminus Deus: Egrediétur virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requiéscet super eum spíritus Dómini: spíritus sapiéntiae, et intelléctus, spíritus consílii, et fortitúdinis, spíritus sciéntiae, et pietátis, et replébit eum spíritus timóris Dómini. Non secúndum visiónem oculórum judicábit: neque secúndum audítum áurium árguet: sed judicábit in justítia páuperes, et árguet in aequitáte pro mansuétis terrae: et percútiet terram virga oris sui, et spíritu labiórum suórum interfíciet ímpium. Et erit justítia cíngulum lumbórum ejus: et fides cinctórium renum ejus.

Gradual: Psalm lxxxiv. 8, 2.

Osténde nobis, Dómine, misericórdiam tuam: et salutáre tuum da nobis. ℣. Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob.

Show us, O Lord, Thy mercy, and grant us Thy salvation. ℣. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. *

Gospel: Luke i. 39-47.

Mary greets Elizabeth and Jesus greets John: Mary sanctifies Elizabeth and Jesus sanctifies John.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Juda: et intrávit in domum Zacharíae, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Maríae Elísabeth, *exsultávit infáns in útero ejus:* et repléta est Spíritu Sancto Elísabeth: et exclamávit voce magna, et dixit: *Benedicta tu inter mulieres, et benedictus fructus ventris tui.* Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuae in áuribus meis, *exsultávit in gáudio infans in útero meo.* Et beáta, quae credidísti, quóniam perficiéntur ea, quae dicta sunt tibi a Dómino. Et ait María: *Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.*

✠ Continuation of the holy Gospel according to St. Luke.—At that time Mary rising up went into the hill country with haste into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, *the infant leaped in her womb:* and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: *Blessed art thou among women, and blessed is the fruit of thy womb.* And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, *the infant in my womb leaped for joy.* And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: *My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.*

Offertory: Psalm lxxxiv. 7, 8.

Deus, tu convérsus vivificábis nos, et plebs tua laetábitur in te: osténde nobis, Dómine,

Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee: show us,

* See note p. 345

O Lord, Thy mercy, and grant us Thy salvation.

misericórdiam tuam, et salutáre tuum da nobis.

Secret.

Receive, O Lord, our offerings and prayers, we beseech Thee: and both cleanse us by heavenly mysteries, and mercifully hear us. Through our Lord.

Munéribus nostris, quaesumus, Dómine, precibúsque suscéptis: et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Second and Third Secrets, pp. 154, 155.

Communion: Zacharias xiv. 5, 6.

Behold the Lord shall come, and all His saints with Him: and there shall be in that day a great light.

Ecce Dóminus véniet et omnes sancti ejus cum eo : et erit in die illa lux magna.

Postcommunion.

May the holy receiving of Thy sacrament, O Lord, revive us, and purifying us from our former ways, enable us to pass to the fellowship of Thy saving mysteries. Through our Lord.

Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

Second and Third Postcommunions, pp. 154, 155.

Saturday in Ember Week of Advent.

STATION AT ST. PETER'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

Saturday was the most solemn of the Ember Days, because that was the day on which the Church ordained her Priests in the great Basilica of St. Peter. This ordination in the tenth month of the year (called for that reason December) was the only one formerly known in Rome. Hence it was an important date.

Everything in the Mass, moreover, bears the character of a very ancient liturgy. It calls to mind, with its numerous lessons, intermingled with responses and prayers, the earliest form of the Introductory part of the Mass.

The soul that is penetrated with it finds itself filled with a holy impatience, and with the Church it aspires to the new birth of the only begotten Son of God, Who comes to deliver us from the yoke of sin (*Second Collect*).

The *Gospel* brings before us the image of St. John the Baptist, who prepares our souls each year for the coming of the Saviour. The same *Gospel* is again found in the Mass of the following day, because formerly the ordination, taking place in the evening, lasted well into the night and thus encroaching on the Sunday provided it with its liturgy.

* See Plan of the Stations at Rome, p. 510, AB c 33.

Let us prepare our souls alike for the near approach of our Saviour and for the coming of our Judge spoken of in the *Epistle.*

Introit: Psalm lxxix. 4, 2.

VENI, et osténde nobis faciem tuam, Dómine, qui sedes super Chérubim: et salvi érimus. *Ps.* Qui régis Israel, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

COME, O Lord, and show us Thy face, Thou that sittest upon the Cherubims: and we shall be saved. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory be to the Father.

After the *Kyrie eleison* the Bishop confers the Tonsure on those who are to be ordained.* Then follows:—

Orémus. Flectámus génua. ℟. Leváte.

Let us pray. Let us kneel. ℟. Arise.

Collect.

Deus, qui cónspicis, quia ex nostra pravitáte afflígimur: concéde propítius; ut *ex tua visitatióne consolémur:* Qui vivis.

O God, Who seest that we are afflicted because of our wickedness, grant in Thy mercy that *we may be comforted by Thy visitation:* Who livest.

First Lesson: Isaias xix. 20-22.

Léctio Isaïae Prophétae.—IN diébus illis: Clamábunt ad Dóminum a fácie tribulántis, et *mittet eis salvatórem, et propugnatórem, qui líberet eos.* Et cognoscétur Dóminus ab Aegypto, et cognóscent Aegyptii Dóminum in die illa: et colent eum in hóstiis et in munéribus: et vota vovébunt Dómino, et solvent. Et percútiet Dóminus Aegyptum plaga, et sanábit eam: et reverténtur ad Dóminum, et placábitur eis, et sanábit eos Dóminus Deus noster.

Lesson from the Prophet Isaias.—IN those days they shall cry to the Lord because of the oppressor, and *He shall send them a Saviour and a defender to deliver them.* And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship Him with sacrifices and offerings: and they shall make vows to the Lord and perform them. And the Lord shall strike Egypt with a scourge, and shall heal it: and they shall return to the Lord, and He shall be pacified towards them, and the Lord our God shall heal them.

* See Special Manual," Ritual of Ordinations."

Ordination of Door-keepers.

Gradual : Psalm xviii. 7, 2.

His going out is from the end of heaven : and His circuit even to the end thereof. ℣. The heavens show forth the glory of God : and the firmament declareth the work of His hands.

A summo coelo egréssio ejus : et occúrsus ejus usque ad summum ejus. ℣. Coeli enárrant glóriam Dei : et ópera mánuum ejus annúntiat firmaméntum.

Let us pray. Let us kneel. ℟. **Arise.**

Orémus. Flectámus génua ℟. **Leváte.**

Collect.

Grant, we beseech Thee, Almighty God, that we who are depressed by our old servitude under the yoke of sin, may be delivered *by the new birth of Thine only-begotten Son, which we expect.* Who with Thee.

Concéde, quaesumus, omnípotens Deus : ut, qui sub peccáti jugo, ex vetústa servitúte deprímimur ; *exspectáta unigéniti Fílii tui nova nativitáte* liberémur. Qui tecum.

Second Lesson : Isaias xxxv. 1-7.

Lesson from the Prophet Isaias.—THUS saith the Lord : The land that was desolate and impassable shall be glad, and the wilderness shall rejoice and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise : the glory of Libanus is given to it : the beauty of Carmel, and Saron, they shall see the glory of the Lord and the beauty of our God. Strengthen ye the feeble hands, and confirm the weak knees. Say to the fainthearted : Take courage, and fear not : behold your God will bring the revenge of recompense : *God Himself will come and will save you.* Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the

Léctio Isaïae Prophétae.—HAEC dicit Dóminus : Laetábitur desérta et invia, et exsultábit solitúdo, et florébit quasi lílium. Gérminans germinábit, et exsultábit laetabúnda et laudans : glória Líbani data est ei : decor Carméli, et Saron, ipsi vidébunt glóriam Dómini, et decórem Dei nostri. Confortáte manus dissolútas, et génua debília roboráte. Dícite pusillánimis : Confortámini, et nolíte timére : ecce Deus vester ultiónem addúcet retributiónis : *Deus ipse véniet, et salvábit vos.* Tunc aperiéntur óculi caecórum, et aures surdórum patébunt. Tunc sáliet sicut cervus claudus, et apérta erit lingua mutórum : quia scissae sunt in desérto aquae, et torréntes in solitúdine. Et quae erat árida erit in stagnum, et sítiens in

fontes aquárum: ait Dóminus omnípotens.

tongue of the dumb shall be free: for waters are broken out in the desert, and streams in the wilderness. And that which was dry land shall become a pool, and the thirsty land springs of water: saith the Lord Almighty.

Ordination of Readers.

Gradual: Psalm xviii. 6, 7.

In sole pósuit tabernáculum suum: et ipse tamquam sponsus procédens de thálamo suo. ℣. A summo coelo egréssio ejus: et occúrsus ejus usque ad summum ejus.

He hath set His tabernacle in the sun: and He as a bridegroom coming out of His bride chamber. ℣. His going out is from the end of heaven: and His circuit even to the end thereof.

Orémus. Flectámus génua. ℟. Leváte.

Let us pray. Let us kneel. ℟. Arise.

Collect.

Indígnos nos, quaesumus, Dómine, fámulos tuos, quos actiónis própriae culpa contrístat, *unigéniti Fílii tui advéntu laetífica*: Qui tecum.

Give joy, we beseech Thee, O Lord, *by the coming of Thine only-begotten Son,* to us Thine unworthy servants, who are made sorrowful by the guilt of our own deeds: Who liveth.

Third Lesson: Isaias xl. 9-11.

Léctio Isaïae Prophétae.—HAEC dicit Dóminus: Super montem excélsum ascénde tu, qui evangelízas Sion: exálta in fortitúdine vocem tuam, qui evangelízas Jerúsalem: exálta, noli timére. Dic civitátibus Juda: Ecce Deus vester: ecce Dóminus Deus in fortitúdine véniet, et bráchium ejus dominábitur: ecce merces ejus cum eo, et opus illíus coram illo. Sicut pastor gregem suum pascet: in bráchio suo congregábit agnos, et in sinu

Lesson from the Prophet Isaias.—THUS saith the Lord: Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God: behold the Lord God shall come with strength, and His arm shall rule: behold His reward is with Him, and His work is before Him. He shall feed His flock like a shepherd: He

shall gather together the lambs with His arm, and shall take them up in His bosom, the Lord our God.

suo levábit, Dóminus Deus noster.

Ordination of Exorcists.

Gradual: Psalm lxxix. 20, 3.

O Lord God of hosts, convert us: and show Thy face, and we shall be saved. ℣. Stir up Thy might, O Lord, *and come* to save us.

Dómine Deus virtútum, convérte nos: et osténde fáciem tuam, et salvi érimus. ℣. Excita, Dómine, poténtiam tuam, *et veni:* ut salvos fácias nos.

Let us pray. Let us kneel. ℟. Arise.

Orémus. Flectámus génua. ℟. Leváte.

Collect.

Grant, we beseech Thee, Almighty God, that the *approaching solemnity* of Thy Son may both confer upon us the remedies of the present life, and grant us the rewards of eternity. Through the same Lord.

Praesta, quaesumus, omnípotens Deus: et Fílii tui *ventúra solémnitas*, et praeséntis nobis vitae remédia cónferat, et praemia aetérna concédat. Per eúmdem Dóminum.

Fourth Lesson: Isaias xlv. 1-8.

Lesson from the Prophet Isaias.—THUS saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut. I will go before thee: and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron. And I will give thee hidden treasures and the concealed riches of secret places: that thou mayest know that I am the Lord Who call thee by thy name, the God of Israel. For the sake of My servant Jacob, and Israel My elect, I have even called thee

Léctio Isaïae Prophétae.—HAEC dicit Dóminus: christo meo Cyro, cujus apprehéndi déxteram, ut subjíciam ante fáciem ejus gentes, et dorsa regum vertam, et apériam coram eo jánuas, et portae non claudéntur. Ego ante te ibo: et gloriósos terrae humiliábo: portas aereas cónteram, et vectes férreos confríngam. Et dabo tibi thesáuros abscónditos, et arcána secretórum: ut scias quia ego Dóminus, qui voco nomen tuum, Deus Israel. Propter servum meum Jacob, et Israel eléctum meum, et vocávi te nómine tuo: assimilávi te, et non cognovísti me. Ego Dóminus, et non est ámplius: extra me non est Deus: accínxi

te, et non cognovísti me: ut sciant hi, qui ab ortu solis, et qui ab occidénte, quóniam absque me non est. Ego Dóminus, et non est alter, formans lucem, et creans ténebras, fáciens pacem, et creans malum: ego Dóminus fáciens ómnia haec. *Roráte coeli désuper, et nubes pluant justum: aperiátur terra, et gérminet Salvatórem:* et justítia oriátur simul: ego Dóminus creávi eum.

by thy name: I have made a likeness of thee, and thou hast not known Me. I am the Lord, and there is none else: there is no God besides Me: I girded thee, and thou hast not known Me: that they may know who are from the rising of the sun, and they who are from the west, that there is none besides Me. I am the Lord, and there is none else: I form the light and create darkness, I make peace and create evil: I, the Lord, that do all these things. *Drop down dew, ye heavens, from above, and let the clouds rain the just: let the earth be opened and bud forth a Saviour:* and let justice spring up together: I the Lord have created Him.

Ordination of Acolytes.

Gradual: Psalm lxxix. 2, 3.

Excita, Dómine, poténtiam tuam, et veni, ut salvos fácias nos. ℣. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph: qui sedes super Chérubim, appáre coram Ephraim, Bénjamin, et Manásse.

Stir up Thy might, O Lord, and come to save us. ℣. Give ear, O Thou that rulest Israel: Thou that leadest Joseph * like a sheep: Thou that sittest upon the Cherubims, † shine forth before Ephraim, Benjamin and Manasses.‡

Orémus. Flectámus génua. ℟. Leváte.

Let us pray. Let us kneel. ℟. Arise.

Collect.

Preces pópuli tui, quaesumus, Dómine, cleménter exáudi: ut, qui juste pro peccátis nostris affligimur, *pietátis tuae visitatióne consolémur:* Qui vivis.

Graciously hear, we beseech Thee, O Lord, in Thy mercy the prayers of Thy people: that we who are justly afflicted for our sins *may be comforted by the visitation of Thy goodness:* Who livest.

* See note p. 339. † See note *, p. 346.

‡ These tribes had been taken away into captivity. God showed His power by effecting their deliverance.

Fifth Lesson: Daniel iii. 47-51.

Lesson from the Prophet Daniel.—IN those days the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it found near the furnace, the king's servants that heated it. And the fire touched them not at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised and glorified and blessed God in the furnace, saying:—

Léctio Daniélis Prophétae.—IN diébus illis: Angelus Dómini descéndit cum Azaría, et sóciis ejus, in fornácem: et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem: et erúpit, et incéndit quos réperit juxta fornácem de Chaldaeis minístros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiae íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes:—

Ordination of Subdeacons.

Without responding *Deo gratias*, continue immediately:—

Hymn: Daniel iii. 52-56.

BLESSED art Thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

And blessed is the name of Thy glory, which is holy: and worthy to be praised and glorified for ever.

Blessed art Thou in the holy temple of Thy glory: and worthy to be praised and glorified for ever.

Blessed art Thou on the holy throne of Thy kingdom: and worthy to be praised and glorified for ever.

Blessed art Thou upon the sceptre of Thy divinity: and worthy to be praised and glorified for ever.

BENEDICTUS es Dómine, Deus patrum nostrórum. Et laudábilis, et gloriósus in saecula.

Et benedíctum nomen glóriae tuae, quod est sanctum. Et laudábile, et gloriósum in saecula.

Benedíctus es in templo sancto glóriae tuae. Et laudábilis, et gloriósus in saecula.

Benedíctus es super thronum sanctum regni tui. Et laudábilis, et gloriósus in saecula.

Benedíctus es super sceptrum divinitátis tuae. Et laudábilis, et gloriósus in saecula.

Benedíctus es qui sedes super Chérubim, íntuens abyssos. Et laudábilis, et gloriósus in saecula.

Blessed art Thou that sittest upon the Cherubims, beholding the depths: and worthy to be praised and glorified for ever.

Benedíctus es qui ámbulas super pennas ventórum, et super undas maris. Et laudábilis, et gloriósus in saecula.

Blessed art Thou that walkest upon the wings of the wind, and on the waves of the sea: and worthy to be praised and glorified for ever.

Benedícant te omnes Angeli, et Sancti tui. Et laudent te, et gloríficent in saecula.

Let all Thy Angels and Saints bless Thee: and praise Thee and glorify Thee for ever.

Benedícant te coeli, terra, mare, et ómnia quae in eis sunt. Et laudent te, et gloríficent in saecula.

Let the heavens, the earth, the sea, and all things that are in them, bless Thee: and praise Thee and glorify Thee for ever.

Glória Patri, et Fílio, et Spirítui Sancto. Et laudábili, et glorióso in saecula.

Glory be to the Father, and to the Son, and to the Holy Ghost: Who is worthy to be praised and glorified for ever.

Sicut erat in princípio, et nunc, et semper: et in saecula saeculórum. Amen. Et laudábili, et glorióso in saecula.

As it was in the beginning, is now, and ever shall be, world without end. Amen. And worthy to be praised and glorified for ever.

Benedíctus es, Dómine Deus patrum nostrórum. Et laudábilis, et gloriósus in saecula.

Blessed art Thou, O Lord the God of our fathers: and worthy to be praised and glorified for ever.

Here is said *Dominus vobiscum,* without *Flectamus genua.*

Collect.

Deus, qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

O God, Who didst mitigate the flames of fire for the three children, mercifully grant that the flames of vice may not consume us Thy servants. Through our Lord.

Second Collect, p. 153; **Third Collect,** p. 154.

Epistle: 2 Thessalonians ii. 1-8.

Léctio Epístolae beáti Pauli Apóstoli ad Thessalonicénses. —FRATRES: Rogámus vos per advéntum Dómini nostri Jesu

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.—BRETHREN, We beseech you by the coming of

our Lord Jesus Christ, and of our gathering together unto Him: that you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent from us, as if the day of the Lord were at hand. Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition who opposeth and is lifted up above all that is called God or that is worshipped, so that he sitteth in the temple of God showing himself as if he were God. Remember you not that, when I was yet with you, I told you these things? And now you know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth do hold, until he be taken out of the way. And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of His mouth, and *shall destroy with the brightness of His coming.*

Christi, et nostrae congregatiónis in ipsum: ut non cito moveámini a vestro sensu, neque terreámini, neque per spíritum, neque per sermónem, neque per epístolam tamquam per nos missam, quasi instet dies Dómini. Ne quis vos sedúcat ullo modo: quóniam nisi vénerit discéssio primum, et revelátus fúerit homo peccáti, fílius perditiónis, qui adversátur, et extóllitur supra omne quod dícitur Deus, aut quod cólitur, ita ut in templo Dei sédeat osténdens se tamquam sit Deus. Non retinétis, quod cum adhuc essem apud vos, haec dicébam vobis? Et nunc quid detíneat scitis, ut revelétur in suo témpore. Nam mystérium jam operátur iniquitátis: tantum ut qui tenet nunc, téneat, donec de médio fiat. Et tunc revelábitur ille iníquus, quem Dóminus Jesus interfíciet spíritu oris sui, et *déstruet illustratióne advéntus sui.*

Ordination of Deacons.

Tract: Psalm lxxix. 2, 3.

Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Thou that sittest upon the Cherubims, shine forth before Ephraim, Benjamin, and Manasses.

Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph. ℣. Qui sedes super Chérubim, appáre coram Ephraïm, Bénjamin, et Manásse.

Ordination of Priests.

℣. Stir up Thy might, O Lord, *and come* to save us.

℣. Excíta, Dómine, potén tiam tuam, et *veni*, ut salvo fácias nos.

Gospel: Anno quintodecimo, p. 370.

Offertory: Zacharias ix. 9.

Exsúlta satis fília Sion, praedica fília Jerúsalem: *ecce rex tuus venit tibi* sanctus, et salvátor.

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: *behold thy King will come to thee*, the holy and Saviour.

Secret: Sacrificiis, p. 371; **Second** and **Third Secrets**, pp. 154, 155.

Communion: Psalm xviii. 6, 7.

Exsultávit ut gigas ad curréndam viam: a summo coelo egréssio ejus, et occúrsus ejus usque ad summum ejus.

He hath rejoiced as a giant to run the way: His going out is from the end of heaven, and His circuit even to the end thereof.

Postcommunion.

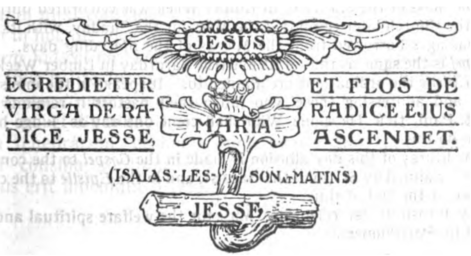
Quaesumus, Dómine, Deus noster: ut sacrosáncta mystéria, quae pro reparatiónis nostrae munímine contulísti; et praesens nobis remédium esse fácias, et futúrum. Per Dóminum.

We beseech Thee, O Lord our God, that the most sacred mysteries, which Thou hast bestowed upon us for the safeguard of our reparation, may be to us a remedy now and in the time to come. Through our Lord.

Second and **Third Postcommunions, pp. 154 and 155.**

VESPERS OF THE SATURDAY.

At the *Magnificat* one of the *O Antiphons*, p. 349 or 350, is said.





John Preaching the Baptism of Penance. (Luke iii. 3.)

Fourth Sunday of Advent.

STATION AT THE CHURCH OF THE TWELVE APOSTLES.*

(*Indulgence of* 15 *years and* 15 *quarantines.*)

Privileged Sunday of the Second Class. Semi-double.

Purple vestments.

Whereas the Church during the whole year offers her prayers to God the Father in union with Jesus Christ "per D.N.J.C.," during Advent she addresses herself directly to the Word, and not to the Word Incarnate, as is shown by to-day's *Collect*. Only on the Second Sunday does she entreat God the Father to prepare our hearts for the coming of His Son ; but she asks this of God without laying stress on the mediation of Jesus. The Liturgy reminds us, indeed, during these four weeks of the time during which the world was without Jesus. This Mediator we now await, and since we can only go to God through Him, we implore Him to hasten His coming (*Collect*). "Come, O Lord, and tarry not" (*Alleluia*). "The Lord is nigh" (*Gradual*), and it is Mary who is about to give Him to us. The *Offertory* and the *Communion* are consecrated to His praises. In the *Offertory* especially we find the AVE MARIA, in which the Church in a single salutation combines the words of the Angel and those of St. Elizabeth, which were given us in the Gospels of the preceding Wednesday and Friday.

As the Mass of the Saturday in Ember Week was celebrated during the night, the Church later composed the Mass for the Sunday, with its Scriptural passages borrowed from the Masses of the preceding days. Hence its *Gospel* is the same as that of its eve (the Saturday in Ember Week), and in the *Epistle* the ordinations are alluded to. It speaks of the ministers of Christ, and addressing those who judge their pastors it reminds them, with St. Paul, that He alone Who shall come one day as Judge has the right to do this.

In the liturgy of this day allusion is made in the *Gospel* to the coming of mercy proclaimed by St. John the Baptist, and in the *Epistle* to the coming of justice at the end of time.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Plan of the Stations at Rome, p. 510 E d 3.

MASS: RORATE.

Introit: Isaias xlv. 8.

RORATE coeli désuper, et nubes pluant justum: *aperiátur terra, et gérminet Salvatórem.* *Ps.* Coeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

DROP down dew, ye heavens, from above, and let the clouds rain the just: *let the earth be opened and bud forth a Saviour.* Ps.xviii. 2. The heavens show forth the glory of God: and the firmament declareth the work of His hands. ℣. Glory be to the Father.

Collect.

Excita, quaesumus, Dómine, poténtiam tuam, *et veni:* et magna nobis virtúte succúrre; ut per auxílium grátiae tuae, quod nostra peccáta praepédiunt, indulgéntia tuae propitiatiónis accéleret: Qui vivis.

Stir up Thy might, we beseech Thee, O Lord, *and come:* and succour us with great power; that by the help of Thy grace the indulgence of Thy mercy may accelerate what our sins impede: Who livest.

Second and **Third Collects**, pp. 153 and 154 or 155.

Epistle: 1 Corinthians iv. 1-5.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Sic nos exístimet homo ut minístros Christi, et dispensatóres mysteriórum Dei. Hic jam quaeritur inter dispensatóres, ut fidélis quis inveniátur. Mihi autem pro mínimo est, ut a vobis júdicer, aut ab humáno die: sed neque meípsum júdico. Nihil enim mihi cónscius sum: sed non in hoc justificátus sum, *qui autem júdicat me, Dóminus est.* Itaque nolíte ante tempus judicáre, *quoadúsque véniat Dóminus:* qui et illuminábit abscóndita tenebrárum, et manifestábit consília córdium: et tunc laus erit unicuíque a Deo.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you or by man's day: but neither do I judge my own self. For I am not conscious to myself of anything: yet am I not hereby justified, *but He that judgeth me is the Lord.* Therefore judge not before the time, *until the Lord come;* Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise from God.

Gradual : Psalm cxliv. 18, 21.

The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth. ℣. My mouth shall speak the praise of the Lord: and let all flesh bless His holy name.

Prope est Dóminus ómnibus invocántibus eum : ómnibus qui ínvocant eum in veritáte. ℣. Laudem Dómini loquétur os meum : et benedícat omnis caro nomen sanctum ejus.

Alleluia, alleluia.

℣. *Come, O Lord,* and tarry not: forgive the sins of Thy people Israel. Alleluia.

℣. *Veni, Dómine,* et noli tardáre : reláxa facínora plebis tuae Israel. Allelúia.

Gospel : Luke iii. 1-6.

The outstanding event in the history of the world is about to take place. Jesus, introduced by St. John, is about to commence His public ministry. It is important to determine definitely the exact date of this event.

✠ Continuation of the holy Gospel according to St. Luke.—Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high-priests Annas and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings *of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make straight His paths: every valley shall be filled: and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God.*—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Lucam.—Anno quinto décimo impérii Tibérii Caesaris, procuránte Póntio Piláto Judaeam, tetrárcha autem Galilaeae Heróde, Philíppo autem fratre ejus tetrárcha Ituraeae, et Trachonítidis regiónis, et Lysánia Abilínae tetrárcha, sub princípibus sacerdótum Anna et Cáipha: factum est verbum Dómini super Joánnem, Zacharíae fílium, in desérto. Et venit in omnem regiónem Jordánis, praedicans baptísmum poeniténtiae in remissiónem peccatórum, sicut scriptum est in libro sermónum *Isaíae prophétae : Vox clamántis in desérto : Paráte viam Dómini: rectas fácite sémitas ejus: omnis vallis implébitur: et omnis mons, et collis humiliábitur : et erunt prava in dirécta: et áspera in vias planas: et vidébit omnis caro salutáre Dei.*—**Credo.**

Offertory: Luke i. 28, 42.

Ave María, grátia plena: Dóminus tecum: Benedícta tu in muliéribus, et *benedictus fructus ventris tui.*

Hail Mary, full of grace: the Lord is with thee: blessed art thou among women, and *blessed is the fruit of thy womb.*

Secret.

Sacrifíciis praeséntibus, quaesumus, Dómine, placátus inténde: ut et devotióni nostrae profíciant, et salúti. Per Dóminum.

Look down favourably upon these sacrifices, O Lord, we beseech Thee: that they may be profitable to our devotion and salvation. Through our Lord.

Second and Third Secrets, pp. 154 and 155.

Preface of the Most Holy Trinity, p. 55.

Communion: Isaias vii. 14.

Ecce virgo concípiet, et páriet filium: et vocábitur nomen ejus Emmánuel.

Behold a virgin shall conceive and bear a son: and His name shall be called Emmanuel.

Postcommunion.

Sumptis munéribus, quaesumus, Dómine: ut cum frequentatióne mystérii, crescat nostrae salútis efféctus. Per Dóminum.

Having received Thy gifts, we beseech Thee, O Lord: that with the frequentation of the mystery, the work of our salvation may increase. Through our Lord.

Second and Third Postcommunions, pp. 154 and 155.

If the Vigil of Christmas falls on a Sunday, the Mass of the Vigil is said in its entirety, with a commemoration of the Sunday, without, however, its Gospel being read at the end.

SECOND VESPERS.

Ant. 1. Cánite tuba * in Sion, quia prope est dies Dómini: *ecce véniet* ad salvándum nos, allelúia, allelúia.

First Antiphon. Joel ii. 1. Blow ye the trumpet in Sion, for the day of the Lord is near: *behold He shall come* to save us, alleluia, alleluia.

Ps. cix.: Dixit Dominus, p. 98.

2. *Ecce véniet* * desiderátus cunctis Géntibus: et replébitur glória domus Dómini, allelúia.

Ant. 2. Aggeus ii. 8. *Behold* the Desired of all nations *shall come:* and the house of the Lord shall be filled with glory, alleluia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Isaias xl. 4. The crooked shall become straight, and the rough ways plain: *come, O Lord,* and tarry not, alleluia.

3. Erunt prava * **in dirécta,** et áspera in vias planas: *veni Dómine,* et noli tardáre, allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Isaias ix. 6. *The Lord shall come,* go forth to meet Him, saying: Great is His sovereignty, and of His kingdom there shall be no end: God the mighty, the Lord, the Prince of peace, alleluia, alleluia.

4. *Dóminus véniet,* * occúrrite illi, dicéntes: Magnum princípium, et regni ejus non erit finis: Deus, fortis, dominátor, princeps pacis, allelúia, allelúia.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 5. Wisdom xviii. 15. *Thine* Almighty *Word,* O Lord, *shall come forth* from Thy royal throne, alleluia.

5. Omnípotens * *sermo tuus* Dómine a regálibus sédibus *véniet,* allelúia.

Ps. cxiii.: In exitu Israel, p. 103.

Chapter: 1 Corinthians iv. 1, 2.

BRETHREN: Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful.

℟. Thanks be to God.

FRATRES: Sic nos exístimet homo, ut minístros Christi, et dispensatóres mysteriórum Dei. * Hic jam quaeritur inter dispensatóres, ut fidélis quis inveniátur.

℟. Deo grátias.

Hymn: Creator alme, p. 108, and **℣. Rorate,** p. 109.

At the Magnificat: O Antiphon, p. 349 or 350.

Collect *as at Mass.*

PAX



THE MYSTERY OF THE INCARNATION.

Christmas Cycle
- (1) **Season of Advent** (First Sunday of Advent to December 24).
- (2) **Christmastide** (December 25 to January 14).
- (3) **After the Epiphany** (January 24 to Septuagesima Sunday).

2. Christmastide.

(*From the Vigil of Christmas to January* 14.)

1. Christmastide from a Doctrinal Point of View.

The Season of Advent had made us long for the coming of the Word. The Season of Christmas helps us to assist at His coming into this world. " When the sun shall have risen in the heavens, ye shall see the King of kings, Who proceedeth from the Father, as a bridegroom coming out of his bride chamber." * " And the Word was made flesh and dwelt among us," says St. John.†

The Church at this period of the year deals exclusively with the mysteries of the Infancy of Christ. She reminds us of the manifestation to the Jewish race (the Nativity: December 25) and to the heathen world (the Epiphany : January 6) *of the great Mystery of the Incarnation,* which consists of the union in Jesus of the Word " begotten of the substance of the Father before all the ages " with the humanity " engendered of the substance of His mother in the world." ‡ And this mystery is made complete by the union of our souls with Christ, Who causes us to be born to the Divine life : " As many as received Him, He gave them power to become the sons of God." § The declaration of the triple birth

* Antiphon at the Magnificat of the First Vespers of Christmas.
† Gospel of the Mass for Christmas Day.
‡ Creed of St. Athanasius § Last Gospel of the Mass (St. John).

of the Word, Who from all eternity derives His Divine nature from the Father, Who " takes up humanity unto Himself " given to Him in time by the Virgin,* and Who unites our souls to Him in the course of the centuries, forms the subject of the liturgy during the season of Christmas.

A.—The Eternal Birth of the Word.

"God," says St. Paul, "inhabiteth light inaccessible." † And Jesus came down on earth to teach us to know His Father. " No one knoweth the Father but the Son, and he to whom it shall please the Son to reveal Him." ‡ The Word made flesh is therefore for us *the manifestation of God*, it is God made man, revealing to us the Father. The importance the Church attaches to this manifestation of the *Divinity of Jesus Christ*, in the liturgy of Christmas, is therefore not surprising. One might even say that this time of the year is mostly concerned with showing us in the Messiah the *Son of God*, reserving the opportunity of showing Him to us as the *Man of Sorrows* until Lent and Passion Time.

Under the attractive features of this newly born child the Church lets us distinguish, as though through a transparency, the *Divinity*, become, we might almost say, visible and palpable. " He that seeth Me seeth the Father," § said Jesus. " By the mystery of the Word made flesh," adds the Preface of Christmas, " we visibly know *God;* " and in order to emphasise the fact that it is the contemplation of the *Word* that is the foundation of the spirit of this season, it is chiefly from the writings of the two Apostles St. John and St. Paul, who are preeminently the heralds of the Divinity of Christ, that are borrowed the passages in which they treat of it with the greatest knowledge and profundity.

The liturgy of Christmas brings us likewise to our knees with Mary and Joseph before *God* clothed with our humanity : " Christ is born for us: come, *let us adore* Him ; " ‖ " with all the heavenly hosts " it causes us to sing " Glory *to God* ; " ¶ with the humble procession of shepherds who wend their way to the manger it " makes us come with haste to glorify and praise *God* ; " ** it mingles us with the sumptuous caravan of the Magi Kings, that with them we may " fall down before the Child and *adore* Him." ††

B.—The Temporal Birth of the Humanity of Jesus.

This God Whom we adore is the Divinity united to humanity in what is most lovely and weak in it, in order that we may not be dazzled by His light and that we may approach Him without fear. To know the mysteries of the infancy of the Saviour and to enter into the spirit of them is the A B C of the spiritual life. So we contemplate Christ during the few following weeks at Bethlehem, in Egypt, and at Nazareth.

Mary brought forth her Divine Son, wrapped Him in swaddling clothes, and laid Him in a manger. Joseph surrounded the child with every paternal care. He is its father, not only because, as the spouse of the Virgin, he has rights over the fruit of her womb, but also, as Bossuet says, because whilst " others adopt children, Jesus adopted a father."

* Creed of St. Athanasius.
† 1 Timothy vi. 16.
‡ Matthew xi. 27.
§ John xiv.9.
‖ Invitatory of Christmas.
¶ Gospel of the Midnight Mass.
** Gospel of the Mass at Dawn.
†† Gospel of the Epiphany.

The three blessed names of Jesus, Mary and Joseph are consequently like precious pearls enshrined in the Scriptural passages in the liturgy of Christmas: "*Mary*, the mother of *Jesus*, was espoused to *Joseph*." * "They found *Mary* and *Joseph*, and the *Infant*," † "*Joseph* and *Mary* the mother of *Jesus*." ‡ "*Joseph*, take the *Child* and His *Mother*." § "My *Son*, Thy *father* and *I* have sought *Thee* sorrowing." ||

C.—The Spiritual Birth of the Mystical Body of Jesus.

But, says St. Thomas, "It was not for His own sake that the Son of God became Man, but that He might make us to be Gods through grace." ¶

The assimilation of the human nature with God corresponds to the assimilation of the Divine nature with man. "The whole Christ," says St. Augustine, "is Jesus Christ and all Christians. He is the head, we are the members." With Jesus we are for ever being born more and more to the supernatural life, for "the birth of the head involves that of the body." **

It is fitting, therefore, that during the festival of Christmas we "abound in good works," †† thus showing that we are "born of God and become His children;" ‡‡ "that we, who are filled with the new light of the Incarnate Word, may show forth in our works what by faith shines out in our minds." §§ This is then the special grace of the Season of Christmas, which has for its object the widening of the Paternity of God, so that the Father may take the words which He spoke of His Word Incarnate and apply them to each of us: "Thou art My Son this day have I begotten Thee." ||||

In this holy season of Christmas, kneeling on both knees, let us repeat with holy reverence these words of the Creed: "I believe in Jesus Christ (1) Who was born of the Father before all ages: God of God, consubstantial with the Father; (2) Who came down from Heaven, was Incarnate in the womb of the Virgin Mary, and was made Man. (3) I believe in the Holy Church.

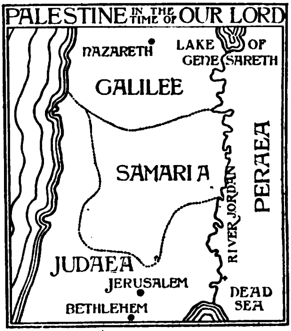
2. Christmastide from a Historical Point of View.

Between the years 747 and 749 of Rome, the general enrolling or census ordered by Caesar Augustus obliged Joseph and Mary to return from Nazareth to Bethlehem in Judea. Now, whilst they were in this locality, says St. Luke, the Virgin brought forth her first-born Son (Gospel of the Midnight Mass). In allusion to a fourth century tradition that placed the cradle of Jesus between two animals, the Liturgy mentions two texts from the prophets, that of Isaias: "The ox knoweth his owner and the ass his master's crib" (i. 3), and that of Habacuc: "Lord, Thou wilt manifest Thyself between two animals" (iii. 2 according to the Greek Bible of the Septuagint).

* Gospel of the Vigil of Christmas. † Gospel of the Mass at Dawn.
‡ Gospel of the Sunday within the Octave.
§ Gospel of the Vigil of the Epiphany.
|| Gospel of the Sunday within the Octave of the Epiphany.
¶ St. Thomas, *Summa*, III. Q. 37, Art. 3, obj. 2.
** S. Leo, Sermon VI. on the Nativity.
†† Collect of the Sunday within the Octave of the Nativity.
‡‡ Gospel of the Mass for Christmas Day.
§§ Collect of the Mass at Dawn. |||| Introit of the Midnight Mass.

There were some shepherds in the neighbourhood who watched by night over their flocks. Apprised by an angel, they went with haste to Bethlehem (*Gospel* of the Mass at Dawn). The first antiphon at Lauds of Christmas addresses itself to them : " What have ye seen, shepherds? Tell us, who is appeared in the earth?" And they replied: " We saw the new-born Child, and angels singing praise to the Lord, Alleluia, alleluia."

Eight days later, the Divine Child was circumcised by Joseph (Circumcision: January 1) and received the name of Jesus (Feast of the Holy Name of Jesus : January 2) which the Angel had made known to Joseph and Mary. And forty days after Mary had brought her Son into the world, she went to the Temple to offer the sacrifice ordered by the Law (Presentation: February 2). It was then that Simeon prophesied that Jesus would save His people and that a sword of sorrow should pierce His mother's heart (Gospel of the Sunday within the Octave of Christmas).



The procession of shepherds was soon followed by another, that of the Magi. They came from the East to Jerusalem, guided by a star, and, acting on the advice of the high-priests, they went to Bethlehem, for it was there, according to the Prophet Micah, that the Messiah was to be born. They found the Child there with Mary His mother, and, prostrating themselves, they adored Him. Then, warned in a dream, they returned home without passing by Jerusalem (Gospel of the Epiphany).

Herod, who had asked them to inform him where the Child was to be found, seeing that the Magi had made a laughing-stock of him, became greatly enraged, and ordered all children of two years old and under at Bethlehem and in the neighbourhood to be killed, thus hoping to rid himself of the King of the Jews, in Whom he feared to find a rival (Gospel of the Holy Innocents). An Angel then appeared to Joseph in his sleep, and told him to flee to Egypt with Mary and her Child. There they remained till the death of Herod. The Angel of the Lord again appeared to Joseph in a dream, and told him to return to the land of Israel. But on learning that Archelaus reigned in Judea in the place of Herod his father, and that he also was a persecutor, Joseph, fearing for the life of the Child, withdrew to the town of Nazareth in Galilee (Gospel of the Vigil of the Epiphany).

At the age of twelve, the parents of Jesus, having lost Him at Jerusalem, at the time of the feast of the Passover, found Him after a three days' search in the midst of the Doctors in the Temple. Returning to Nazareth, He " advanced in wisdom, and age, and grace with God and man " (Gospel of the Sunday within the Octave of the Epiphany).

From there, at the age of thirty, Jesus went to the Jordan to be baptised by St. John, who, upon seeing Him, declared to the Jews that He was the Messiah (Gospel of the Octave of the Epiphany).

3. Christmastide from a Liturgical Point of View.

The Season of Christmas begins with the Vigil of this feast and ends for the *Temporal* Cycle on the Octave of the Epiphany (January 13), and for the *Sanctoral* Cycle on the Feast of the Purification of the Blessed Virgin (February 2).

Its chief characteristic is the great happiness which the world feels in possessing at last its Saviour. It is a season, therefore, of "great joy to all people." * With the Angels, with the shepherds, but with the Magi especially, these first-fruits of the Gentiles, let us therefore "rejoice with exceeding great joy,"† and with the Church, who robes her priests in white vestments and again introduces the organ in full play, let us joyfully sing "*Gloria in excelsis.*"



It was in the midst of darkness, symbolical of that which darkens the soul, that Jesus was born (see illustration above). "While all things were in quiet silence, and the night was in the midst of her course," says the Introit of the Vigil of the Epiphany, "Thine Almighty Word, O Lord, came down from heaven, from Thy royal throne." Also, by special privilege, on the Feast of Christmas a Mass is celebrated at midnight, followed by another at dawn and a third in the morning. As the Fathers remark, it is at the moment when the sun has reached the lowest point of its course, and is, so to speak, re-born each year, that the "Sun of Justice" is born again each year at Christmas. The sun of nature and the Sun of souls, of which it is the likeness, appear together. "Christ is born unto us," says St. Augustine, "at the time when the days begin to lengthen."‡ The Feast of Christmas on December 25, which date corresponds to that of March 25, coincides with the Pagan feast celebrated at the winter solstice in honour of the birth of the sun, which they deified. The Church therefore Christianised this pagan rite.

* Gospel of the Midnight Mass. † Gospel of the Epiphany
‡ Sermon on the Nativity of our Lord.

The midnight Mass at Rome was celebrated in the Basilica of St. Mary Major, which represents Bethlehem, because some small portions of the crib of the Saviour are venerated there. This has been replaced by a silver crib in the grotto where Jesus was born.

As early as the middle of the second century this grotto was the bourn of large numbers of pilgrims. The Empress Helena had a basilica erected on this spot, and because Jesus was born in poverty it was kept very simple in character. Part of the rock was left visible, and later on, somewhere about the eighth century, when the silver crib disappeared, an altar was erected on the spot where it was conjectured that the Saviour was born.

It was in this Basilica of the Nativity that Baldwin, brother of Godfrey of Bouillon, was consecrated on the Feast of Christmas 1101, in that same city where David of old received the royal unction at the hands of the Prophet Samuel.

In the twelfth century the cradle of the Prince of Peace was very richly adorned with precious mosaics. "While the Prophets bore witness on their scrolls to the Divinity of the Messiah, and the long line of His ancestors testified to His humanity, the Church, in her solemn Councils proclaimed at the same time the complete humanity and the perfect divinity of Him Who was born at Bethlehem and Who was praised by Angels and adored by the Magi." *

The Altar, where Jesus is specially born for us on Christmas Day, will be our crib, as on this feast the words of the Mass all refer to the sole mystery of the birth of the Saviour. And, on returning to our homes, let our liturgical feelings show themselves in preserving the touching customs of the great periods of faith, when the feasts of the Church were gladly continued in the intimacy of the family life.

Every Christian household should have its little crib, around which should be recited during these days morning and evening prayers. The children would be made to understand in this way (at this time of joy devoted to childhood) that they should associate themselves with these little shepherds and wise men in adoring Jesus lying on the straw, and honour His Mother and Foster Father who on their knees contemplate Him.

The joyful Christmas carols which recall to us the simple happiness of the shepherds on this holy night, the *Christmas-tree*, where the needy, who represent Christ born in poverty in the crib, may benefit by a gener ous distribution of useful articles, the *Twelfth Night cake* of which he also has his share—the portion of the good God—and where the *Twelfth Night king* honours by his temporary royalty that of the Magi, or tha still greater royalty of the Infant-God, all these Christian customs should be preserved.

Echoes within the home of the religious solemnities in which we have taken part, they show how deeply the life of the Church, which is that of Jesus, penetrates and sanctifies our own lives.

* FF. Vincent and Abel: "Bethleem," p. 154

DECEMBER 24.

Vigil of the Nativity of our Lord.

STATION AT ST. MARY MAJOR.*

(*Indulgence of* 15 *years and* 15 *quarantines.*)

Double from Lauds onwards. Privilege of the First Class.

Purple vestments.

The Vigil of Christmas is impregnated with holy cheerfulness, and if it were not for the vestments of penance and fasting one would almost believe that the feast had commenced. The explanation, of course, is that " the Lord is about to come, and in the morning ye shall see His glory " (*Introit*). " The King of glory shall enter in " (*Offertory*). " The glory of the Lord shall be revealed " (*Communion*).

This Christ, St. Paul tells us, is " of the seed of David according to the flesh, and the Son of God, according to the spirit of sanctification " (*Epistle*), And in the *Gospel* the Angel announces to " Joseph, son of David, that Mary his wife shall bring forth a Son, conceived of the Holy Ghost."

So the joy of the Church becomes exultant and she asks " that we may breathe fresh life from the celebration of the birth of the Son of God " (*Postcommunion*), in order that, as " we joyfully receive our Redeemer, Whom we yearly expect with gladness, so we may await also with confidence His coming as our Judge " (*Collect*).

Introit: Exodus xvi. 6, 7. †

HODIE sciétis, quia *véniet Dóminus, et salvábit nos:* et mane vidébitis glóriam ejus. *Ps.* Dómini est terra, et plenitúdo ejus: orbis terrárum, et univérsi, qui hábitant in eo. ℣. Glória Patri.

THIS day you shall know that *the Lord will come, and save us:* and in the morning you shall see His glory. Ps. xxiii. 1. The earth is the Lord's and the fulness thereof: the world and all they that dwell therein. ℣. Glory be to the Father.

Collect.

Deus, qui nos redemptiónis nostrae ánnua exspectatióne laetíficas: praesta; ut Unigénitum tuum, quem Redemptórem laeti suscípimus, veniéntem quoque júdicem secúri videámus, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

O God, Who dost gladden us with the yearly expectation of our redemption, grant that we, who now joyfully receive Thine only-begotten Son as our Redeemer, may also, without fear, behold Him coming as our judge, our Lord Jesus Christ Thy Son: Who with Thee.

This is the only Collect said, unless the Vigil falls on the Fourth Sunday of Advent.

* See Plan of the Stations at Rome, p. 510, G d 26.

† This passage from Exodus refers to the promise of manna which Moses gave to the Hebrews. Jesus is the true heavenly manna given in the wilderness of this life to the true people of God, whom the true Moses leads to the true Promised Land.

Epistle: Romans i. 1-6.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—PAUL, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised before by His prophets in the holy Scriptures concerning His Son, *Who was made to Him of the seed of David according to the flesh:* Who was predestinated the Son of God in power according to the spirit of sanctification by the resurrection of our Lord Jesus Christ from the dead: by Whom we have received grace, and apostleship for obedience to the faith in all nations for His name, among whom are you also the called of Jesus Christ our Lord.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.— PAULUS, servus Jesu Christi, vocátus Apóstolus, segregátus in Evangélium Dei, quod ante promíserat per Prophétas suos in Scriptúris sanctis de Fílio suo, *qui factus est ei ex sémine David secúndum carnem:* qui praedestinátus est Fílius Dei in virtúte secúndum spíritum sanctificatiónis ex resurrectióne mortuórum Jesu Christi Dómini nostri: per quem accépimus grátiam, et apostolátum ad obediéndum fídei in ómnibus géntibus pro nómine ejus, in quibus estis et vos vocáti Jesu Christi Dómini nostri.

Gradual: Exodus xvi. 6, 7

This day you shall know that *the Lord will come and save us:* and in the morning you shall see His glory. ℣. Ps. lxxix. 2, 3. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep, Thou that sittest upon the Cherubims, shine forth before Ephraim, Benjamin, and Manasses.

Hódie sciétis, quia *véniet Dóminus, et salvábit nos:* et mane vidébitis glóriam ejus. ℣. Qui regis Israel, inténde: qui dedúcis, velut ovem, Joseph, qui sedes super Chérubim, appáre coram Ephraim, Bénjamin, et Manásse.

The *Alleluia* is only said when the Vigil of Christmas falls on a Sunday.

Alleluia, alleluia.

℣. To-morrow shall the iniquity of the earth be abolished: and the Saviour of the world shall reign over us. Alleluia.

℣. Crástina die delébitur iníquitas terrae: et regnábit super nos Salvátor mundi. Allelúia.

Gospel: Matthew i. 18-21.

✠ Continuation of the holy Gospel according to St. Matthew.—WHEN Mary the mother of Jesus

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—CUM esset desponsáta mater

Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Haec autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est, de Spíritu sancto est. *Pariet autem fílium*, et vocábis nomen ejus Jesum: ipse enim salvum fáciet pópulum suum a peccátis eórum.

was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. *And she shall bring forth a Son*, and thou shalt call His name Jesus: for He shall save His people from their sins.

Offertory: Psalm xxiii. 7.

Tóllite portas, príncipes, vestras: et elevámini portae aeternáles, et *introíbit Rex glóriae.*

Lift up your gates, O ye princes: and be ye lifted up, O eternal gates, and *the King of glory shall enter in.*

Secret.

Da nobis, quaesumus, omnípotens Deus: ut, sicut *adoránda Filii tui natalitia* praevenímus, sic ejus múnera capiámus sempitérna gaudéntes: Qui tecum.

Grant, we beseech Thee, Almighty God, that even as we anticipate *the adorable birthday of Thy Son*, so may we joyfully receive His eternal gifts: Who with Thee.

Common Preface, p. 51. *If a Sunday*, **Preface of the Most Holy Trinity**, p. 55.

Communion: Isaias xl. 5.

Revelábitur glória Dómini: et vidébit omnis caro salutáre Dei nostri.

The glory of the Lord shall be revealed: and all flesh shall see the salvation of our God.

Postcommunion.

Da nobis, quaesumus, Dómine, *unigéniti Filii tui recensita nativitáte* respiráre; cujus coeléstì mystério páscimur et potámur. Per eúmdem Dóminum.

Grant, we beseech Thee, O Lord, that *the celebration of the birth of Thine only-begotten Son* may give us fresh life; Whose heavenly mystery is our food and drink. Through the same our Lord.



THE WORD WAS MADE FLESH AND DWELT AMONG US.

DECEMBER 25.

The Nativity of our Lord.

Double of the First Class with Privileged Octave.—White vestments.

FIRST VESPERS.

The first four Psalms of the Sunday, pp. 98-102.

Ant. 1. Rex pacíficus * magnificátus est, cujus vultum desíderat univérsa terra.

First Antiphon. The King of Peace is magnified, Whose face the whole earth desireth.

2. Magnificátus est * Rex pacíficus super omnes reges univérsae terrae.

Ant. 2. The King of Peace is magnified above all the kings of the whole earth.

3. Compléti sunt * dies Maríae, ut *páreret fílium suum* primogénitum.

Ant. 3. Luke ii. 6. The days of Mary were accomplished, that *she should bring forth her* first-born *Son.*

4. Scitóte * quia *prope est regnum Dei:* amen dico vobis, quia non tardábit.

Ant. 4. Luke xxi. 31, 32. Know that *the kingdom of God is at hand:* amen I say to you, it shall not be delayed.

5. Leváte cápita vestra: * ecce *appropínquat redémptio vestra.*

Ant. 5. Luke xxi. 28. Lift up your heads: behold *your redemption is at hand.*

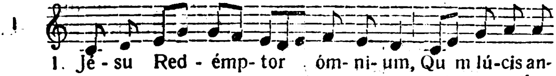
Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: Titus iii. 4, 5.

Appáruit benígnitas, et humánitas Salvatóris nostri Dei, non ex opéribus justítiae quae fécimus nos * sed secúndum suam misericórdiam salvos nos fecit. ℟. Deo grátias.

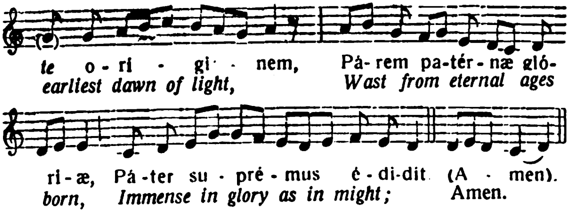
The goodness and kindness of God our Saviour appeared, not by the works of justice which we have done, but according to His mercy He saved us. ℟. Thanks be to God.

Hymn.



1. Jé - su Red - émp- tor óm- ni- um, Qu m lú-cis an-

1. *Jesu! Redeemer of the world! Who, ere the*



2. Immortal Hope of all mankind!
 In Whom the Father's face we see,
 Hear Thou the prayers Thy people pour
 This day throughout the world to Thee.

3. Remember, O Creator Lord!
 That in the Virgin's sacred womb
 Thou wast conceiv'd and of her flesh
 Didst our mortality assume.

4. This ever-blest recurring day
 Its witness bears, that all alone,
 From Thy own Father's bosom forth,
 To save the world Thou camest down.

5. O Day! to which the seas and sky,
 And earth, and heav'n, glad welcome sing;
 O Day! which heal'd our misery,
 And brought on earth salvation's King.

6. We, too, O Lord, who have been cleans'd
 In Thy own fount of Blood divine,
 Offer the tribute of sweet song
 On this blest natal day of Thine.

2. Tu lumen, et splendor Patris,
 Tu spes perénnis ómnium,
 Inténde quas fundunt preces
 Tui per orbem sérvuli.

3. Meménto, rerum Cónditor,
 Nostri quod olim córporis,
 Sacráta ab alvo Virginis
 Nascéndo, formam súmpseris.

4. Testátur hoc praesens dies,
 Currens per anni círculum,
 Quod solus e sinu Patris
 Mundi salus advéneris.

5. Hunc astra, tellus, aequora,
 Hunc omne quod coelo subest,
 Salútis auctórem novae
 Novo salútat cántico.

6. Et nos, beáta quos sacri
 Rigávit unda sánguinis,
 Natális ob diem tui,
 Hymni tribútum sólvimus.

7. Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre, et almo Spíritu,
In sempitérna saecula.
Amen.

7. O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite
And Holy Ghost eternally.
Amen.

All hymns of this metre end with this doxology until the Feast of the Epiphany.

℣. Crástina die delébitur iníquitas terrae.

℟. Et regnábit super nos Salvátor mundi.

℣. Daniel ix. 24. To-morrow the iniquity of the earth shall be abolished.

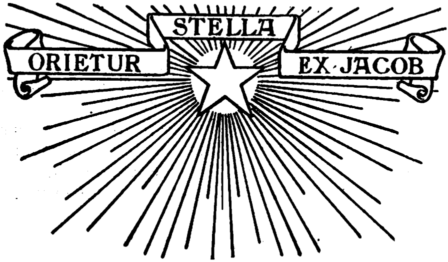
℟. And the Saviour of the world shall reign over us.

Antiphon at the Magnificat: Psalm xviii. 6.

Cum ortus fúerit * sol de coelo, *vidébitis Regem regum* procedéntem a Patre, tamquam sponsum de thálamo suo.

When the sun shall have risen from heaven, *ye shall see the King of kings* proceeding from the Father, as a bridegroom out of his bride chamber.

Collect of the Third Mass: *Concede quaesumus*, p. 394.



FIRST MASS: AT MIDNIGHT.

STATION AT ST. MARY MAJOR,* AT THE ALTAR OF THE CRIB.
(*Indulgence of* 15 *years and* 15 *quarantines.*)

In the early centuries of the Church the faithful prepared themselves for solemn festivals by the recitation of the " Vigils " or the present Matins, the triple division of which corresponded to the nocturnal vigils (*vigiliae*) of the Romans. The " most holy night of Christmas " (*Collect*) is all that remains of this practice.

The Midnight Mass specially recalls the *temporal birth* of Jesus in His coming of grace: " Mary brings forth her first-born Son " (*Gospel*).

It reminds us also of the *eternal birth* of the Word " begotten before the dawn of ages " (*Gradual* and *Communion*), Who shall manifest Himself to all the elect when, at the end of the world, shall take place " the glorious apparition of the great God " (*Epistle*).

Finally it recalls the *spiritual birth* of Jesus in our souls, which shows itself by the exercise of virtues: " Let us be pursuers of good works " (*Epistle*), " that we may be found like unto Jesus, in Whom the human nature is united to the Divine " (*Secret*).

Let us be born to the divine life on earth by participating " in the holy mysteries of the birth of our Lord, so that we may enjoy eternal life in heaven " (*Collect* and *Postcommunion*).

Introit: Psalm ii. 7.

THE Lord hath said to me: Thou art My Son, *this day have I begotten Thee.* Ps. ii. 1. Why have the Gentiles raged, and the people devised vain things? ℣. Glory be to the Father.

DOMINUS dixit ad me: Fílius meus es tu, *ego hódie génui te.* *Ps.* Quare fremuérunt gentes: et pópuli meditáti sunt inánia? ℣. Glória Patri.

Collect.

O God, Who *hast made this most holy night to shine forth with the brightness of the true light,* grant, we beseech Thee, that we may enjoy His happiness in heaven, the mystery of Whose light we have known on earth. Who with Thee.

Deus, qui *hanc sacratissimam noctem veri lúminis fecisti illustratióne claréscere:* da, quaesumus; ut, cujus lucis mystéria in terra cognóvimus, ejus quoque gáudiis in coelo perfruámur. Qui tecum.

Epistle: Titus ii. 11-15.

Lesson from the Epistle of blessed Paul the Apostle to Titus.—DEARLY beloved: *The grace of God our Saviour hath appeared* to all men, instructing

Léctio Epístolae beáti Pauli Apóstoli ad Titum.—CARISSIME: *Appáruit grátia Dei Salvatóris nostri* ómnibus homínibus, erúdiens nos, ut abnegán-

* See Plan of the Stations at Rome, p. 510, G d 2

tes impietátem, et saeculária desidéria, sóbrie, et juste, et pie vivámus in hoc saeculo, *exspectántes beátam spem,* et *advéntum glóriae magni Dei et Salvatóris nostri Jesu Christi*: qui dedit semetípsum pro nobis: ut nos redímeret ab omni iniquitáte, et mundáret sibi pópulum acceptábilem, sectatórem bonórum óperum. Haec lóquere, et exhortáre: in Christo Jesu Dómino nostro.

us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this world, *looking for the blessed hope* and *coming of the glory of the great God and our Saviour Jesus Christ*: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

Gradual: Psalm cix. 3, 1.

Tecum princípium in die virtútis tuae: in splendóribus sanctórum, *ex útero ante lucíferum génui te.* ℣. Dixit Dóminus Dómino meo: Sede a dextris meis: donec ponam inimícos tuos, scabéllum pedum tuórum.

With Thee is the principality in the day of Thy strength: in the brightness of the saints, *from the womb before the day star I begot Thee.* ℣. The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool.

Alleluia, alleluia: Psalm ii. 7.

℣. Dóminus dixit ad me: Fílius meus es tu, *ego hódie génui te.* Allelúia.

℣. The Lord hath said to Me: Thou art My Son, *this day have I begotten Thee.* Alleluia.

Gospel: Luke ii. 1-14.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Exiit edíctum a Caesare Augústo, ut describerétur univérsus orbis. Haec descríptio prima facta est a praeside Syriae Cyríno: et ibant omnes ut profiteréntur, sínguli in suam civitátem. Ascéndit autem et Joseph a Galilaea de civitáte Názareth, in Judaeam in civitátem David, quae vocátur Béthlehem: eo quod esset de domo et família David, ut profiterétur cum

✠ Continuation of the holy Gospel according to St. Luke.—At that time there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David,

to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And *she brought forth her firstborn son*, and wrapped Him up in swaddling clothes, and laid him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.—**Creed.**

María desponsáta sibi uxóre praegnánte. Factum est autem, cum essent ibi, impléti sunt dies ut páreret. Et *péperit Fílium suum primogénitum*, et pannis eum invólvit, et reclinávit eum in praesépio: quia non erat eis locus in diversório. Et pastóres erant in regióne eádem vigilántes, et custodiéntes vigílias noctis super gregem suum. Et ecce Angelus Dómini stetit juxta illos, et cláritas Dei circumfúlsit illos, et timuérunt timóre magno. Et dixit illis Angelus: Nolíte timére: ecce enim evangelízo vobis gáudium magnum, quod erit omni pópulo: quia natus est vobis hódie Salvátor, qui est Christus Dóminus, in civitáte David. Et hoc vobis signum: Inveniétis infántem pannis involútum, et pósitum in praesépio. Et súbito facta est cum Angelo multitúdo milítiae coeléstis, laudántium Deum, et dicéntium: Glória in altíssimis Deo, et in terra pax homínibus bonae voluntátis.—**Credo.**

Offertory: Psalm xcv. 11, 13.

Let the heavens rejoice, and let the earth be glad before the face of the Lord: because *He cometh.*

Laeténtur coeli, et exsúltet terra ante fáciem Dómini: quóniam *venit.*

Secret.

May the oblation of this day's festival be pleasing to Thee, O Lord, we beseech Thee: that

Accépta tibi sit, Dómine quaesumus, hodiérnae festivitátis oblátio: ut, tua grátia

largiénte, per haec sacrosáncta commércia, in illíus inveniámur forma, in quo tecum est nostra substántia. Qui tecum.

of Thy bountiful grace we may, through this sacred intercourse, be found conformed to Him, in Whom our substance is united to Thee. Who with Thee.

Preface for Christmas, p. 51.

This is said each day until the Epiphany, except on the Octave of St. John.

In the Canon is said: *Communicantes et noctem sacratissimam celebrantes*, p. 60. The same is said each day until the Octave of the Nativity inclusive, but *noctem* is said only at the Midnight Mass: at other Masses *diem* is said.

Communion: Psalm cix. 3.

In splendóribus sanctórum, ex útero ante lucíferum *génui te.*

In the brightness of the saints, from the womb before the day star *I begot Thee.*

Postcommunion.

Da nobis, quaesumus, Dómine Deus noster: ut, qui *Nativitátem Dómini nostri Jesu Christi* mystériis nos frequentáre gaudémus; dignis conversatiónibus ad ejus mereámur perveníre consórtium. Qui tecum.

Grant, we beseech Thee, O Lord our God, that we who rejoice in celebrating by these mysteries *the Nativity of our Lord Jesus Christ*, may by a fitting conversation become worthy to attain to His fellowship. Who with Thee.

The Priest should also at the commencement of the following Masses say the prayers of the Confession, and, after the *Ite Missa est*, bless the people.

THE SECOND MASS, AT DAWN.

Station at St. Anastasia's.*

(*Indulgence of* 15 *years and* 15 *quarantines.*)

The Mass at Dawn was celebrated at Rome in the old Church of St. Anastasia, the only parish situated in the centre of ancient Rome in the district inhabited by the wealthy classes. It was situated at the foot of the Palatine where the Caesars resided, and was consequently the church of the high officials of the Court. It was therefore chosen for the celebration of the second Christmas Mass. The name of this Saint is mentioned in the Canon of the Mass (*second list*, p. 65).

St. Anastasia, a holy widow, was burnt alive during the Diocletian persecution on this very day, December 25.

The Liturgy of the Mass makes us hail "with joy the holy King Who cometh" (*Communion*), "the Lord Who is born to us" (*Introit*), "the Infant lying in the manger" (*Gospel*).

*See Plan of the Stations at Rome, p. 510, E f 1, and "The Time after Whitsuntide from a Historical Point of View."

It tells us that "He Who was born Man this day shone forth also as God" (*Secret*), for He is "the Word made flesh" (*Collect*), "He shall be called God" (*Introit*) and "is from everlasting" (*Offertory*).

But it specially reminds us that this double manifestation of the Christ-Man in His coming of grace and of the Christ-God in His coming of glory should reproduce itself within us. "The goodness and kindness of God our Saviour appeared, that, being justified by the *grace* of Jesus Christ, we may be heirs of *life everlasting*" (*Epistle*), "that the oldness of our human nature may be overcome" (*Postcommunion*), that we may be "renovated of the Holy Ghost" (*Epistle*), and "that, bestowing upon us that which is divine" (*Secret*), "the light of faith which shineth in our minds, may show itself in all the splendour of our actions" (*Collect*).

With the shepherds, to whom the Lord manifested the Incarnation of His Son, "let us go with haste" (*Gospel*) and adore in the crib, which is the Altar, the Word, born *in eternity* of His heavenly Father, born *on earth* of Mary, and Who should be born increasingly *in our souls* by grace.

Introit: Isaias ix. 2, 6.

A LIGHT shall shine upon us this day: for *the Lord is born to us:* and He shall be called Wonderful, God, the Prince of Peace, the Father of the world to come: of Whose reign there shall be no end. Ps. xcii. 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. ℣. Glory be to the Father.

LUX fulgébit hódie super nos: quia *natus est nobis Dóminus:* et vocábitur Admirábilis, Deus, Princeps pacis, Pater futúri saeculi: cujus regni non erit finis. *Ps.* Dóminus regnávit, decórem indútus est: indútus est Dóminus fortitúdinem, et praecínxit se. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, Almighty God, that we, who *are bathed in the new light of Thy Word made flesh,* may show forth in our actions that which by faith shineth in our minds. Through the same Lord.

Da nobis, quaesumus, omnípotens Deus: ut, qui *nova incarnáti Verbi tui luce perfúndimur;* hoc in nostro respléndeat ópere, quod per fidem fulget in mente. Per eúmdem Dóminum.

Commemoration of St. Anastasia.

Grant, we beseech Thee, Almighty God, that we who celebrate the festival of blessed Anastasia Thy Martyr, may feel the effects of her patronage with Thee. Through our Lord.

Da, quaesumus, omnípotens Deus: ut, qui beátae Anastásiae Mártyris tuae solémnia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Epistle: Titus iii. 4-7.

Léctio Epístolae beáti Pauli Apóstoli ad Titum.—Carissime: *Appáruit benígnitas et humánitas Salvatóris nostri Dei:* non ex opéribus justítiae, quae fécimus nos, sed secúndum suam misericórdiam salvos nos fecit per lavácrum regeneratiónis et renovatiónis Spíritus sancti, quem effúdit in nos abúnde per Jesum Christum Salvatórem nostrum: ut justificáti grátia ipsíus, herédes simus secúndum spem vitae aetérnae: in Christo Jesu Dómino nostro.

Lesson from the Epistle of blessed Paul the Apostle to Titus. —Dearly beloved, *the goodness and kindness of God our Saviour appeared:* not by the works of justice which we have done, but according to His mercy He saved us by the laver of regeneration and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs according to hope of life everlasting: in Christ Jesus our Lord.

Gradual: Psalm cxvii. 26, 27, 23.

Benedictus qui venit in nómine Dómini: Deus Dóminus, et illúxit nobis.

℣. A Dómino factum est istud: et est mirábile in óculis nostris.

Blessed be He that cometh in the name of the Lord: the Lord is God, and He hath shone upon us.

℣. This is the Lord's doing: and it is wonderful in our eyes.

Alleluia, alleluia: Psalm xcii. 1.

℣. Dóminus regnávit, decórem índuit: índuit Dóminus fortitúdinem, et praecínxit se virtúte. Allelúia.

The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself with power. Alleluia.

Gospel: Luke ii. 15-20.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Pastóres loquebántur ad ínvicem: Transeámus usque Béthlehem, et videámus hoc verbum, quod factum est, quod Dóminus osténdit nobis. Et venérunt festinántes:

✠ Continuation of the holy Gospel according to St. Luke.—At that time the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste:

and they found Mary and Joseph, and *the Infant lying in the manger*. And seeing they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.—**Creed.**

et invenérunt Maríam, et Joseph, et *infántem pósitum in praesépio*. Vidéntes autem cognovérunt de verbo, quod dictum erat illis de púero hoc. Et omnes, qui audiérunt, miráti sunt: et de his, quae dicta erant a pastóribus ad ipsos. María autem conservábat ómnia verba haec, cónferens in corde suo. Et revérsi sunt pastóres glorificántes, et laudántes Deum in ómnibus, quae aadíerant et víderant, sicut dictum est ad illos.—**Credo.**

Offertory: Psalm xcii. 1, 2.

God hath established the world, which shall not be moved: Thy throne, O God, is prepared from of old; Thou art from everlasting.

Deus firmávit orbem terrae, qui non commovébitur: paráta sedes tua, Deus, ex tunc; a saeculo tu es.

Secret.

May our gifts, we beseech Thee, O Lord, be agreeable to the mysteries *of this day's Nativity*, and ever pour down upon us peace: that, even as *He Who was born Man shone forth also as God*, so these earthly fruits may bestow upon us that which is divine. Through the same Lord.

Múnera nostra, quaesumus, Dómine, *nativitátis hodiérnae* mystériis apta provéniant, et pacem nobis semper infúndant: ut, sicut *homo génitus idem refúlsit et Deus*, sic nobis haec terréna substántia cónferat, quod divínum est. Per eúmdem Dóminum.

For St. Anastasia.

Accept, we beseech Thee, O Lord, the gifts which are worthily offered unto Thee: and by the help of the merits of blessed Anastasia Thy Martyr, grant that they may prove a help to our salvation. Through our Lord.

Accípe, quaesumus, Dómine, múnera dignánter obláta: et beátae Anastásiae Mártyris tuae suffragántibus méritis, ad nostrae salútis auxílium proveníre concéde. Per Dóminum.

Preface for Christmas, p. 51.—Communicantes for Christmas, p. 60.

Communion : Zacharias ix. 9.

Exsúlta fília Sion, lauda fília Jerúsalem : ecce *Rex tuus venit* sanctus, et salvátor mundi.

Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem : behold *thy King comes*, holy, the Saviour of the world.

Postcommunion.

Hujus nos, Dómine, sacraménti semper nóvitas natális instáuret : cujus *nativitas singuláris* humánam répulit vetustátem. Per eúmdem Dóminum.

May the new life derived from this Sacrament ever revive us, O Lord : since it is His Sacrament, Whose *wonderful birth* hath overcome the old man. Through the same Lord.

For St. Anastasia.

Satiásti, Dómine, famíliam tuam munéribus sacris : ejus, quaesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Thou hast satisfied Thy family, O Lord, with sacred gifts : refresh us ever, we beseech Thee, by her intervention, whose festival we celebrate. Through our Lord.

THIRD MASS, DURING THE DAYTIME OF THE NATIVITY OF OUR SAVIOUR.

STATION AT ST. MARY MAJOR.*

(*Plenary Indulgence.*)

Like Midnight Mass, the Mass of the day is celebrated in the great Basilica of St. Mary Major, which represents Bethlehem at Rome, and where portions of the crib of our Saviour are venerated.

The *Gospel* of this Mass sums up all the liturgy of the Christmas Season, which manifests to us the triple filiation of Jesus. With regard to the Father as *God*, His birth is eternal : " In the beginning the Word was with God." As *Man* it is temporal : " The Word was made flesh." As *living in the Church*, which is His Mystical Body, it is spiritual : " As many as received Him, to them He gave power to be made the sons of God, to be born of God."

The Mass of the day dwells, however, more especially on the generation of the Word. " All things were made by Him " (*Gospel*), " it was by Him that God made the world " (*Epistle*), " the world and the fulness thereof Thou hast founded " (*Offertory*). Also it invites " the nations to come and adore the Lord " (*Alleluia*), and shows us " the Angels who adore Him " (*Epistle*), " the Kings who adore Him " (*Last Gospel*), whilst at the *Creed* the Priests kneel before " the only-begotten Son of God made Man."

* See Plan of the Stations at Rome, p. 510, G d 26.

Let us rejoice with the Church because " all the earth has seen His Salvation " (*Gradual*). Let us be born here below with Jesus to a life ever more " cleansed from the stain of sin and divine " (*Secret, Postcommunion*), so that in heaven we may be able to " partake of the immortality of Him Who, being God, lives and reigns with the Father, in the unity of the Holy Ghost, for ever and ever. Amen " (*Postcommunion*).

If this feast falls on a Sunday, every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit : Isaias ix. 6.

A *CHILD is born to us*, and a Son is given to us: whose government is upon His shoulder: and His name shall be called, the Angel of great counsel. Ps. xcvii. 1. Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory be to the Father.

PUER *natus est nobis*, et fílius datus est nobis: cujus impérium super húmerum ejus : et vocábitur nomen ejus, magni consílii Angelus. *Ps.* Cantáte Dómino cánticum novum : quia mirabília fecit. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, Almighty God, that *the new birth, in the flesh, of Thine only-begotten Son* may set us free, whom the old bondage doth hold under the yoke of sin. Through the same Lord.

Concéde, quaesumus, omnípotens Deus: ut nos *Unigéniti tui nova per carnem nativitas* líberet ; quos sub peccáti jugo vetústa sérvitus tenet. Per eúmdem Dóminum.

Epistles : Hebrews i. 1-12.

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.—GOD, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world : * Who being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth

Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos.—MULTIFARIAM, multísque modis olim Deus loquens pátribus in prophétis: novíssime diébus istis locutus est nobis in Fílio, quem constítuit herédem universórum, per quem fecit et saecula: * qui cum sit splendor gloriae, et figúra substántiae ejus, portánsque ómnia verbo virtútis suae, purgatiónem peccatórum fáciens, sedet ad déxteram majestátis in excélsis: tanto mélior Ange-

lis efféctus, quanto differéntius prae illis nomen hereditávit. Cui enim dixit aliquándo Angelórum: *Filius meus es tu, ego hódie génui te?* Et rursum: Ego ero illi in patrem, et *ipse erit mihi in filium?* Et cum iterum *introdúcit primogénitum in orbem terrae,* dicit: Et adórent eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spíritus, et minístros suos flammam ignis. Ad Fílium autem: Thronus tuus, Deus, in saeculum saeculi: virga aequitátis, virga regni tui. Dilexísti justítiam, et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo exsultatiónis prae particípibus tuis. Et: Tu in princípio, Dómine, terram fundásti: et ópera mánuum tuárum sunt coeli. Ipsi períbunt, tu autem permanébis; et omnes ut vestiméntum veteráscent: et velut amíctum mutábis eos, et mutabúntur: tu autem idem ipse es, et anni tui non defícient.

on the right hand of the majesty on high: being made so much better than the angels as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time: *Thou art My Son, to-day have I begotten Thee?* And again: I will be to Him a Father, and *He shall be to Me a Son?* And again, when *He bringeth in the first begotten into the world,* He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue; and they shall all grow old as a garment: and as a vesture shalt Thou change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.

Gradual: Psalm xcvii. 2-4.

Vidérunt omnes fines terrae salutáre Dei nostri: jubiláte Deo omnis terra. ℣. Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. ℣. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia.

℣. Dies sanctificátus illúxit nobis: veníte gentes, et ado-

℣. A sanctified day hath shone upon us: come ye Gentiles and

adore the Lord: for *this day a great light hath descended upon the earth.* Alleluia.

râte Dóminum: quia *hódie descéndit lux magna super terram.* Allelúia.

Gospel: see Gospel in the Ordinary of the Mass, p. 75.—**Creed.**

Offertory: Psalm lxxxviii. 12, 15.

Thine are the heavens, and Thine is the earth, the world and the fulness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

Tui sunt coeli, et tua est terra, orbem terrárum, et plenitúdinem ejus tu fundásti: justítia et judícium praeparátio sedis tuae.

Secret.

The gifts we offer, *do Thou,* O Lord, *sanctify by the new birth of Thine only-begotten Son:* and cleanse us from the stains of our sins. Through the same Lord.

Obláta, Dómine, múnera, *nova Unigéniti tui nativitáte sanctífica*: nosque a peccatórum nostrórum máculis emúnda. Per eúmdem Dóminum.

Preface for Christmas, p. 51.—Communicantes for Christmas, p. 60.

Communion: Psalm xcvii. 3.

All the ends of the earth have seen the salvation of our God.

Vídérunt omnes fines terrae salutáre Dei nostri.

Postcommunion.

Grant, we beseech Thee, Almighty God, that as *the Saviour of the world born on this day* is the author of our divine generation, so He may Himself also be to us the giver of immortality. Who with Thee.

Praesta, quaesumus, omnípotens Deus: ut *natus hódie Salvátor mundi,* sicut divínae nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor. Qui tecum.

At the end of this Mass the *Gospel for the Epiphany* is said, p. 442.

SECOND VESPERS.

First Antiphon. Ps. cix. 3. With Thee is the principality in the day of Thy strength in the brightness of the Saints, from the womb before the day star I begot Thee.

Ant. 1. Tecum princípium * in die virtútis tuae in splendóribus sanctórum, ex útero ante lucíferum génui te.

The first three Psalms of Vespers for Sunday, Ps. cix. *Dixit Dominus,* p. 98, Ps. cx. *Confitebor tibi,* p. 99, and Ps. cxi. *Beatus vir,* p. 101, are said, and in addition Ps. cxxix. *De Profundis* and Ps. cxxxi. *Memento Domine,* p. 130

2. Redemptiónem * misit Dóminus pópulo suo, mandávit in aetérnum testaméntum suum.

Ant. 2. Ps. cx. 9. The Lord hath sent redemption to His people, He hath commanded His covenant for ever.

3. Exórtum est * in ténebris lumen rectis corde: miséricors, et miserátor, et justus Dóminus.

Ant. 3. Ps. cxi. 4. To the true of heart a light is risen up in darkness: the Lord is merciful, and compassionate and just.

4. Apud Dóminum * misericórdia, et copiósa apud eum redémptio.

Ant. 4. Ps. cxxix. 7. With the Lord there is mercy, and with Him plentiful redemption.

5. De fructu * ventris tui ponam super sedem tuam

Ant. 5. Ps. cxxxi. 11. Of the fruit of thy womb I will set upon thy throne.

Chapter, see **Epistle** down to * p. 394, and **Hymn of First Vespers,** p. 383.

℣. Notum fecit Dóminus, allelúia.

℟. Salutáre suum, allelúia.

℣. Ps. xcvii. 2. The Lord hath made known, alleluia.

℟. His salvation, alleluia.

Antiphon at the Magnificat : Luke ii. 14.

*Hódie * Christus natus est:* hódie Salvátor appáruit: hódie in terra canunt Angeli, laetántur Archángeli : hódie exsúltant justi, dicéntes: Glória in excélsis Deo, allelúia.

This day Christ was born : this day the Saviour appeared : this day the Angels sing on earth, and the Archangels rejoice : this day the just exult, saying : Glory to God in the highest, alleluia.

Collect of the Third Mass : Concede quaesumus, p. 394.

Commemoration of St. Stephen : Acts vi. 8.

Stéphanus autem * plenus grátia et fortitúdine, faciébat signa magna in pópulo.

℣. Glória et honóre coronásti eum Dómine. ℟. Et constituísti eum super ópera mánuum tuárum.

But Stephen, full of grace and fortitude, did great signs among the people.

℣. Ps. viii. 6. Thou hast crowned him with glory and honour, O Lord. ℟. And hast set him over the works of Thy hands.

Collect *as at Mass:* Da nobis, p. 399.

If the Sunday within the Octave of Christmas falls on December 26, 27 or 28, the feast on which it falls is celebrated with only a commemoration of the Nativity. But if the Sunday falls on December 29, 30 or 31, the Office and Mass of the Sunday within the Octave of Christmas are celebrated with a commemoration of the Nativity, and in addition on the 29th a commemoration of St. Thomas of Canterbury and on the 31st one of St. Silvester.



DECEMBER 26.

St. Stephen, First Martyr. *

STATION AT ST. STEPHEN'S ON THE COELIAN HILL.†

(Indulgence of 30 *years and* 30 *quarantines.)*

Double of the Second Class with simple Octave.

Red vestments.

The Church was still in her infancy when Stephen, renowned for his virtues, received from the Apostles the mission to organise the meals where the poor were fed in common. He worked such "great wonders and signs among the people" that the Jews from five different synagogues became alarmed and summoned him before the Sanhedrim (*Epistle*).

Jesus had upbraided the Jews "for having killed and stoned the Prophets" (*Gospel*); Stephen in his turn, addressing his judges, declared that in crucifying Christ they had shown themselves worthy of their fathers who put to death the messengers of God. The holy deacon then lifting his eyes to heaven said that "he saw the Son of Man standing on the right hand of God" (*Epistle*). What a splendid testimony to the Divinity of this Child Whom we venerate in the crib!

On hearing these words, the Jews, fulfilling once more the words of the Master (*Gospel*), "with one accord ran violently upon Stephen and stoned him," who, falling on his knees, commended his soul to Jesus (*Epistle*) and asked pardon for his executioners.

Stephen is the first of the witnesses of Christ, it is therefore only right that he should appear first in the glorious procession of Saints who surround the cradle of the Saviour. It is a tendency noticeable in a Greek martyrology of the fourth century to connect the greatest of the New Testament Saints with the Feast of the Nativity. His name is inscribed in the Canon of the Mass (*second list*, p. 65).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See "The Time after Whitsuntide from a Historical Point of View."

† See Plan of the Stations at Rome, p. 510, G f 12.

MASS: SEDERUNT.

Introit: Psalm cxviii. 23, 86, 23.

SEDERUNT príncipes, et advérsum me loquebántur: et iníqui persecúti sunt me: ádjuva me, Dómine Deus meus, quia servus tuus exercebátur in tuis justificatiónibus. *Ps.* Beáti immaculáti in via, qui ámbulant in lege Dómini. ℣. Glória Patri.

PRINCES sat, and spoke against me: and the wicked persecuted me: help me, O Lord my God, for Thy servant was employed in Thy justifications. Ps. cxviii. 1. Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory be to the Father.

Collect.

Da nobis, quaesumus, Dómine, imítari quod cólimus: *ut discámus et inimícos dilígere;* quia ejus natalítia celebrámus, qui *novit étiam pro persecutóribus exoráre* Dóminum nostrum Jesum Christum Fílium tuum. Qui tecum.

Grant us, we beseech Thee, O Lord, so to imitate what we revere *that we may learn to love even our enemies:* for we celebrate the day of his birth to immortality, who *could even plead* with our Lord Jesus Christ Thy Son *on behalf of his persecutors.* Who with Thee.

Commemoration of the Octave of the Nativity of our Lord, p. 394.

Epistle: Acts of the Apostles vi. 8-10, vii. 54-59.

Léctio Actuum Apostolórum.—IN diébus illis: Stéphanus plenus grátia et fortitúdine, faciébat prodígia et signa magna in pópulo. Surrexérunt autem quidam de synagóga, quae appellátur Libertinórum, et Cyrenénsium, et Alexandrinórum, et eórum, qui erant a Cilícia, et Asia, disputántes cum Stéphano: et non póterant resístere sapiéntiae et Spirítui, qui loquebátur. Audiéntes autem haec, dissecabántur córdibus suis, et stridébant déntibus in eum. Cum autem esset Stéphanus plenus Spíritu sancto, inténdens in coelum, vidit

Lesson from the Acts of the Apostles.—IN those days Stephen, full of grace and fortitude, did great wonders and signs among the people. Now there arose some, of that, which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia, disputing with Stephen: and they were not able to resist the wisdom and the spirit that spoke. Now hearing these things, they were cut to the heart, and they gnashed with their teeth at him. But Stephen being full of the Holy Ghost, looking up

steadfastly to heaven, saw the glory of God and Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the Son of Man standing on the right hand of God. And they crying out with a loud voice stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And *they stoned Stephen*, invoking and saying: Lord Jesus, receive my spirit. And falling on his knees he cried with a loud voice, saying: Lord, *lay not this sin to their charge.* And when he had said this, he fell asleep in the Lord.

glóriam Dei, et Jesum stantem a dextris Dei. Et ait: Ecce vídeo coelos apértos, et Fílium hóminis stantem a dextris Dei. Exclamántes autem voce magna continuérunt aures suas, et ímpetum fecérunt unanímiter in eum. Et ejiciéntes eum extra civitátem, lapidábant: et testes deposuérunt vestiménta sua secus pedes adolescéntis, qui vocabátur Saulus. Et *lapidábant Stéphanum* invocántem, et dicéntem: Dómine Jesu, súscipe spíritum meum. Pósitis autem génibus clamávit voce magna, dicens: Dómine, *ne státuas illis hoc peccátum.* Et cum hoc dixísset, obdormívit in Dómino.

Gradual: Psalm cxviii. 23, 86, 117.

Princes sat, and spoke against me: and the wicked persecuted me. ℣. Help me, O Lord my God: save me for Thy mercy's sake.

Sedérunt príncipes, et advérsum me loquebántur: et iníqui persecúti sunt me. ℣. Adjuva me, Dómine Deus meus: salvum me fac propter misericórdiam tuam.

Alleluia, alleluia: Acts of the Apostles vii. 55.

℣. I see the heavens opened, and Jesus standing on the right hand of the power of God. Alleluia

℣. Vídeo coelos apértos, et Jesum stantem a dextris virtútis Dei. Allelúia.

Gospel: Matthew xxiii. 34-39.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time Jesus said to the Scribes and Pharisees: Behold I send to you prophets and wise men and scribes, and some of them you will put to death and

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— In illo témpore: Dicébat Jesus Scribis et Pharisaeis: Ecce ego mitto ad vos prophétas, et sapiéntes, et scribas, et ex illis occidétis et crucifigétis, et ex

eis flagellábitis in synagógis vestris et persequémini de civitáte in civitátem : ut véniat super vos omnis sanguis justus, qui effúsus est super terram, a sánguine Abel justi usque ad sánguinem Zacharíae, fílii Barachíae, quem occidístis inter templum et altáre. Amen dico vobis, vénient haec ómnia super generatiónem istam. Jerúsalem, Jerúsalem, quae occídis prophétas, et *lápidas eos, qui ad te missi sunt*, quóties vólui congregáre fílios tuos, quemádmodum gallína cóngregat pullos suos sub alas, et noluísti ? Ecce relinquétur vobis domus vestra desérta. Dico enim vobis, non me vidébitis ámodo, donec dicátis : Benedíctus, qui venit in nómine Dómini.—**Credo.**

crucify, and some you will scourge in your synagogues, and persecute from city to city : that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and *stonest them that are sent unto thee*, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldest not? Behold your house shall be left to you desolate. For I say to you, you shall not see me henceforth, till you say : Blessed is He that cometh in the name of the Lord.—**Creed** (*on account of the Octave*).

Offertory : Acts of the Apostles vi. 5, vii. 58.

Elegérunt Apóstoli Stéphanum Levítam, plenum fide et Spíritu sancto : *quem lapidavérunt Judaei* orántem, et dicéntem : Dómine Jesu, áccipe spíritum meum, allelúia.

The Apostles chose Stephen to be a levite, a man full of faith and of the Holy Ghost : *whom the Jews stoned* invoking and saying : Lord Jesus, receive my spirit, alleluia.

Secret.

Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum : ut, sicut illos pássio gloriósos effécit ; ita nos devótio reddat innócuos. Per Dóminum.

Receive, O Lord, these gifts in commemoration of Thy Saints : that, even as suffering made them glorious, so our devotion may render us blameless. Through our Lord.

For the Octave of the Nativity of our Lord, p. 396.

Preface and Communicantes for Christmas, pp. 51, 60.

Communion : Acts of the Apostles vii. 55, 58, 59.

Vídeo coelos apértos, et Jesum stantem a dextris virtútis

I see the heavens opened, and Jesus standing on the right hand

of the power of God: Lord Jesus, receive my spirit, and *lay not this sin to their charge.*

Dei: Dómine Jesu, áccipe spíritum meum, et *ne státuas illis hoc peccátum.*

Postcommunion.

May the mysteries which we have received help us, O Lord: and through the intercession of blessed Stephen Thy Martyr, may they strengthen us with Thine everlasting protection. Through our Lord.

Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáto Stéphano Mártyre tuo, sempitérna protectióne confírment. Per Dóminum.

For the Octave of the Nativity of our Lord, p. 396.

SECOND VESPERS.

Psalms and Antiphons of the Nativity, p. 383.

Chapter: Acts of the Apostles vi. 8.

And Stephen, full of grace and fortitude, did great wonders and signs among the people.

Stéphanus autem plenus grátia et fortitúdine, * faciébat prodígia et signa magna in pópulo.

Hymn: Deus tuorum militum, p. 214, *to the tune and with the doxology of the Christmas hymn* Jesu Redemptor, pp. 383-385.

℣. Stephen saw the heavens opened.

℟. He saw and entered in: blessed is he unto whom the heavens were opened.

℣. Stéphanus vidit coelos apértos.

℟. Vidit et introívit: beátus homo, cui coeli patébant.

Antiphon at the Magnificat: Acts of the Apostles viii. 2.

Devout men buried Stephen, and made great mourning over him.

Sepeliérunt Stéphanum * viri timoráti, et fecérunt planctum magnum super eum.

Collect *as at Mass:* Da nobis, p. 399.

Commemoration of St. John: John xxi. 20.

This is that John *who leaned on the Lord's breast at supper:* the blessed Apostle to whom were revealed the secret things of heaven.

℣. Greatly, *etc.*, p. 407.

Iste est Joánnes, *qui supra pectus Dómini in coena recúbuit:* beátus Apóstolus, cui receláta sunt secréta coeléstia.

℣. Valde, *etc.*, p. 407.

Collect *as at Mass:* Ecclesiam tuam, p. 404.

Commemoration for the Nativity: *Ant.* Hodie, ℣. Notum, p. 397.



DECEMBER 27.

St. John, Apostle and Evangelist.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the Second Class with Simple Octave.—White vestments.

The Station was held at St. Mary Major, † in honour of her to whom Jesus on the Cross entrusted St. John: "Woman, behold thy son."

It is God Whom we adore at Bethlehem during Christmas Time. It was natural, therefore, that St. John, who was the chief evangelist of the Divinity of Christ, should be found beside the crib, to disclose the greatness of the Infant Who reposes therein.

It is to him that Jesus will entrust His mother when Joseph shall have passed away. The liturgy, therefore, loves to show together, beside the Child and His Mother, him whom the *Gospel* calls the Just Man,‡ and whom the Church to-day honours with the same title (*Offertory*).

The Infant God in the crib gathers around Him pure souls: Mary is the Blessed Virgin, Joseph the chaste spouse, St. Stephen the first martyr who washes his robe in the blood of the Lamb. Now behold St. John, the virgin apostle. Crowned with the *halo of those who knew how to conquer their flesh*, for this reason he became "the disciple whom Jesus loved, and who also leaned on His breast at supper" (*Gospel*). Thanks to his angelic purity, he imbibed that wholesome wisdom of which the *Epistle* speaks and which has won for him the *halo of Doctors*. The *Introit* of his Mass is the one the Church uses in the "Common of Doctors."—It is to St. John, who wrote a Gospel, three Epistles and the Apocalypse, that we owe the most beautiful pages on the Divinity of the Word made flesh; and it is for this reason that he is symbolised by the eagle which soars in the heights.—Finally he received the *halo of the martyr*, since he only escaped a violent death by that special protection of which the *Gospel* speaks and which made many believe that the beloved disciple would not die. Actually he did not

* See "The Time after Whitsuntide from a Historical Point of View."
† See Plan of the Stations at Rome, p. 510, G f 26.
‡ "Joseph her husband, being a just man" (Matt. i. 19).

depart this life until all the other Apostles had passed away. His name is mentioned with theirs in the Canon of the Mass (*first list*, p. 59).

The desire to connect the great Saints with the Feast of the Nativity was the cause of celebrating on this day, except at Rome, the feast of St. James, brother of St. John, and on the 28th that of St. Peter and St. Paul.

" On this day, wine offered by the faithful is blessed in remembrance and in honour of St. John, who, without any ill effects, drank a cup of poisoned wine " (*Roman Ritual*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: IN MEDIO.

Introit: Ecclesiasticus xv. 5.

IN the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding: He clothed him with a robe of glory. Ps. xcl. 2. It is good to give praise to the Lord: and to sing to Thy name, O Most High. ℣. Glory be to the Father.

IN médio Ecclésiae apéruit os ejus: et implévit eum Dóminus spíritu sapiéntiae, et intelléctus: stolam glóriae índuit eum. *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Collect.

Do Thou, O Lord, in Thy goodness, shine upon Thy Church: that, enlightened by the teaching of blessed John Thine Apostle and Evangelist, she may attain to the everlasting gifts. Through our Lord.

Ecclésiam tuam, Dómine, benígnus illústra: ut beáti Joánnis Apóstoli tui et Evangelístae illumináta doctrínis, ad dona pervéniat sempitérna. Per Dóminum.

Commemoration of the Octave of the Nativity of our Lord, p. 394.

Epistle: Ecclesiasticus xv. 1-6.

Lesson from the Book of Wisdom.—HE that feareth God will do good: and he that possesseth justice shall lay hold on her, and she will meet him as an honourable mother. With the bread of life and understanding she shall feed him, and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall

Léctio libri Sapiéntiae.—QUI timet Deum, fáciet bona: et qui cóntinens est justítiae, apprehéndet illam, et obviábit illi quasi mater honorificáta. Cibábit illum pane vitae et intelléctus, et aqua sapiéntiae salutáris potábit illum: et firmábitur in illo, et non flectétur: et continébit illum, et non confundétur: et exaltábit illum apud próximos suos, et in médio Ecclésiae apériet os ejus, et adimplébit illum spí-

ritu sapiéntiae et intelléctus, et stola glóriae véstiet illum. Jucunditátem, et exsultatiónem thesaurizábit super illum, et nómine aetérno hereditábit illum, Dóminus Deus noster.

exalt him among his neighbours, and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. The Lord our God shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

Gradual : John xxi. 23, 19.

Exiit sermo inter fratres, quod discípulis ille non móritur. Et non dixit Jesus: Non móritur. ℣. Sed : Sic eum volo manére, donec véniam: tu me séquere.

This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say: He should not die. ℣. But : So I will have him to remain till I come: follow thou Me.

Alleluia, alleluia : John xxi. 24.

℣. Hic est discípulus ille, qui testimónium périhibet de his: et scimus, quia verum est testimónium ejus. Allelúia.

℣. This is that disciple who giveth testimony of these things : and we know that his testimony is true. Alleluia.

Gospel : John xxi. 19-24.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore : Dixit Jesus Petro : Séquere me. Convérsus Petrus vidit illum discípulum, quem diligébat Jesus, sequéntem, *qui et recúbuit in coena super pectus ejus*, et dixit: Dómine, quis est qui tradet te ? Hunc ergo cum vidísset Petrus, dixit Jesu : Dómine, hic autem quid? Dicit ei Jesus: Sic eum volo manére, donec véniam, quid ad te ? * tu me séquere. Exiit ergo sermo iste inter fratres, quia discípulus ille non móritur. Et non dixit ei Jesus : Non móritur; sed: Sic eum volo manére, donec véniam: quid

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to Peter : Follow Me. Peter turning about saw that disciple whom Jesus loved following, *who also leaned on His breast at supper* and said : Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus : Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? * Follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not

* The Greek text is plainer than that of the Vulgate : instead of saying "I will," it says "*If* I will."

die; but: So I will have him to remain till I come: what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.—**Creed.**

ad te? Hic est discípulus ille, qui testimónium pérhibet de his, et scripsit haec: et scimus, quia verum est testimónium ejus.—**Credo.**

Offertory: Psalm xci. 13.

The just shall flourish like the palm tree: he shall be multiplied like the cedar that is in Libanus.

Justus ut palma florebit: sicut cedrus, quae in Libano est, multiplicábitur.

Secret.

Receive, O Lord, the gifts we bring to Thee on the festival of him to whose patronage we look for deliverance. Through our Lord.

Súscipe, Dómine, múnera, quae in ejus tibi solemnitáte deférimus, cujus nos confídimus patrocínio liberári. Per Dóminum.

For the Octave of the Nativity of our Lord, p. 396.

Preface and Communicantes for Christmas, pp. 51, 60.

Communion: John xxi. 23.

A saying therefore went abroad among the brethren, that that disciple should not die: and Jesus did not say: He should not die; but: So I will have him to remain till I come.

Exiit sermo inter fratres, quod discípulus ille non móritur: et non dixit Jesus: Non móritur; sed: Sic eum volo manére, donec véniam.

Postcommunion.

Refreshed with this heavenly food and drink, we humbly beseech Thee, O Thou our God, that we may be helped by his prayers, in whose memory we have partaken of these mysteries. Through our Lord.

Reficti cibo potúque coelésti, Deus noster, te súpplices deprecámur: ut, in cujus haec commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

For the Octave of the Nativity of our Lord, p. 396.

SECOND VESPERS.

Psalms and Antiphons of the Nativity, p. 396.

Chapter: Ecclesiasticus xv. 1, 2.

He that feareth God will do good: and he that possesseth

Qui timet Deum, fáciet bona: et qui cóntinens est justítiae,

apprehéndet illam, * et obviábit illi quasi mater honorificáta.

℟. Deo grátias.

justice shall lay hold on her, and she will meet him as an honourable mother.

℟. Thanks be to God.

Hymn: Exsultet orbis, p. 207, *to the tune of the hymn of the Nativity, but with the following doxology:—*

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre, et almo Spíritu,
In sempitérna saecula.
Amen.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite
And Holy Ghost eternally.
Amen.

℣. Valde honorándus est beátus Joánnes.

℟. Qui supra pectus Dómini in coena recúbuit.

℣. Greatly to be honoured is blessed John.

℟. Who leaned on the Lord's breast at supper.

Antiphon at the Magnificat: John xxi. 23.

Exiit * sermo inter fratres, quod discípulus ille non móritur: et non dixit Jesus, Non móritur, sed: Sic eum volo manére, donec véniam.

A saying therefore went abroad among the brethren, that that disciple should not die: and Jesus did not say: He should not die; but: So I will have him to remain till I come.

Collect *as at Mass*, p. 404.

Commemoration of the Holy Innocents: Apocalypse xiv. 4.

Hi sunt * qui cum muliéribus non sunt coinquináti: *vírgines enim sunt*, et sequúntur Agnum, quocúmque ierit.

℣. Heródes irátus occídit multos púeros.

℟. In Béthlehem Judae, civitáte David.

These are they who were not defiled with women: *for they are virgins*, and follow the Lamb whithersoever He goeth.

℣. Matt. ii. 16. Herod being angry killed many children.

℟. In Bethlehem of Juda, the city of David.

Collect *of the next Mass.*

Commemoration of the Nativity: *Antiphon,* Hodie, ℣. Notum, and *Collect*, p. 397.

PAX



DECEMBER 28.

The Holy Innocents, Martyrs.*

STATION AT ST. PAUL-WITHOUT-THE-WALLS.†

(*Indulgence of* 30 *years and* 30 *quarantines*).

Double of the Second Class with Simple Octave.—Purple vestments.

The Feast of the Holy Innocents dates back to about the fifth century. The massacre of these infants manifests the royal character of Jesus. It is because Herod believed the words of the Magi and those of the High Priests whom he consulted that he sees a rival in the Infant of Bethlehem and jealously pursues " He that is born King of the Jews."‡ But as the Church sings " O cruel Herod, why thus fear, Thy King and God who comes below? No earthly crown comes He to take, Who heavenly kingdoms doth bestow." §

It is this God-King that " the Innocents by dying confess " (*Collect*). " Their passion is the exaltation of Christ."|| And the praise that they render to God is a subject of confusion to the enemies of Jesus (*Introit*), for, far from attaining their object, they only served to fulfil the saying of the Prophet " out of Egypt have I called My Son " (*Gospel*), and that at Bethlehem would be heard the lamentations of the mothers mourning for their children. To picture to us their desolation in more vivid colours, Jeremias recalls Rachel whose lamentations are heard in Rama,¶ bewailing her children because they are not. Like a compassionate mother, the Church robes her Priests to-day in vestments of mourning, and suppresses the *Gloria* and *Alleluia*.

This feast was celebrated at St. Paul-without-the-Walls, because the bodies of several of these holy martyrs are venerated there.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See " The Time after Whitsuntide from a Historical Point of View."
† See Plan of the Stations at Rome, p. 510, E h 31. ‡ Gospel of the Epiphany, p. 442.
§ Hymn for Vespers of the Epiphany. || Third Nocturn of Matins.
¶ A town situated two hours to the north of Jerusalem in the old territory of Benjamin son of Rachel.

MASS: EX ORE.

Introit: Psalm viii. 3.

EX *ore infántium*, Deus, *et lacténtium perfecísti laudem* propter inimícos tuos. *Ps.* Dómine Dóminus noster: quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

OUT *of the mouth of infants and of sucklings,* O God, *Thou hast perfected praise,* because of Thy enemies. Ps. viii. 2. O Lord our Lord: how admirable is Thy name in the whole earth! ℣. Glory be to the Father.

The *Gloria in excelsis*, the *Alleluia* and the *Ite Missa est* are said only if the feast falls on a Sunday, and on the Octave of the feast (Jan. 4).

Collect.

Deus, cujus hodiérna die praecónium Innocéntes Mártyres non loquéndo, sed *moriéndo conféssi sunt:* ómnia in nobis vitiórum mala mortífica; ut fidem tuam, quam lingua nostra lóquitur, étiam móribus vita fateátur. Per Dóminum.

O God, Whose praise the martyred Innocents *confessed* this day, not by speech, but *in their death:* mortify in us all the evils of vice: that Thy faith which our tongues profess, our lives also may by their actions confess. Through our Lord.

Commemoration of the Nativity of our Lord, p. 394.

Epistle: Apocalypse xiv. 1-5.

Léctio libri Apocalypsis beáti Joánnis Apóstoli.—In diébus illis: Vidi supra montem Sion Agnum stantem, et cum eo centum quadragínta quátuor míllia, habéntes nomen ejus, et nomen Patris ejus scriptum in fróntibus suis. Et audívi vocem de coelo, tamquam vocem aquárum multárum, et tamquam vocem tonítrui magni: et vocem, quam audívi, sicut citharaedórum citharizántium in cítharis suis. Et cantábant quasi cánticum novum ante sedem, et ante quátuor animália, et senióres: et nemo póterat dícere cánticum, nisi illa centum quadragínta quátuor

Lesson from the book of the Apocalypse of the blessed Apostle John.—In those days I beheld a Lamb stood upon Mount Sion, and with Him an hundred forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters and as the voice of great thunder: and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle before the throne, and before the four living creatures and the ancients: and no man could say the canticle, but

those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women: *for they are virgins.* These follow the Lamb whithersoever He goeth. These were purchased from among men, the firstfruits to God and to the Lamb: and in their mouth there was found no lie: for they are without spot before the throne of God.

míllia, qui empti sunt de terra. Hi sunt, qui cum muliéribus non sunt coinquináti: *vírgines enim sunt.* Hi sequúntur Agnum, quocúmque ierit. Hi empti sunt ex homínibus primítiae Deo, et Agno: et in ore eórum non est invéntum mendácium: sine mácula enim sunt ante thronum Dei.

Gradual: Psalm cxxiii. 7, 8.

Our soul hath been delivered as a sparrow out of the snare of the fowlers. ℣. The snare hath been broken, and we have been delivered. Our help is in the name of the Lord, Who made heaven and earth.

Anima nostra, sicut passer, erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus. Adjutórium nostrum in nómine Dómini, qui fecit coelum et terram.

If it is Sunday or the Octave Day, the following is added:—

Alleluia, alleluia: Psalm cxii. 1.

℣. Praise the Lord, *ye children*, praise ye the name of the Lord. Alleluia.

℣. Laudáte, *púeri*, Dóminum, laudáte nomen Dómini. Allelúia.

At other times, the following *Tract* is said:—

Tract: Psalm lxxviii. 3, 10.

They have poured out the blood of the Saints as water, round about Jerusalem. ℣. And there was none to bury them. Avenge, O Lord, the blood of Thy Saints, which has been shed upon the earth.

Effudérunt sánguinem sanctórum, velut aquam, in circúitu Jerúsalem. ℣. Et non erat qui sepelíret. Víndica, Dómine, sánguinem Sanctórum tuórum, qui effúsus est super terram.

Gospel: Matthew ii. 13-18.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time an Angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the Child and His mother, and fly into Egypt, and be there until

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— In illo témpore: Angelus Dómini appáruit in somnis Joseph, dicens: Surge, et áccipe púerum, et matrem ejus, et fuge in Aegyptum, et esto ibi usque dum

dicam tibi. Futúrum est enim, ut Heródes quaerat púerum ad perdéndum eum. Qui consúrgens accépit púerum, et matrem ejus nocte et secéssit in Aegyptum: et erat ibi usque ad óbitum Heródis: ut adimplerétur quod dictum est a Dómino per Prophétam dicéntem: Ex Aegypto vocávi Fílium meum. Tunc Heródes videns quóniam illúsus esset a Magis, irátus est valde, et mittens *occídit omnes púeros*, qui erant in Béthlehem, et in ómnibus fínibus ejus, a bimátu et infra, secúndum tempus quod exquisíerat a Magis. Tunc adimplétum est quod dictum est per Jeremíam Prophétam dicéntem: Vox in Rama audíta est, plorátus, et ululátus multus: *Rachel plorans fílios suos*, et nóluit consolári, quia non sunt.—**Credo.**

I shall tell thee. For it will come to pass that Herod will seek the Child to destroy Him. Who arose and took the Child and His mother by night and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the Prophet, saying: Out of Egypt have I called My Son. Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sending *killed all the men children* that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the Prophet, saying: A voice in Rama was heard, lamentation and great mourning: *Rachel bewailing her children*, and would not be comforted, because they are not.—**Creed,** *on account of the Octave.*

Offertory: Psalm cxxiii. 7.

Anima nostra sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Secret.

Sanctórum tuórum, Dómine, nobis pia non desit orátio: quae et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

May the devout prayer of Thy Saints not be wanting to us, O Lord: may it make our offerings acceptable to Thee and ever obtain for us Thy favour. Through our Lord.

For the Octave of the Nativity of our Lord, p. 396.

Preface for Christmas, p. 51, and **Communicantes for Christmas,** p. 60.

Communion : Matthew ii. 18.

A voice in Rama was heard, lamentation and great mourning: *Rachel bewailing her children*, and would not be comforted, because they are not.

Vox in Rama audíta est, plorátus, et ululátus : *Rachel plorans fílios suos*, et nóluit consolári, quia non sunt.

Postcommunion.

We have partaken, O Lord, of these votive offerings: do Thou, we beseech Thee, grant that, through the prayers of the Saints, they may gain for us help both for this life and for that which is to come. Through our Lord.

Votíva, Dómine, dona percépimus: quae Sanctórum nobis précibus, et praeséntis, quaesumus, vitae páriter et aetérnae tríbue conférre subsídium. Per Dóminum.

For the Octave of the Nativity of our Lord, p. 396.

SECOND VESPERS.

Psalms and Antiphons of the Nativity, p. 396.

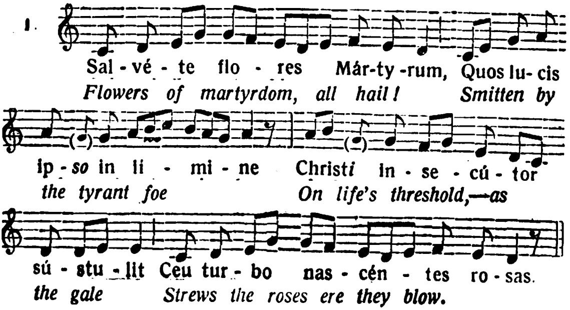
Chapter : Apocalypse xiv. 1.

I beheld a Lamb stood upon Mount Sion, and with Him an hundred forty-four thousand, having the name of His Father written on their foreheads. ℟. Thanks be to God.

Vidi supra montem Sion Agnum stantem, et cum eo centum quadragínta quátuor míllia * habéntes nomen Patris ejus scriptum in fróntibus suis. ℟. Deo grátias.

Hymn.

Prudentius (d. 413).



Vos prima Christi víctima,
Grex immolatórum tener,
Aram sub ipsam símplices
Palma et corónis lúditis.

First to bleed for Christ, sweet Lambs!
What a simple death ye died!
Sporting with your wreaths and palms,
At the very altar side.

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna saecula.
Amen.

Honour, glory, virtue, merit
Be to Thee, O Virgin's Son!
With the Father, and the Spirit
While eternal ages run.
Amen.

℣. Sub throno Dei omnes sancti clamant.
℟. Víndica sánguinem nostrum, Deus noster.

℣. Ps. lxxviii. 10. Under the throne of God, all the Saints cry.
℟. Avenge our blood, O our God.

Antiphon at the Magnificat: Apocalypse xiv. 4.

*Innocéntes pro Christo * infántes occísi sunt*, ab iníquo rege lacténtes interfécti sunt: ipsum sequúntur Agnum sine mácula, et dicunt semper: Glória tibi Dómine.

Innocent babes were slain for Christ, sucklings were killed by a wicked king: now they follow the Lamb without spot, and cry without ceasing: Glory be to Thee, O Lord.

Collect *as at Mass*, p. 409.

Commemoration of St. Thomas of Canterbury: *Antiphon:* Iste sanctus, ℣. Gloria et honore, p. 215, *and Collect*, p. 419.

Commemoration of the Nativity: *Antiphon:* Hodie, ℣. Notum, *and Collect*, p. 397.



Sunday within the Octave of the Nativity of our Lord

Semi-double.—White vestments.

The Mass tells us that " the Word come down from heaven during the night " of Christmas (*Introit*) is " the Son of God Who has come that we might participate of His heritage and receive the adoption of sons" (*Epistle*). Before Him man was as " a child who during his minority differeth nothing from a servant " (*Epistle*). Now, on the contrary, that the New Law has emancipated him from the tutorship of the Old Law " he is no longer a servant, but a son " (*Epistle*).

In revealing to us this supernatural filiation of Christ, which affects our souls more especially at this Season of Christmas, the liturgy makes the Divinity under the aspect of *Paternity* resplendent in our eyes. Also, the worship of the sons of God is summed up in that word spoken with Jesus, from the lips and by a holy life, " Father ! " (*Epistle*).

The *Gospel* also discloses to us the glorious mission which the future has in store for this Child, the manifestation of which commences to-day in the Temple.

" It is the King " (*Gradual*), " whose reign " (*Alleluia*) " will reach the very depths of the heart " (*Gospel*). For all it will be a touchstone, a stumbling block for those who will persecute Him (*Communion*), a corner-stone " for many in Israel " (*Gospel*).

The *Introit* alludes to the night when the Angel of God struck down the first-born of the Egyptians * and thus prepared the deliverance of Israel, a symbol of the most holy night when Holy Mary brought the Saviour into the world, † Who had come to deliver mankind.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DUM MEDIUM. ‡

Introit : Wisdom xviii. 14, 15.

WHILE all things were in quiet silence, and the night was in the midst of her course, *Thy Almighty Word,* O Lord, *leapt down from heaven from Thy royal throne.* Ps. xcii. 1. The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself. ℣. Glory be to the Father.

DUM médium siléntium tenérent ómnia, et nox in suo cursu médium iter habéret, *omnipotens sermo tuus,* Dómine, *de coelis a regálibus sédibus venit.* *Ps.* Dóminus regnávit, decórem indútus est : indútus est Dóminus fortitúdinem, et praecínxit se. ℣. Glória Patri.

* Wisdom xviii. 14. † Communicantes for Christmas Day.

‡ These two verses from the Book of Wisdom have reference to the Plagues of Egypt. The orders of the Lord are carried out, and by the death of the first-born of Egypt the Chosen People are delivered in the middle of the night. It was in the middle of the night also that Jesus, the Word of God, was born on earth to deliver us from the bondage of sin.

Collect.

Omnípotens sempitérne Deus, dírige actus nostros in beneplácito tuo: ut in nómine dilécti Fílii tui *mereámur bonis opéribus abundáre:* Qui tecum.

Almighty and everlasting God, do Thou direct our actions according to Thy good pleasure: that *we may deserve to abound in good works* in the name of Thy beloved Son: Who with Thee.

Epistle: Galatians iv. 1-7.

Léctio Epístolae beáti Pauli Apóstoli ad Gálatas.—FRATRES: Quanto témpore heres párvulus est, nihil differt a servo, cum sit Dóminus ómnium: sed sub tutóribus et actóribus est usque ad praefinítum tempus a patre: ita et nos cum essémus párvuli, sub eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, *misit Deus Filium suum, factum ex muliere,* factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis fílii, misit Deus spíritum Fílii sui in corda vestra, clamántem: Abba, Pater. Itaque jam non est servus, sed fílius: quod si fílius: et heres per Deum.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.—BRETHREN, As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, *God sent His Son, made of a woman,* made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son: and if a son, an heir also through God.

Gradual: Psalm xliv. 3, 2.

Speciósus forma prae fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. Eructávit cor meum verbum bonum, dico ego ópera mea regi: língua mea cálamus scribae, velóciter scribéntis.

Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. ℣. My heart hath uttered a good word, I speak my works to the king: my tongue is the pen of a scrivener, that writeth swiftly.

Alleluia, alleluia: Psalm xcii. 1.

℣. Dóminus regnávit, decórem índuit: índuit Dóminus

℣. The Lord hath reigned, He is clothed with beauty: the

Lord is clothed with strength, and hath girded Himself with might. Alleluia.

fortitúdinem, et praecínxit se virtúte. Allelúia.

Gospel : Luke ii. 33-40.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Joseph and Mary the mother of Jesus were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: *Behold, this child is set for the fall, and for the resurrection of many in Israel:* and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years: who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord: and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. *And the Child grew and waxed strong, full of wisdom : and the grace of God was in Him.*—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Erat Joseph et María mater Jesu, mirántes super his quae dicebántur de illo. Et benedíxit illis Símeon, et dixit ad Maríam matrem ejus: *Ecce pósitus est hic in ruínam, et in resurrectiónem multórum in Israel:* et in signum cui contradicétur: et tuam ipsíus ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitatiónes. Et erat Anna prophetíssa, fília Phánuel, de tribu Aser: haec procésserat in diébus multis, et víxerat cum viro suo annis septem a virginitáte sua. Et haec vídua usque ad annos octogínta quátuor: quae non discedébat de templo, jejúniis et obsecratiónibus sérviens nocte ac die. Et haec, ipsa hora supervéniens, confitebátur Dómino: et loquebátur de illo ómnibus, qui exspectábant redemptiónem Israel. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in Galilaeam in civitátem suam Názareth. *Puer autem crescébat, et confortabátur, plenus sapiéntia: et grátia Dei erat in illo.*—**Credo.**

Offertory : Psalm xcii. 1, 2.

God hath established the world, which shall not be moved :

Deus firmávit orbem terrae, qui non commovébitur: paráta

sedes tua, Deus, ex tunc, a saeculo tu es.

Thy throne, O God, is prepared from of old, Thou art from everlasting.

Secret.

Concéde, quaesumus, omnípotens Deus: ut óculis tuae majestátis munus oblátum, et grátiam nobis piae devotiónis obtíneat, et efféctum beátae perennitátis acquírat. Per Dóminum.

Grant, we beseech Thee, Almighty God, that the gifts now offered in the sight of Thy Majesty may obtain for us both the grace of tender devotion, and the reward of a blessed eternity. Through our Lord.

For the Octave of the Nativity, p. 396.

Preface for Christmas, p. 51, *and, if during the Octave,* **Communicantes for Christmas,** p. 60.

Communion : Matthew ii. 20.

Tolle púerum, et matrem ejus, *et vade in terram Israel:* defúncti sunt enim, qui quaerébant ánimam púeri.

Take the Child and His mother, *and go into the land of Israel:* for they are dead who sought the life of the Child.

Postcommunion.

Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

By the operation of this mystery, O Lord, may our vices be purged away and our just desires be fulfilled. Through our Lord.

For the Octave of the Nativity, p. 396.

SECOND VESPERS.

Antiphons and Psalms of the Nativity, p. 396.

Chapter : Galatians iv. 1, 2.

Fratres : Quanto témpore heres párvulus est, nihil differt a servo, cum sit dóminus ómnium : sed sub tutóribus et actóribus est * usque ad praefinítum tempus a patre.

℟. Deo grátias.

Brethren : As long as the heir is a child he differeth nothing from a servant, though he be lord of all : but is under tutors and governors until the time appointed by the father.

℟. Thanks be to God.

Hymn : Jesu Redemptor omnium, p. 383.

℣. Verbum caro factum est, allelúia.

℟. Et habitávit in nobis, allelúia.

℣. John i. xiv. The Word was made flesh, alleluia.

℟. And dwelt among us, alleluia.

Antiphon at the Magnificat: Luke ii. 52.

The Child Jesus advanced in age and wisdom before God and men.	*Puer Jesus* * proficiébat aetáte et sapiéntia coram Deo et homínibus.

Collect *as at Mass:* Omnipotens, p. 415.

If this day falls on December 29 Commemoration is made of the Nativity: *Antiphon*: Hodie, ℣. Notum and *Collect*, p. 397; and after that the Commemoration of St. Thomas, p. 419.

On December 30 Commemoration is made of St. Silvester, p. 424; then of the Nativity, p. 397.

DECEMBER 29.

St. Thomas of Canterbury, Bishop and Martyr.*

Double.—Red vestments.

The Season of Christmas, by manifesting to us the Divine filiation of the Child in the crib, shows us, as the *Epistle* of the day reminds us, that He is a Priest. His priesthood consists in making the life of God to penetrate our souls, and to defend, even at the cost of His life, the Divine rights of this beloved Spouse.

The Feast of St. Thomas à Becket shows us how, in participating in the dignity of the Christ-Priest as Archbishop of Canterbury, he knew how to prove himself, like Christ, the shepherd who defends his flock against the ravages of the wolf (*Gospel*).

Henry II., King of England, wished him to sanction customs contrary to the liberties of the Church. St. Thomas knew that to make this Divine society subservient to the secular power would be to violate her very constitution, and so he declared that " as a Priest of Jesus Christ he would willingly suffer death in defence of the Church of God." He was slain in his cathedral by the king's soldiers on December 29, 1170.

Against those who seek to enslave the Church, let us neither employ the craft of politics nor the weapons of warfare, but, after the example " of the glorious Thomas who fell by the swords of the wicked in the defence of the Church " (*Collect*), let us know how to withstand resolutely with all the moral force that the defence of the rights of God inspires.

FIRST AND SECOND VESPERS.

Antiphons at the Magnificat and **Versicles** *as at the Common of Martyrs*, pp. 215 and 229. **Collect** *as at Mass*, p. 419.

MASS: GAUDEAMUS.

Introit.

LET us all rejoice in the Lord, celebrating a festal day in honour of blessed Thomas the Martyr: at whose martyr-	GAUDEAMUS omnes in Dómino, diem festum celebrántes sub honóre beáti Thomae Mártyris: de cujus

* See " Time after Whitsuntide from a Historical Point of View."

passióne gaudent Angeli, et colláudant Fílium Dei. *Ps.* Exsultáte justi in Dómino : rectos decet collaudátio. ℣. Glória Patri.

dom the Angels rejoice, and praise the Son of God. Ps. xxxii. 1. Rejoice in the Lord, O ye just: praise becometh the upright. ℣. Glory be to the Father.

Collect.

Deus, pro cujus Ecclésia *gloriósus Póntifex Thomas gládiis impiórum occúbuit :* praesta, quaesúmus ; ut omnes, qui ejus implórant auxílium, petitiónis suae salutárem consequántur efféctum. Per Dóminum.

O God, for Whose Church *the glorious Pontiff Thomas fell by the swords of the wicked :* grant, we beseech Thee, that all who implore his help may obtain a salutary effect of their petitions. Through our Lord.

Commemoration *of the Octave of the Nativity,* p. 394.

Epistle : Hebrews v. 1-6.

Léctio Epístolae beáti Pauli apóstoli ad Hebraeos.—FRATRES : Omnis póntifex ex homínibus assúmptus, pro homínibus constitúitur in iis, quae sunt ad Deum : ut ófferat dona, et sacrifícia pro peccátis : qui condolére possit iis, qui ignórant, et errant : quóniam et ipse circumdátus est infirmitáte : et proptérea debet quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut póntifex fíeret : sed qui locútus est ad eum : Fílius meus es tu, ego hódie génui te. Quemádmodum et in álio loco dicit : *Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech.*

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.—BRETHREN : Every high priest taken from among men is ordained for men in the things that appertain to God : that he may offer up gifts, and sacrifices for sins : who can have compassion on them that are ignorant and that err : because he himself also is compassed with infirmity : and therefore he ought, as for the people so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify Himself that He might be made a high priest ; but He that said unto Him : Thou art My Son, this day have I begotten Thee. As He saith also in another place : *Thou art a priest for ever, according to the order of Melchisedech.*

Gradual: Ecclesiasticus xliv. 16.

Behold a great priest, who in his days pleased God. ℣. Ecclus. xliv. 20. There was not found the like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Alleluia, alleluia: John x. 14.

℣. *I am the Good Shepherd:* and I know My sheep, and Mine know Me. Alleluia.

℣. *Ego sum pastor bonus:* et cognósco oves meas, et cognóscunt me meae. Allelúia.

Gospel: John x. 11-16.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to the Pharisees: *I am the Good Shepherd.* The Good Shepherd giveth His life for His sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling and he hath no care for the sheep. I am the Good Shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and *I lay down My life for My sheep.* And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.—**Credo,** *on account of the Octave.*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus Pharisaeis: *Ego sum pastor bonus.* Bonus pastor ánimam suam dat pro óvibus suis. Mercenárius autem, et qui non est pastor, cujus non sunt oves própriae, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. Ego sum pastor bonus: et cognósco meas, et cognóscunt me meae. Sicut novit me Pater, et ego agnósco Patrem: et *ánimam meam pono pro óvibus meis.* Et álias oves hábeo, quae non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et fiet unum ovíle, et unus pastor.—**Credo.**

Offertory: Psalm xx. 4, 5.

Thou hast set, O Lord, on his head a crown of precious stones: he asked life of Thee, and Thou hast given it to him, alleluia.

Posuísti, Dómine, in cápite ejus corónam de lápide pretióso: vitam pétiit a te, et tribuísti ei, allelúia.

Secret.

Múnera tibi, Dómine, dicáta sanctífica : et intercedénte beáto Thoma Mártyre tuo atque Pontífice, per eádem nos placátus inténde. Per Dóminum.

Do Thou, O Lord, sanctify the gifts dedicated to Thee: and appeased by the intercession of blessed Thomas Thy Martyr and Pontiff, look down favourably on us. Through our Lord.

For the Octave of the Nativity, p. 396.

Preface and Communicantes for Christmas, pp. 51 and 60.

Communion : John x. 14.

Ego sum pastor bonus : et cognósco oves meas, et cognóscunt me meae.

I am the Good Shepherd: and I know My sheep, and Mine know Me.

Postcommunion.

Haec nos commúnio, Dómine, purget a crímine: et intercedénte beáto Thoma Mártyre tuo atque Pontífice, coeléstis remédii fáciat esse consórtes. Per Dóminum.

May this Communion, O Lord, cleanse us from guilt: and through the intercession of blessed Thomas Thy Martyr and Pontiff may it make us partakers of Thine heavenly remedy. Through our Lord.

For the Octave of the Nativity, p. 396.

DECEMBER 30.

Mass for the Octave of the Nativity of our Lord.

Semi-double.—White vestments.

If December 30 falls on a Sunday, the Mass and Office above, p. 414, are said; otherwise the following Mass is said.

The Feast of Christmas, always celebrated on December 25, sanctifies in turn each day of the week; but, the birth of Jesus having taken place on a Sunday, the Church has appointed a Mass for the Sunday which falls within the Octave of Christmas. When this Sunday coincides with Christmas Day, or with either of the Feasts of St. Stephen, St. John, or the Holy Innocents, who in the liturgy form the retinue of the Infant God, the Mass of the Sunday within the Octave of Christmas is transferred to the first free day, which is December 30.

When the Sunday falls on the 31st, the day of the Feast of St. Silvester, a commemoration at least is made, so that each year the faithful, by connecting with the Church the mystery of Christmas with the Sunday, can picture it more vividly and celebrate it with greater devotion.

When the sixth day within the Octave falls on a Saturday, the Mass said is "of the Octave of the Nativity of our Lord," which, with the exception of the *Epistle* and *Gospel* which are those of the Mass at Dawn, is that of the Third Mass of Christmas (see p. 393).

Introit: Isaias ix. 6.

A CHILD *is born to us*, and a Son is given to us: and the government is upon His shoulder: and His name shall be called the Angel of great counsel. Ps. xcvii. 1. Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory be to the Father.

PUER *natus est nobis*, et fílius datus est nobis: cujus impérium super húmerum ejus: et vocábitur nomen ejus, magni consílii Angelus. *Ps.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, Almighty God, that *the new birth in the flesh of Thine only-begotten Son* may set us free; whom the old bondage doth hold under the yoke of sin. Through our Lord.

Concéde, quaesumus, omnípotens Deus: ut nos *Unigéniti tui nova per carnem nativitas* líberet; quos sub peccáti jugo vetústa sérvitus tenet. Per eúmdem Dóminum.

Second and Third Collects, pp. 155, 156.

Epistle: Apparuit, p. 391.

Gradual: Psalm xcvii. 3, 4, 2.

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. ℣. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Vidérunt omnes fines terrae salutáre Dei nostri: jubiláte Deo omnis terra. ℣. Notum fecit Dóminus salutáre suum: ante conspectum géntium revelávit justítiam suam.

Alleluia, alleluia.

℣. A holy day hath dawned for us: come ye people and adore the Lord: for *to-day a great light hath descended on the earth.* Alleluia.

℣. Dies sanctificátus illúxit nobis: veníte gentes, et adoráte Dóminum: quia *hódie descéndit lux magna super terram.* Allelúia.

Gospel: Pastores, p. 391.—**Credo.**

Offertory: Psalm lxxxviii. 12, 15.

Thine are the heavens, and Thine is the earth: the world and the fulness thereof Thou

Tui sunt coeli, et tua est terra: orbem terrárum, et plenitúdinem ejus tu fundásti: jus-

títia et judícium praeparátio sedis tuae.

hast founded : justice and judgment are the preparation of Thy throne.

Secret.

Obláta, Dómine, múnera, *nova Unigéniti tui nativitáte sanctífica:* nosque a peccatórum nostrórum máculis emúnda. Per eúmdem Dóminum.

The gifts we offer, do Thou, O Lord, *sanctify by the new birth of Thine only-begotten Son:* and cleanse us from the stains of our sins. Through the same Lord.

Second and Third Secrets, p. 156.

Preface and **Communicantes for Christmas,** pp. 51 **and** 60.

Communion : Psalm xcvii. 3.

Vidérunt omnes fines terrae salutáre Dei nostri.

All the ends of the earth have seen the salvation of our God.

Postcommunion.

Praesta, quaesumus, omnípotens Deus: ut *natus hódie Salvátor mundi,* sicut divínae nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor. Qui tecum.

Grant, we beseech Thee, Almighty God, that, even as *the Saviour of the world, born on this day,* is the Author of our divine generation : so He may Himself be to us the Giver of immortality. Who with Thee.

Second and Third Postcommunions for "*Christmas to the Purification,*" p. 156.

December 31.

St. Silvester I., Pope and Confessor.*

Double.—White vestments.

The Church, we know, reproduces in her liturgy all the phases of the life of her Divine Founder.

Scarcely born, the Infant God is persecuted by Herod: the Church still in her cradle sends to heaven her first martyr in the person of the Deacon Stephen, and her first twenty-five Popes die martyrs.

Returned from Egypt, Jesus grows in age and wisdom at Nazareth, where the years pass in quietness: under the pontificate of Silvester I. (314-335) the Church, after three hundred years of persecution, begins to enjoy liberty, which is her greatest boon. She spreads in the Roman Empire, and the Council of Nicaea (325) establishes triumphantly as against Arius the doctrine of the Divinity of the Saviour, of which the liturgy of the Season of Christmas is full.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See "Time after Whitsuntide from a Historical Point of View."

FIRST AND SECOND VESPERS.

Antiphons at the Magnificat and **Versicles** *as in the Common*, pp. 255, 262.—**Collect** *as at Mass.*

MASS: SACERDOTES.

Introit: Psalm cxxxi. 9, 10.

LET Thy priests, O Lord, be clothed with justice, and let Thy Saints rejoice: for Thy servant David's sake, turn not away the face of Thy Anointed. Ps. cxxxi. 1. O Lord, remember David: and all his meekness. ℣. Glory be to the Father.

SACERDOTES tui, Dómine, índuant justítiam, et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps.* **Meménto, Dómine, David: et omnis mansuetúdinis ejus.** ℣. **Glória Patri.**

Collect.

Grant, we beseech Thee, Almighty God, that the solemn festivity of blessed Silvester Thy Confessor and Pontiff may increase both our devotion and salvation. Through our Lord.

Da, quaesumus, omnípotens Deus: ut beáti Sylvéstri Confessóris tui atque Pontíficis venerånda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Commemoration of the Octave of the Nativity, p. 394.

Epistle: Testificor, p. 264.

Gradual: Ecclesiasticus xliv. 16, 20.

Behold a great priest, who in his days pleased God. ℣. There was not found the like to him, who kept the law of the Most High.

Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Alleluia, alleluia: Psalm lxxxviii. 21.

℣. I have found David My servant: *with My holy oil I have anointed him.* Alleluia.

℣. Invéni David servum meum: *óleo sancto meo unxi eum.* Allelúia.

Gospel: Sint lumbi, p. 272.—**Creed,** *on account of the Octave.*

Offertory: Psalm lxxxviii. 21, 22.

I have found David My servant, with My holy oil I have

Invéni David servum meum, óleo sancto meo unxi eum:

manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

anointed him: for My hand shall help him, and My arm shall strengthen him.

Secret.

Sancti tui nos, quaesumus Dómine, ubíque laetíficent: ut, dum eórum mérita recólimus, patrocínia sentiámus. Per Dóminum.

May Thy Saints, we beseech Thee, O Lord, make us ever rejoice: that, while we contemplate their merits, we may experience their patronage. Through our Lord.

For the Octave of the Nativity, p. 396.

Preface for Christmas, p. 51, and **Communicantes for Christmas,** p. 60.

Communion: Matthew xxiv. 46, 47.

Beátus servus, quem, cum vénerit dóminus, invénerit *vigilántem:* amen dico vobis, super ómnia bona sua constítuet eum.

Blessed is that servant whom, when his lord shall come, he shall find *watching:* amen I say to you, he shall place him over all his goods.

Postcommunion.

Praesta, quaesumus, omnípotens Deus: ut, de percéptis munéribus grátias exhibéntes, intercedénte beáto Sylvéstro Confessóre tuo atque Pontífice, benefícia potióra sumámus. Per Dóminum.

Grant, we beseech Thee, Almighty God, that, while returning thanks for the blessed gifts which we have received, we may, through the intercession of blessed Silvester Thy Confessor and Pontiff, obtain still greater benefits. Through our Lord.

For the Octave of the Nativity, p. 396.

PATER • FILIUS • SPIRITUS SANCTUS



January 1.

Circumcision of our Lord and Octave of the Nativity.

Station at St. Mary's across the Tiber.*

(Indulgence of 30 *years and* 30 *quarantines.)*

Double. Privilege of the First Class.—White vestments.

The liturgy to-day celebrates three feasts :—

1. The *first* is that which the old sacramentaries indicate under the title of " Within the Octave of the Lord." Jesus has been born eight days, and the Mass borrows many things from the Masses of Christmas Day.

2. The *second* feast reminds us that, after God, it is to Mary that we are indebted for Jesus. Formerly for this reason a second Mass was celebrated on this day in honour of the Mother of God in the Basilica of St. Mary Major. A trace of this old custom is found in the *Collect*, the *Secret*, and the *Postcommunion*, which are taken from the Votive Mass of the Blessed Virgin.

3. The *third* feast is that of the Circumcision (*sixth century*). Moses imposed this purificatory rite, a symbol of baptism, on all young Israelites the eighth day after their birth (*Gospel*).

And as this is the first Divine blood that the Saviour shed for the cleansing of our souls, the Church dwells on the necessity of our casting out all that is evil in us. " Jesus Christ gave Himself for us, that we might be redeemed from all iniquity and *cleansed* " (*Epistle*). " Vouchsafe, O Lord, to *cleanse* us by these heavenly mysteries " (*Secret*). " May this communion, O Lord, *cleanse* us from our guilt " (*Postcommunion*). It is the Christian circumcision.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

All as at **Second Vespers**, p. 428, except :—

℣. John i. 14. The Word was made flesh, alleluia.	℣. Verbum caro factum est, allelúia.
℟. And dwelt among us, alleluia.	℟. Et habitávit in nobis, allelúia.

* See Plan of the Stations at Rome, p. 510, C e 28.

Antiphon at the Magnificat: Ephesians ii. 4; Romans viii. 3.

Propter nímiam * caritátem suam, qua diléxit nos *Deus, Fílium suum misit in similitúdinem carnis peccáti,* allelúia.

For His exceeding charity wherewith *God* loved us, He *sent His Son in the likeness of sinful flesh,* alleluia.

Collect *as at Mass.*

MASS: PUER NATUS EST.

Introit: Isaias ix. 6, 7.

PUER *natus est nobis,* et fílius datus est nobis, cujus imperium super húmerum ejus: et vocábitur nomen ejus, magni consílii Angelus. *Ps.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

A CHILD *is born to us,* and a Son is given to us, Whose government is upon His shoulder: and His name shall be called the Angel of great counsel. Ps. xcvii. 1. Sing ye to the Lord a new canticle: because He hath done wonderful things. ℣. Glory be to the Father.

Collect.

Deus, qui salútis aetérnae, beátae Maríae virginitáte fecúnda, humáno géneri praemia praestitísti: tríbue, quaesumus: ut ipsam pro nobis intercédere, sentiámus, *per quam merúimus auctórem vitae suscípere,* Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

O God, Who by the fruitful virginity of blessed Mary hast bestowed upon the human race the rewards of eternal salvation: grant, we beseech Thee, that we may experience her intercession for us, *through whom we have been made worthy to receive the Author of Life,* Jesus Christ Thy Son, our Lord: Who with Thee.

Epistle: Apparuit gratia, p. 386.

Gradual: Psalm xcvii. 3, 4, 2.

Vidérunt omnes fines terrae salutáre Dei nostri: jubiláte Deo omnis terra. ℣. Notum fecit Dóminus salutáre suum: ante conspéctum géntium revelávit justítiam suam.

All the ends of the earth have seen the salvation of our God: sing joyfully to God all the earth. ℣. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia: Hebrews i. 1, 2.

℣. Multifárie olim Deus loquens pátribus in prophétis,

℣. God, Who in divers manners spoke in times past to

the fathers by the prophets, last of all *in these days hath spoken to us by His Son.* Alleluia.

novíssime *diébus istis locútus est nobis in Filio suo.* Allelúia.

Gospel: Postquam consummati sunt, p. 433.—**Creed.**

Offertory: Psalm lxxxviii. 12, 15.

Thine are the heavens, and Thine is the earth, the world and the fulness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

Tui sunt coeli, et tua est terra, orbem terrárum, et plenitúdinem ejus tu fundásti: justítia et judícium praeparátio sedis tuae.

Secret.

Receive, O Lord, we beseech Thee, our offerings and prayers, and cleanse us by these heavenly mysteries, and mercifully hear us. Through our Lord.

Munéribus nostris quaesumus, Dómine, precibúsque suscéptis, et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Preface and **Communicantes for Christmas,** pp. 51 and 60.

Communion: Psalm xcvii. 3.

All the ends of the earth have seen the salvation of our God.

Vidérunt omnes fines terrae salutáre Dei nostri.

Postcommunion.

May this communion, O Lord, purify us from sin: and through the intercession of the blessed Virgin Mary, Mother of God, make us partakers of the heavenly remedy. Through our Lord.

Haec nos commúnio, Dómine, purget a crímine: et, intercedénte beáta Vírgine Dei Genitríce María, coeléstis remédii fáciat esse consórtes. Per eúmdem Dóminum.

SECOND VESPERS.

First Antiphon. *O wondrous fellowship:* the Creator of the human race, taking unto Himself a living body, *deigns to be born of a Virgin:* and becoming man from no human generation, hath bestowed upon us His divinity.

Ant. 1. *O admirábile commércium:* * Creátor géneris humáni, animátum corpus sumens, *de Vírgine nasci dignátus est:* et procédens homo sine sémine, largítus est nobis suam deitátem.

Ps. cix.: Dixit Dominus, p. 98.

2. Quando *natus es* * *ineffabiliter ex Virgine*, tunc implétae sunt Scriptúrae: sicut plúvia in vellus descendísti, ut salvum fáceres genus humánum: te laudámus Deus noster.

Ant. 2. When *Thou wast born in an unspeakable manner of a Virgin*, then were the Scriptures fulfilled: Thou camest down like rain upon the fleece (Ps. lxxi. 6) to save the human race: we praise Thee, O our God.

Ps. cxii.: Laudate pueri, p. 102.

3. Rubum quem víderat * Móyses incombústum, *conservátam agnóvimus tuam laudábilem virginitátem:* Dei Génitrix intercéde pro nobis.

Ant. 3. Exodus iii. 2. In the bush which Moses saw was not burnt, *we acknowledge the figure of thy glorious inviolate virginity:* Mother of God, intercede for us.

Ps. cxxi.: Laetatus sum, p. 128.

4. Germinávit * radix Jesse: orta est stella ex Jacob: *Virgo péperit Salvatórem*: te laudámus Deus noster.

Ant. 4. The root of Jesse hath budded forth: the Star is risen out of Jacob: *a Virgin hath brought forth the Saviour:* We praise Thee, O our God.

Ps. cxxvi.: Nisi Dominus, p. 129.

5. Ecce *Maria* * *génuit nobis Salvatórem*, quem Joánnes videns exclamávit, dicens: Ecce Agnus Dei, ecce qui tollit peccáta mundi, alléluia.

Ant. 5. Behold *Mary hath brought forth unto us the Saviour*, Whom when John saw, he cried out: Behold the Lamb of God, behold Him Who takes away the sins of the world, alleluia.

Ps. cxlvii.: Lauda Jerusalem, p. 134.

Chapter: Titus ii. 11, 12.

Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et saeculária desidéria, * sóbrie, et juste, et pie vivámus in hoc saeculo.

℟. **Deo grátias.**

The grace of God our Saviour hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly, and justly and godly in this world.

℟. Thanks be to God.

Hymn: Jesu Redemptor, p. 383.

℣. Ps. xcvii. 2. The Lord hath made known, alleluia.
℟. His salvation, alleluia.

℣. Notum fecit Dóminus, allelúia.
℟. Salutáre suum, allelúia.

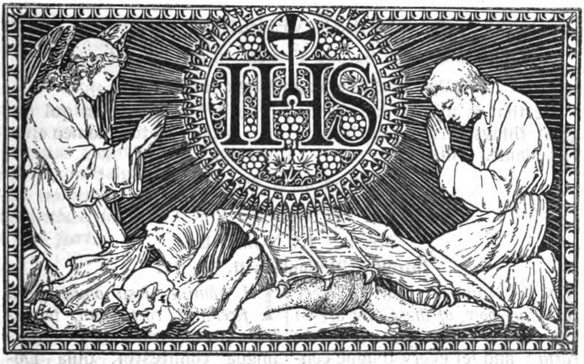
Antiphon at the Magnificat.

O mighty mystery of generation: *the womb of her who knew not man is become the temple of God:* He Who takes flesh from her is not defiled: all nations shall come, and say: Glory be to Thee, O Lord.

Magnum * hereditátis mystérium: *templum Dei factus est úterus nesciéntis virum:* non est pollútus ex ea carnem assúmens: omnes gentes vénient, dicéntes: Glória tibi Dómine.

Commemoration of St. Stephen: *Ant.* Stephanus, p. 397. ℣. Stephanus, p. 402.

When the Feast of the Holy Name of Jesus is celebrated on January 2, commemoration is not made of it at Second Vespers of the Circumcision.



In the Name of Jesus let every knee bow of those that are in heaven (angels), on earth (men) and under the earth (devils).—(*Introit.*)

The Sunday between the Circumcision and the Epiphany, and in case there is not a Sunday, on January 2.

Feast of the Holy Name of Jesus.*

Double of the Second Class.—White vestments.

After having made known to us the Incarnation of the Son, the Church reveals to us the greatness of His name.

It was on the occasion of the rite of Circumcision that a name was given to children among Jews. So the Church uses the same *Gospel* as that of the Feast of the Circumcision, and dwells on the second part which tells us that " the Child was called *Jesus* " (*Gospel*), " as God had bid that He should be called " (*Collect*). † This name means *Saviour*, for " there is no other name given to men whereby we must be saved " (*Epistle*).

The origin of this feast is traced to the sixteenth century, when it was celebrated by the Franciscan Order. In 1721 the Church, under the rule of Innocent XIII., made the keeping of this solemnity universal.

If we wish " to rejoice at seeing that our names are written in heaven under that of Jesus " (*Postcommunion*), let it be often on our lips on earth. Twenty days' indulgence are granted to those who reverently bow their heads on pronouncing or on hearing pronounced the names of Jesus and Mary, and Pius X. granted three hundred days' indulgence to those who invoke them piously with their lips or even in their heart.

If this feast falls on a Sunday every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See " Time after Whitsuntide from a Historical Point of View."

† The Angel Gabriel was sent by God to Mary and said to her: The Holy Spirit shall come down upon thee, " thou shalt bring forth a Son, and *thou shalt call His name Jesus* " (Luke i. 31).—" The Angel of the Lord appeared to him in his sleep, saying: Joseph, that which is conceived in Mary thy wife is of the Holy Ghost. She shall bring forth a Son, and *thou shalt call His name Jesus* for He shall save His people from their sins " (Matthew i. 20, 21).

FIRST VESPERS.

The same as at Second Vespers, p. 435, except:—

Antiphon at the Magnificat: Luke i. 49.

He that is mighty hath done great things to me, and holy is His Name. Alleluia.

Fecit * mihi magna qui potens est, et sanctum nomen ejus. Allelúia.

Collect *as at Mass.*

MASS: IN NOMINE.

Introit: Philippians ii. 10, 11.

IN *the Name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth:* and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. Ps. viii. 2. O Lord our Lord: how admirable is Thy Name in the whole earth! ℣. Glory be to the Father.

IN *nómine Jesu omne genu flectátur, coeléstium, terréstrium, et infernórum:* et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* Dómine Dóminus noster: quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

Collect.

O God, Who didst constitute Thine only-begotten Son the Saviour of mankind, and *didst bid that He should be called Jesus:* mercifully grant that we, who venerate His holy Name on earth, may also be filled with the vision of Him in heaven. Through the same Lord.

Deus, qui unigénitum Fílium tuum constituísti humáni géneris Salvatórem, et *Jesum vocári jussísti:* concéde propítius; ut, cujus sanctum nomen venerámur in terris, ejus quoque aspéctu perfruámur in coelis. Per eúmdem Dóminum.

Epistle: Acts of the Apostles iv. 8-12.

Lesson from the Acts of the Apostles.—In those days Peter, filled with the Holy Ghost, said to them: Ye Princes of the people and ancients, hear: If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the

Léctio Actuum Apostolórum.—In diébus illis: Petrus replétus Spíritu Sancto, dixit: Príncipes pópuli, et senióres audíte: Si nos hódie dijudicámur in benefácto hóminis infírmi, in quo iste salvus factus est, notum sit ómnibus vobis, et omni plebi Israel: quia *in nómine Dómini nostri Jesu*

Christi Nazaréni, quem vos crucifixístis, quem Deus suscitávit a mórtuis, in hoc iste adstat coram vobis sanus. Hic est lapis, qui reprobátus est a vobis aedificántibus, qui factus est in caput ánguli: et non est in álio áliquo salus. *Nec enim áliud nomen est sub coelo datum homínibus, in quo opórteat nos salvos fieri.*

people of Israel: that *by the name of our Lord Jesus* Christ of Nazareth, Whom you crucified, Whom God hath raised from the dead, even by Him this man standeth here before you whole. This is the stone which was rejected by you the builders, which is become the head of the corner: neither is there salvation in any other. *For there is no other name under heaven given to men, whereby we must be saved.*

Gradual: Psalm cv. 47.

Salvos fac nos, Dómine Deus noster, et cóngrega nos de natiónibus: ut confiteámur nómini sancto tuo, et gloriémur in glória tua. ℣. Tu, Dómine, pater noster, et redémptor noster: a saeculo nomen tuum.

Save us, O Lord our God, and gather us from among the nations: that we may give thanks to Thy holy Name, and may glory in Thy praise. ℣. Isa. lxiii. 16. Thou, O Lord, our Father and our Redeemer: from everlasting is Thy Name.

Alleluia, alleluia: Psalm cxliv. 21.

℣. Laudem Dómini loquétur os meum, et benedícat omnis caro nomen sanctum ejus. Allelúia.

℣. My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name. Alleluia.

Gospel: Luke ii. 21.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Postquam consummáti sunt dies octo, *ut circumcideretur puer: vocátum est nomen ejus Jesus, quod vocátum est ab Angelo* * priúsquam in útero conciperétur.—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke.—At that time, after eight days were accomplished, *that the Child should be circumcised: His Name was called Jesus, which was called by the Angel* * before He was conceived in the womb. —**Creed.**

Offertory: Psalm lxxxv. 12, 5.

Confitébor tibi, Dómine Deus meus, in toto corde meo, et *glorificábo nomen tuum* in aetér-

I will praise Thee, O Lord my God, with my whole heart, and *I will glorify Thy Name* for ever:

See note †, p. 431

for Thou, O Lord, art sweet and mild: and plenteous in mercy to all that call upon Thee, alleluia.

num: quóniam tu, Dómine, suávis et mitis es: et multae misericórdiae ómnibus invocántibus te, allelúia.

Secret.

May Thy blessing, most merciful God, by which every creature liveth, sanctify, we beseech Thee, this our sacrifice, which we offer unto Thee *to the glory of the Name of Thy Son, our Lord Jesus Christ:* that it may please Thy Majesty as an act of praise, and profit us unto salvation. Through the same Lord.

Benedíctio tua, clementíssime Deus, qua omnis viget creatúra, sanctíficet, quaesumus, hoc sacrifícium nostrum, quod *ad glóriam nóminis Filii tui, Dómini nostri Jesu Christi,* offérimus tibi: ut majestáti tuae placére possit ad laudem, et nobis profícere ad salútem. Per eúmdem Dóminum.

Preface for Christmas, p. 51.

Communion: Psalm lxxxv. 9, 10.

All the nations Thou hast made shall come and adore before Thee, O Lord, and *they shall glorify Thy Name:* for Thou art great, and dost wonderful things: Thou art God alone. Alleluia.

Omnes gentes quascúmque fecísti, vénient, et adorábunt coram te, Dómine, et *glorificábunt nomen tuum:* quóniam magnus es tu, et fáciens mirabília: tu es Deus solus. Allelúia.

Postcommunion.

O Almighty and eternal God, Who hast created and redeemed us, graciously regard our prayers, and vouchsafe to accept with a benign and favourable countenance the sacrifice of the saving victim which we have offered to Thy Majesty, *in honour of the Name of Thy Son, our Lord Jesus Christ:* that, through the infusion of Thy grace into us, we may rejoice to see our names written in heaven under the glorious name of Jesus, as a pledge of eternal predestination. Through the same Lord.

Omnípotens aetérne Deus, qui creásti et redemísti nos, réspice propítius vota nostra: et sacrifícium salutáris hóstiae, quod *in honórem nóminis Filii, tui, Dómini nostri Jesu Christii* majestáti tuae obtúlimus, plácido et benígno vultu suscípere dignéris; ut grátia tua nobis infúsa, sub glorióso nómine Jesu, aetérnae praedestinatiónis titulo gaudeámus nómina nostra scripta esse in coelis. Per eúmdem Dóminum.

SECOND VESPERS.

When the Feast of the Holy Name of Jesus is celebrated on January 5, the Vespers are those of the Epiphany, without any other commemoration.

The first four **Psalms** *in Vespers for Sunday*, pp. 98-102, *and* **Ps. cxv. 1. Credidi**, p. 127.

Ant. 1. *Omnis * qui invocáverit nomen Dómini*, salvus erit.

First Antiphon. Rom. x. 13. *For whosoever shall call upon the Name of the Lord* shall be saved.

2. *Sanctum et terribile * nomen ejus*, inítium sapiéntiae timor Dómini.

Ant. 2. Ps. cx. 9, 10. *Holy and terrible is His Name:* the fear of the Lord is the beginning of wisdom.

3. Ego autem * in Dómino gaudébo, et exsultábo in Deo Jesu meo.

Ant. 3. Habac. iii. 18. But I will rejoice in the Lord, and I will joy in God my Jesus.

4. A solis ortu * usque ad occásum, *laudábile nomen Dómini.*

Ant. 4. Ps. cxii. 3. From the rising of the sun unto the going down of the same, *the Name of the Lord is worthy of praise.*

5. Sacrificábo * hóstiam laudis, et *nomen Dómini invocábo.*

Ant. 5. Ps. cxv. 17. I will sacrifice the sacrifice of praise, and *I will call upon the Name of the Lord.*

Chapter: Philippians ii. 8-10.

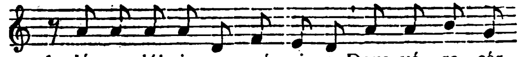
Fratres: Christus humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et *donávit illi nomen, quod est super omne nomen: * ut in nómine Jesu omne genu flectátur.*
℞. Deo grátias.

Brethren: Christ humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and *hath given Him a Name which is above all names: that in the Name of Jesus every knee should bow.*
℞. Thanks be to God.

Hymn.

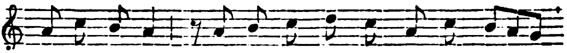
By a Benedictine Abbess of the fourteenth century.

1.

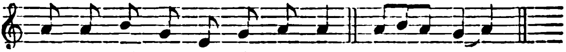


1. Jé - su dúl-cis me - mó - ri - a, Dans vé - ra cór-

Jesu! the very thought of Thee With sweetness fills



dis gáu-di - a : Sed su -per mel et ómni - a,
my breast, But sweeter far Thy face to see



E - jus dúl - cis præ -sén - ti - a. (A - men).
And in Thy presence rest. (*A - men.*)

2. Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest Name,
O Saviour of mankind!

2. Nil cánitur suávius,
Nil audítur jucúndius,
Nil cogitátur dúlcius,
Quam Jesus Dei Fílius.

3. O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

3. Jesu, spes poeniténtibus,
Quam pius es peténtibus!
Quam bonus te quaeréntibus!
Sed quid inveniéntibus?

4. But what to those who find? Ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know.

4. Nec lingua valet dícere,
Nec líttera exprímere:
Expértus potest crédere,
Quid sit Jesum dilígere.

5. Jesu! our only joy be Thou,
As Thou our prize wilt be,
Jesu! be Thou our glory now,
And through eternity.
Amen.

5. Sis Jesu nostrum gáudium,
Qui es futúrus praemium :
Sit nostra in te glória,
Per cuncta semper saecula.
Amen.

℣. Ps. cxii. 2. *Blessed be the Name of the Lord,* alleluia.
℟. From henceforth now and for ever, alleluia.

℣. *Sit nomen Dómini benedictum,* allelúia.
℟. Ex hoc nunc et usque in saeculum, allelúia.

Antiphon at the Magnificat: Matthew i. 21.

Thou shalt call His Name Jesus: for He shall save His people from their sins, alleluia.

*Vocábis * nomen ejus Jesum:* ipse enim salvum fáciet pópulum suum a peccátis eórum, allelúia.

Collect *as at Mass,* p. 432.

JANUARY 2.

Octave of St. Stephen, First Martyr.—*Simple.*— *Red vestments*

Mass : Sederunt principes, *as on the day of the Feast*, p. 399, *with the exception of the* **Collect** :—

Omnípotens sempitérne Deus, qui primítias Mártyrum in beáti Levítae Stéphani sánguine dedicásti : tríbue, quaesumus ; ut pro nobis intercéssor exsístat, qui *pro suis étiam persecutóribus exorávit* Dominum nostrum Jesum Christum Fílium tuum : Qui tecum.	O Almighty and everlasting God, Who didst consecrate the first-fruits of the martyrs in the blood of the blessed Levite Stephen : grant, we beseech Thee, that he may intercede for us, who even *for his persecutors entreated* our Lord Jesus Christ Thy Son : Who liveth.

Second and **Third Collect, Secret** and **Postcommunion,** pp. 155, 156.
The **Creed** *is not said.*—**Preface for Christmas,** p. 51.

JANUARY 3.

Octave of St. John, Apostle and Evangelist.

Simple.—White vestments.

Vespers : *Ant.* Iste est, ℣. Valde, p. 402.

Mass : In Medio, *as on the day of the Feast*, p. 404.
Second and **Third Collect, Secret** and **Postcommunion,** pp. 155, 156.
The **Creed** *is not said.*—**Preface of the Apostles,** p. 57.

JANUARY 4.

Octave of the Holy Innocents.—*Simple.*—*Red vestments*

Vespers : *Ant.* Hi sunt, ℣. Herodes, p. 407.

Mass : Ex ore infantium *as on the day of the Feast*, p. 409, *except that the* **Gloria in excelsis**, *the* **Alleluia** *with its* ℣. *after the* **Gradual,** *and the* **Ite Missa est** *are said.* But the **Creed** *is not said unless it is Sunday.*

Second and **Third Collect, Secret** and **Postcommunion,** pp. 155, 156.
Preface for Christmas, p. 51.

JANUARY 5.

Vigil of the Epiphany.

Semi-double, privilege of the Second Class.—White vestments.

For the third time * an Angel appeared to Joseph (*Gospel*). He told him to return to Palestine, for Herod had just died in dreadful torment, such as Heaven reserves for those who persecute. His son Archelaus, on ascending the throne, put to death 3,000 of his subjects. Joseph feared

* " An Angel of the Lord appeared to him in his sleep, saying : Joseph, fear not to take unto thee Mary thy wife " (Gospel of the Vigil of Christmas, p. 380). " An Angel of the Lord appeared in sleep to Joseph, saying : Fly into Egypt, and be there until I shall tell thee " (Gospel of the Holy Innocents, p. 410).

for Jesus, and it was under those circumstances that he was once more told in a dream to retire to Nazareth.*

Vespers: *Commemoration of the Vigil:* Puer Jesus, p. 418, ℣. Notum fecit Dominus, alleluia. ℟. Salutare suum, alleluia, *and of St. Telesphorus: Ant.* Iste sanctus. ℣. Gloria, p. 215.

The **Mass for the Sunday within the Octave of Christmas,** p. 414, *is said, with the* **Gospel:** Defuncto Herode, *below.*—**Commemoration of St. Telesphorus,** *as below.*

Second and **Third Collect, Secret** and **Postcommunion,** pp. 155, 156.

Gospel: Matthew ii. 19-23.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time when Herod was dead, behold an Angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and *take the Child and His mother,* and *go into the land of Israel:* for they are dead that sought the life of the Child. Who arose and took the Child and His mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, *retired into the quarters of Galilee.* And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: † That He shall be called a Nazarene.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Defúncto Heróde, ecce Angelus Dómini appáruit in somnis Joseph in Aegypto, dicens: Surge et *áccipe púerum, et matrem ejus,* et *vade in terram Israel:* defúncti sunt enim, qui quaerébant ánimam púeri. Qui consúrgens, accépit púerum, et matrem ejus, et venit in terram Israel. Audiens autem, quod Archeláus regnáret in Judaea pro Heróde patre suo, tímuit illo ire: et admónitus in somnis, *secéssit in partes Galilaeae.* Et véniens habitávit in civitáte, quae vocátur Názareth: ut adimplerétur quod dictum est per Prophétas: † Quóniam Nazaraeus vocábitur.

Preface *for Christmas,* p. 51.

THE SAME DAY.

Commemoration of St. Telesphorus, Pope and Martyr.‡

St. Telesphorus, Pope and Martyr (d. 138), decreed that the *Gloria in excelsis* should be sung at the Mass, and established the custom of celebrating the Holy Mysteries during Christmas night.

Mass: Sacerdotes Dei, **Second Mass** of the Common, p. 219, *except the* **Postcommunion:** Refecti, p. 218.

* "Nazareth" means: the *flower* of Galilee, owing to the beauty of the site on which the town is built.

† Isaias liii. 2; Jeremias xxiii. 5; Zacharias vi. 12.

‡ See "Time after Whitsuntide from a Historical Point of View."



God makes Himself known to the Magi Kings by a Star.

JANUARY 6.

The Epiphany of our Lord.

STATION AT ST. PETER'S.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the First Class.—Privileged Octave.

White vestments.

This feast was celebrated in the East as early as the third century and it spread to the West towards the end of the fourth century.

The word "Epiphany" means "manifestation." As at Christmas it is the mystery of a God Who makes Himself visible, but it is no longer only to the Jews that He shows Himself: "it is to the Gentiles on this day that God reveals His Son" (*Collect*).

And Isaias in a grand vision perceives the Church under the figure of Jerusalem, where "the kings and the nations abound, the multitude who inhabit the borders of the sea and the strength of the Gentiles. They come from afar with their numerous caravans, singing the praises of the Lord and bringing Him gold and frankincense" (*Epistle*). "The kings of the earth shall adore God, and all nations shall serve Him" (*Offertory*). The *Gospel* shows the *fulfilment* of this prophecy.

As Christmas was designed to celebrate the union of the divinity with the humanity of Christ, so the Epiphany celebrates the mystic union of the souls of men with Jesus.

The liturgy of this day commemorates a triple manifestation of the glory of Christ. To the worshipping Magi He appears as King of our hearts; in the waters of the Jordan He is declared the Son of God, and at Cana He demonstrates His power over the elements. "To-day the Church is united to her heavenly Spouse, for Christ has washed away her sins in the Jordan, the Magi hasten with their gifts to the royal nuptials, and the guests drink with joy the water changed into wine. Alleluia."†

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

The **Antiphons** as at Second Vespers, p. **444**.

The first four **Psalms** in Vespers for Sunday, pp. **98-102**, and **Ps. cxvi. Laudate Dominum**, p. **127**; the remainder as at Second Vespers.

Antiphon at the Magnificat.

When the Wise Men saw the star, they said one to another: *This is the sign of the great King:* let us go and search for Him, and offer Him gifts, gold, frankincense and myrrh, alleluia.	Magi * vidéntes stellam, dixérunt ad ínvicem: *Hoc signum magni Regis est:* eámus et inquirámus eum, et offerámus ei múnera, aurum, thus et myrrham, allelúia.

* See Plan of the Stations at Rome, p. 510, AB c.

† Antiphon at the Magnificat of Second Vespers.

MASS: ECCE ADVENIT.

Introit: Malachias iii. 1.

ECCE *advénit Dominátor Dóminus:* et regnum in manu ejus, et potéstas, et impérium. *Ps.* Deus, judícium tuum regi da: et justítiam tuam Fílio regis. ℣. Glória Patri.

BEHOLD *the Lord the Ruler is come:* and the Kingdom is in His hand, and power, and dominion. Ps. lxxi. 2. Give to the king Thy judgment, O God: and to the king's son Thy justice. ℣. Glory be to the Father.

Collect.

Deus, qui hodiérna die *Unigénitum tuum géntibus stella duce reveládsti:* concéde propítius; ut, qui jam te ex fide cognóvimus, usque ad contemplándam spéciem tuae celsitúdinis perducámur. Per eúmdem Dóminum.

O God, Who on this day *by the guidance of a star didst reveal Thine only-begotten Son to the Gentiles:* mercifully grant that we who know Thee now by faith may be led on to the contemplation of the beauty of Thy Majesty. Through the same Lord.

Epistle: Isaias ix. 1-6.

Léctio Isaiae Prophétae.—SURGE, illumináre Jerúsalem: quia *venit lumen tuum,* et glória Dómini super te orta est. Quia ecce ténebrae opérient terram, et calígo pópulos: super te autem oriétur Dóminus, et glória ejus in te vidébitur. Et ambulábunt gentes in lúmine tuo, et reges in splendóre ortus tui. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi: fílii tui de longe vénient, et fíliae tuae de látere surgent. Tunc vidébis, et áfflues, mirábitur et dilatábitur cor tuum, quando convérsa fúerit ad te multitúdo maris, *fortitúdo géntium vénerit tibi.* Inundátio camelórum opériet te, dromedárii Mádian et Epha: *omnes de Saba vénient, aurum et*

Lesson from Isaias the Prophet.—ARISE, be enlightened, O Jerusalem: for *thy light is come,* and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together: they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, *the strength of*

the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: *all they from Saba shall come, bringing gold and frankincense* and showing forth praise to the Lord.

thus deferéntes et laudem Dómino annuntiántes.

Gradual: Isaias lx. 6, 1.

All they from Saba shall come, bringing gold and frankincense and showing forth praise to the Lord. ℣. Arise and be enlightened, O Jerusalem: for the glory of the Lord is risen upon thee.

Omnes de Saba vénient, aurum et thus deferéntes, et laudem Dómino annuntiántes. ℣. Surge, et illumináre Jerúsalem: quia glória Dómini super te orta est.

Alleluia, alleluia: Matthew ii. 2.

℣. We have seen His star in the East, and *are come with gifts to adore the Lord.* Alleluia.

℣. Vídimus stellam ejus in Oriénte, et *vénimus cum munéribus adoráre Dóminum.* Allelúia.

Gospel: Matthew ii. 1-12.

✠ Continuation of the holy Gospel according to St. Matthew. —When Jesus was born in Bethlehem of Juda in the days of King Herod, behold there came wise men from the East to Jerusalem, saying: *Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him.* And king Herod hearing this was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the Prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: *for out of thee shall come forth the Captain that shall rule My people Israel.* Then Herod, privately

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— Cum natus esset Jesus in Béthlehem Juda in diébus Heródis regis, ecce Magi ab Oriénte venérunt Jerosólymam, dicéntes: *Ubi est qui natus est rex Judaeórum? Vídimus enim stellam ejus in Oriénte, et vénimus adoráre eum.* Audiens autem Heródes rex, turbátus est, et omnis Jerosólyma cum illo. Et cóngregans omnes príncipes sacerdótum, et scríbas pópuli, sciscitabátur ab eis, ubi Christus nascerétur. At illi dixérunt ei: In Béthlehem Judae. Sic enim scriptum est per Prophétam: Et tu Béthlehem terra Juda, nequáquam mínima es in princípibus Juda: *ex te enim éxiet dux, qui regat pópulum meum Israel.* Tunc Heródes, clam vocátis Magis, diligénter dídicit ab eis tempus stellae,

quae appáruit eis: et mittens illos in Béthlehem, dixit: Ite, et interrogáte diligénter de púero et cum invenéritis, renuntiáte mihi, ut et ego véniens adórem eum. Qui cum audíssent regem, abiérunt. *Et ecce stella, quam viderant in Oriénte, antecedébat eos, usque dum véniens, staret supra, ubi erat puer.* Vidéntes autem stellam, gavísi sunt gáudio magno valde. Et intrántes domum, invenérunt púerum cum María matre ejus, (*here genuflect*) et procidéntes adoravérunt eum. Et apértis thesáuris suis obtulérunt ei múnera, aurum, thus, et myrrham. Et respónso accépto in somnis, ne redírent ad Heródem, per áliam viam revérsi sunt in regiónem suam.—**Credo.**

calling the wise men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the Child, and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king went their way. *And behold the star, which they had seen in the East, went before them until it came and stood over where the Child was.* And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the Child with Mary His mother, (*here genuflect*) and falling down they adored Him. And opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country. —**Creed.**

Offertory: Psalm lxxi. 10, 11.

Reges Tharsis, et ínsulae múnera ófferent: reges Arabum et Saba dona addúcent: et *adorábunt eum omnes reges terrae: omnes gentes sérvient ei.*

The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: and *all kings of the earth shall adore Him: all nations shall serve Him.*

Secret.

The gold is a symbol of the Christ-King, the incense of the Christ-God, and the myrrh of the Christ-Man.

Ecclésiae tuae, quaesumus, Dómine, dona propítius intuére: quibus non jam aurum, thus, et myrrha profértur; sed *quod eísdem munéribus declarátur,* immolátur, et súmitur Jesus Christus Fílius tuus Dóminus noster. Qui tecum.

Graciously regard, we beseech Thee, O Lord, the gifts of Thy Church: in which gold, frankincense, and myrrh are no longer laid before Thee; but He is sacrificed and received *Who by those very gifts was signified,* Jesus Christ Thy Son our Lord. Who with Thee.

Preface for the Epiphany, p. 52, *and* **Communicantes for the Epiphany, p. 60.** *These are said throughout the Octave.*

Communion : Matthew ii. 2.

We have seen His star in the East, and *are come with gifts to adore the Lord.*

Vídimus stellam ejus in Oriénte, et *vénimus cum munéribus adoráre Dóminum.*

Postcommunion.

Grant, we beseech Thee, Almighty God, that what we celebrate in this solemn office we may attain by the understanding of a purified mind. Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut quae solémni celebrámus offício, purificátae mentis intelligéntia consequámur. Per Dóminum.

During the Octave of the Epiphany the Mass is that of the Feast, p. 441. After the Collect of the day, the Collects of Christmas to the Purification, p. 155, are said.

On January 11 commemoration is made of St. Hyginus by the Collects of the Mass *Statuit*, p. 255.

SECOND VESPERS.

First Antiphon. Ps. cix. 3. Begotten before the day star, and before the ages, *the Lord our Saviour was this day made manifest to the world.*

Ant. 1. Ante lucíferum génitus * et ante saecula, *Dóminus Salvátor noster hódie mundo appáruit.*

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Isa. lx. 1, 3. Thy light is come, O Jerusalem, and the glory of the Lord is risen upon thee, and *the Gentiles shall walk in thy light,* alleluia.

2. Venit lumen tuum * Jerúsalem, et glória Dómini super te orta est, et *ambulábunt Gentes in lúmine tuo,* allelúia.

Ps. cx.: Confitebor tibi, p. 99.

Ant. 3. Matt. ii. 11. And opening their treasures *the Wise Men offered the Lord gold, frankincense, and myrrh,* alleluia.

3. Apértis thesauris suis * *obtulérunt Magi Dómino aurum, thus, et myrrham,* allelúia.

Ps. cxi.: Beatus vir, p. 101.

Ant. 4. Dan. iii. 78, 77. O ye seas and rivers, bless the

4. María et flúmina, * benedícite Dómino: hymnum dícite

fontes Dómino, allelúia.

Lord: O ye fountains, sing a hymn to the Lord, alleluia.

Ps. cxii.: Laudate pueri, p. 102.

5. Stella ista * sicut flamma corúscat, et *Regem regum Deum demónstrat:* Magi eam vidérunt et magno Regi múnera obtulérunt.

Ant. 5. That star glittereth as a flame, and *discovereth God the King of kings:* the Wise Men saw it and offered their gifts to the great King.

Ps. cxiii.: In exitu Israel, p. 103.

Chapter: Isaias ix. 1.

Surge, illumináre Jerúsalem, quia venit lumen tuum, * et glória Dómini super te orta est.

℟. Deo grátias.

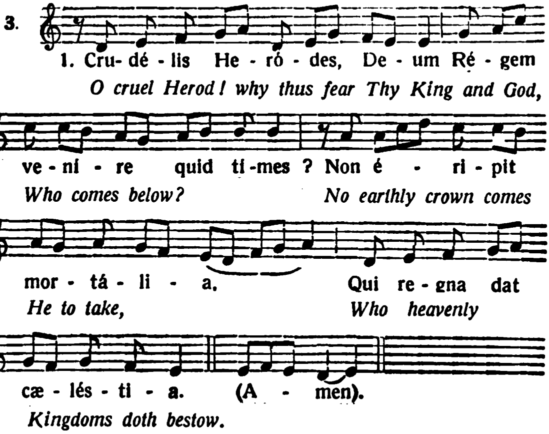
Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee.

℟. Thanks be to God.

Hymn.

By Sedulius (fifth century).

3.



2. Ibant Magi, quam víderant,
Stellam sequéntes praeviam:

2. The wiser Magi see the star,
And follow as it leads before;

By its pure ray they seek the light,
And with their gifts that Light adore.

Lumen requirunt lúmine:
Deum faténtur múnere.

3. Behold at length the heavenly Lamb
Baptis'd in Jordan's sacred flood; [touch
There consecrating by His
Water to cleanse us in His blood.

3. Lavácra puri gúrgitis
Coeléstis Agnus áttigit:
Peccáta, quae non détulit,
Nos *abluéndo* sústulit.

4. But Cana saw her glorious Lord
Begin His miracles divine;
When water reddening at His word,
Flow'd forth obedient in wine.

4. Novum genus poténtiae :
Aquae rubéscunt hydriae,
Vinúmque jussa fúndere,
Mutávit unda oríginem.

5. To Thee, O Jesu, Who Thyself
Hast to the Gentile world displayed,
Praise, with the Father evermore,
And with the Holy Ghost, be paid. Amen.

5. Jesu, tibi sit glória,
Qui apparuisti Géntibus,
Cum Patre, et almo Spíritu,
In sempitérna saecula.
Amen.

℣. Ps. lxxi. 10. The kings of Tharsis and the islands shall offer presents.

℟. The kings of the Arabians and of Saba shall bring gifts.

℣. Reges Tharsis et ínsulae múnera ófferent.

℟. Reges Arabum et Saba dona addúcent.

Antiphon at the Magnificat.

We keep this day holy in honour of three miracles: this day *a star led the Wise Men to the manger;* this day *water was turned into wine* at the marriage feast; this day *Christ chose to be baptised* by John in the Jordan, for our salvation, alleluia.

Tribus miráculis ornátum diem sanctum cólimus: hódie *stella Magos duxit ad praesépium:* hódie *vinum ex aqua factum est* ad núptias: hódie in Jordáne a Joánne *Christus baptizári vóluit,* ut salváret nos, allelúia.

Collect *as at Mass,* p. 441.



Sunday within the Octave of the Epiphany.

FEAST OF THE HOLY FAMILY.

Greater Double.—White vestments.

" Is it not right," says Leo XIII., " that we should celebrate the royal birth of the Son of the Sovereign Father, the House of David, and the glorious names of that ancient lineage? It is more pleasing to us, however, to recall the little House of Nazareth and the humble existence which they led there; it is more pleasing to celebrate the obscure life of Jesus.

" There the Divine Child serves His apprenticeship to the humble trade of Joseph, there in the seclusion of the home He grows in age and shows Himself happy to share in the work of the carpenter.

" His tender mother keeps with Him, the devoted wife with her husband; she is happy to be able to soothe their troubles and their labours with loving care " (*Hymn for Matins*).

In this humble house of Nazareth, Jesus, Mary and Joseph sanctified their family life by the exercise of the domestic virtues (*Collect*). There they practised, as the *Epistle* and the *Gospel* tell us, charity, mutual help, respect and obedience (*Gospel*). There they always found joy and peace in meditation and prayer in common. May we, after leading a life like theirs on earth, deserve to share their holy company in heaven (*Collect*).

Benedict XV., wishing to assure to the souls of the faithful the benefit to be derived from meditation on and imitation of the virtues of the Holy Family, extended the Feast to the whole Church.

When the Epiphany and its Octave fall on a Sunday, the Mass of the Holy Family is said in anticipation on Saturday, January 12.

Introit: Proverbs xxiii. 24, 25.

EXSULTAT gáudio pater Justi, gáudeat Pater tuus et Mater tua, et exsúltet quae génuit te. *Ps.* Quam di-	THE father of the just rejoiceth greatly, let Thy father and Thy mother be joyful, and let her rejoice that bore

Thee. Ps. lxxxiii. 2, 3. How lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be to the Father.

lécta tabernácula tua, Dómine virtútum: concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Collect.

O Lord Jesus Christ, Who when Thou wast subject to Mary and Joseph didst sanctify the home life with ineffable virtues: grant that, by their joint assistance, we may profit by the example of Thy Holy Family and become partakers of their eternal happiness: Who livest and reignest.

Dómine Jesu Christe, qui Maríae et Joseph súbditus domésticam vitam ineffabílibus virtútibus consecrásti: fac nos, utriúsque auxílio, Famíliae sanctae tuae exémplis ínstrui; et consórtium cónsequi sempitérnum: Qui vivis et regnas.

Commemoration of the Sunday, p. 454.

Commemoration of the Octave, p. 441.

Epistle: Colossians iii. 12-17.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.—BRETHREN: Put ye on therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in

Léctio Epístolae beáti Pauli Apóstoli ad Colossénses.—Fratres: Indúite vos ergo sicut elécti Dei, sancti, et diléctí, víscera misericórdiae, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes ínvicem supponántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vínculum perfectiónis. Et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne quodcúmque fáci-

tis in verbo aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo et Patri per ipsum.

word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

Gradual : Psalm xxvi. 4.

Unam pétii a Dómino, hanc requíram; ut inhábitem in domo Dómini ómnibus diébus vitae meae. ℣. Beáti qui hábitant in domo tua, Dómine, in saecula saeculórum laudábunt te.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord all the days of my life. ℣. Ps. lxxxiii. 5. Blessed are they that dwell in Thy house, O Lord, they shall praise Thee for ever and ever.

Alleluia, alleluia : Isaias xlv. 15.

℣. Vere tu es Rex abscónditus, Deus Israel Salvátor. Allelúia.

℣. Verily Thou art a hidden God, the God of Israel, the Saviour. Alleluia.

Gospel : Cum factus esset, *as on the Sunday within the Octave of the Epiphany*, p. 455.—*The* **Creed** *is said.*

Offertory : Luke ii. 22.

Tulérunt Jesum paréntes ejus in Jerúsalem, ut sísterent eum Dómino.

The parents of Jesus carried Him to Jerusalem, to present Him to the Lord.

Secret.

Placatiónis hóstiam offérimus tibi, Dómine, supplíciter deprecántes : ut, per intercessiónem Deíparae Vírginis cum beáto Joseph, famílias nostras in pace et grátia tua fírmiter constítuas. Per Dóminum.

We offer up to Thee, O Lord, a victim of ransom, humbly entreating that, through the intercession of the Virgin Mother of God and blessed Joseph, Thou wouldst strongly establish our families in Thy peace and grace. Through our Lord.

Commemoration of the Sunday, p. 456.

Commemoration of the Octave, p. 443.

Communion : Luke ii. 51.

Descéndit Jesus cum eis, et venit Názareth, et erat súbditus illis.

Jesus went down with them and came to Nazareth, and was subject to them.

Postcommunion.

Let us whom Thou refreshest by Thy heavenly sacraments, O Lord Jesus, ever follow the example of Thy holy Family: so that at the hour of our death Thy glorious Virgin Mother and blessed Joseph may be near us, and we may be found worthy to be received by Thee in Thine eternal dwellings: Who livest and reignest.

Quos coeléstibus réficis Sacraméntis, fac, Dómine Jesu, sanctae Famíliae tuae exémpla júgiter imitári: ut in hora mortis nostrae, occurrénte gloriósa Vírgine Matre tua cum beáto Joseph, per te in aetérna tabernácula récipi mereámur: Qui vivis et regnas.

Commemoration of the Sunday, p. 457.

Commemoration of the Octave, p. 444.

At the end of the Mass the Gospel of St. John is said.

SECOND VESPERS.

First Antiphon. Luke ii. 46. After three days they found Jesus in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.

Ant. 1. Post tríduum * invenérunt Jesum in templo, sedéntem in médio doctórum, audiéntem illos, et interrogántem eos.

Ps. cix.: Dixit Dominus, p. 98.

Ant. 2. Luke ii. 48. The mother of Jesus said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing.

2. Dixit mater * Jesu ad illum: Fili, quid fecísti nobis sic? Ecce pater tuus et ego doléntes quaerebámus te.

Ps. cxii.: Laudate pueri, p. 102.

Ant. 3. Luke ii. 51. Jesus went down with them and came to Nazareth, and was subject to them.

3. Descéndit Jesus * cum eis, et venit Názareth, et erat súbditus illis.

Ps. cxxi.: Laetatus sum, p. 128.

Ant. 4. Luke ii. 52. And Jesus advanced in wisdom, and age, and grace with God and men.

4. Et Jesus proficiébat sapiéntia, et aetáte, et grátia apud Deum et hómines.

Ps. cxxvi. : Nisi Dominus, p. 129.

5. Et dicébant : * Unde huic sapiéntia haec, et virtútes? Nonne hic est fabri fílius?

Ant. 5. Matt. xiii. 54, 55. And they said : How came this man by this wisdom and miracles? Is not this the carpenter's son?

Ps. cxlvii. : Lauda Jerusalem, p. 134.

Chapter : Luke ii. 51.

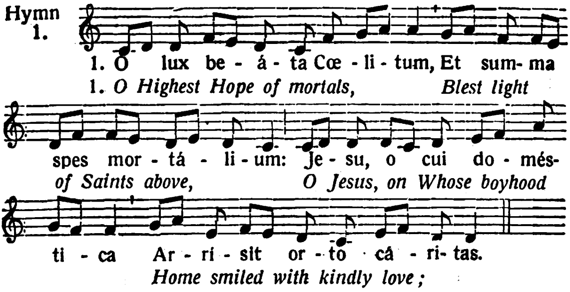
Descéndit Jesus cum María et Joseph, et venit Názareth, et erat súbditus illis.

℟. Deo grátias.

Jesus went down with Mary and Joseph and came to Nazareth, and was subject to them.

℟. Thanks be to God.

Hymn.



2. María, dives grátia,
O sola quae casto potes
Fovére Jesum péctore,
Cum lacte donans óscula.

2. O thou whose bosom nursed Him,
O Mary highly graced,
Whose breast gave milk to Jesus,
Whose arms thy God embraced;

3. Tuque ex vetústis pátribus
Delécte custos Vírginis,
Dulci patris quem nómine
Divína proles ínvocat.

3. And thou of all men chosen
To guard the Virgin's fame,
To whom God's Son refused not
A father's gracious name;

4. De stirpe Jesse nóbili
Nati in salútem géntium,
Audíte nos qui súpplices
Vestras ad aras sístimus.

4. Born for the nation's healing
Of Jesse's lineage high,
Behold the suppliants kneeling,
O hear the sinner's cry.

5. The sun, returned to evening, Dusks all the twilight air; We, lingering here before you, Pour out our heartfelt prayer.	5. Dum sol redux ad véspe-rum Rebus nitórem détrahit, Nos hic manéntes íntimo Ex corde vota fúndimus.
6. Your home was as a garden, Made glad with fairest flowers; May life thus blossom sweetly In every home of ours.	6. Qua vestra sedes flóruit Virtútis omnis grátia, Hanc detur in domésticis Reférre posse móribus.
7. Jesus, to Thee be glory, The Maiden-Mother's Son, With Father and with Spirit, While endless ages run. Amen.	7. Jesu, tibi sit glória, Qui natus es de Vírgine, Cum Patre, et almo Spíritu, In sempitérna saecula. Amen.
℣. Isaias liv. 13. I will cause all thy children to be taught of the Lord.	℣. Ponam univérsos fílios tuos doctos a Dómino.
℟. And great shall be the peace of thy children.	℟. Et multitúdinem pacis fíliis tuis.

Antiphon at the Magnificat: Luke ii. 51.

Mary kept all these words, and pondered them in her heart.	María autem conservábat ómnia verba haec cónferens in corde suo.

Commemoration of the Sunday: Luke ii. 48, 49.

Son, why hast Thou done so to us? I and Thy father have sought Thee sorrowing. How is it that you sought Me? Did you not know that I must be about My Father's business?	Fili, quid fecísti nobis sic? Ego et pater tuus doléntes quaerebámus te. Quid est quod me quaerebátis? Nesciebátis quia in his, quae Patris mei sunt, opórtet me esse?
℣. Isaias lx. 6. All they from Saba shall come, alleluia.	℣. Omnes de Saba vénient, allelúia.
℟. They shall bring gold and frankincense, alleluia.	℟. Aurum et thus deferéntes, allelúia.

Collect *as at Mass,* p. 454.



Mass of the Sunday within the Octave of the Epiphany.

Semi-double.—White vestments.

Since his Holiness Benedict XV. has extended the Feast of the Holy Family to the whole Church, and has ordered its celebration always to take place on the Sunday within the Octave of the Epiphany, the Mass of that Sunday is celebrated on another day of the week in accordance with the following rules :—

If the Feast of the Holy Family falls on any date from January 7 to 11, the Mass of the Sunday is celebrated on the following day, Monday (Jan. 8 to 17).

If the Feast of the Holy Family falls on January 12, the Mass of the Sunday is not celebrated at all, for want of a free day.

If the Epiphany (January 6) and its Octave day (January 13) fall on a Sunday, the Mass of the Holy Family (with the commemorations of the Sunday and Octave) is said in anticipation on Saturday, January 12, and the Mass of the Sunday is transferred to Saturday, January 19, the only free day. In this case it is said with the *Gloria* but without the *Credo*, with the *Preface* but without the *Communicantes* of the Epiphany, and with the *Gospel* " *Pastores* " of the Masses of the Blessed Virgin (p. 197) as last Gospel.

" This Man sitting upon a high throne, Whom a multitude of Angels adore " (*Introit*), is the same Divine Child that the *Gospel* to-day shows us " sitting in the midst of the doctors, who are astonished at His wisdom and His answers." For the first time He makes known to the Jews that God is " His Father " (*Gospel*).

The Church, " forming but one body in Christ " (*Epistle*), should be filled with this same wisdom which " far from conforming to the maxims of this world," " reforms " and regulates the human life according to " the Will of God " (*Epistle*). " Must I not be about My Father's business? " asked Jesus.

This supernatural wisdom, which adds its laws to those of the natural order, is beyond us. Subduing our bodies by the mortification which it imposes (*Epistle*), even sacrificing at times the most legitimate affections in pursuance of a divine calling which separates children from their parents, God's designs, which we must accept without fully understanding them, must necessarily be obscure to us: "They understood not the word that He spoke unto them" (*Gospel*).

In imitating Mary, who "kept all these words in her heart" (*Gospel*), let us meditate on the greatness of Jesus in the Temple, and like this Child, Whose whole life at Nazareth is summed up in the one word "submission" (*Gospel*), let us increase in wisdom, so that we may always "perceive what we ought to do," and in grace, so that "we may have strength to fulfil the same" (*Collect*).

MASS: IN EXCELSO.

Introit: Apocalypse iv. 2, v. 11.

UPON *a high throne I saw a Man sitting*, Whom a multitude of Angels adore singing together: Behold Him the name of Whose empire is for ever. Ps. xci. 1. O sing joyfully to the Lord, all the earth: serve ye the Lord with gladness. ℣. Glory be to the Father.

IN *excélso throno vidi sedére virum*, quem adórat multitúdo Angelórum, psalléntes in unum: Ecce cujus impérii nomen est in aetérnum. *Ps*. Jubiláte Deo omnis terra: servíte Dómino in laetítia. ℣. Glória Patri.

Collect.

Hear, O Lord, we beseech Thee, of Thy heavenly goodness, the prayers of Thy suppliant people: that they may both perceive what they ought to do, and have strength to accomplish the same. Through our Lord.

Vota, quaesumus, Dómine, supplicántis pópuli coeléstì pietáte proséquere: ut et quae agénda sunt, vídeant, et ad implénda quae víderint, convaléscant. Per Dóminum.

Commemoration *is made of the Octave of the Epiphany*, p. 441.

Epistle: Romans xii. 1-5.

Lesson from the Epistle of blessed Paul the Apostle to the Romans. — BRETHREN: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And *be not conformed to this world, but be reformed in the*

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Obsécro vos per misericórdiam Dei, ut exhibeátis córpora vestra hóstiam vivéntem, sanctam, Deo placéntem, rationábile obséquium vestrum. Et *nolíte conformári huic saeculo, sed reformámini in novi-*

táte sensus vestri: ut probétis, quae sit volúntas Dei bona, et benéplacens, et perfécta. Dico enim per grátiam, quae data est mihi, ómnibus qui sunt inter vos: Non plus sápere, quam opórtet sápere, sed sápere ad sobrietátem: et unicuíque sicut Deus divísit mensúram fídei. Sicut enim in uno córpore multa membra habémus, ómnia autem membra non eúmdem actum habent: ita *multi unum corpus sumus in Christo,* sínguli autem alter altérius membra: in Christo Jesu Dómino nostro.

newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office; so we, *being many, are one body in Christ,* and every one members one of another: in Christ Jesus our Lord.

Gradual: Psalm lxxi. 18, 3.

Benedíctus Dóminus Deus Israël, qui facit mirabília magna solus a saeculo. ℣. Suscípiant montes pacem pópulo tuo et colles justítiam.

Blessed be the Lord, the God of Israel, Who alone doth wonderful things from the beginning. ℣. Let the mountains receive peace for Thy people and the hills justice.

Alleluia, alleluia: Psalm xcix. 1.

℣. Jubiláte Deo omnis terra: servíte Dómino in laetítia. Allelúia.

℣. Sing joyfully to God, all the earth: serve ye the Lord with gladness. Alleluia.

Gospel: Luke ii. 42-52.

✠ Sequéntia sancti Evangélii secúndum Lucam.—Cum factus esset Jesus annórum duódecim, ascendéntibus illis Jerosólymam secúndum consuetúdinem diéi festi, consummatísque diébus, cum redírent, remánsit puer Jesus in Jerusálem, et non cognovérunt paréntes ejus. Existimántes autem illum esse in comitátu, venérunt iter diéi, et requirébant eum inter cognátos, et notos. Et non inveniéntes, re-

✠ Continuation of the holy Gospel according to St. Luke.—When Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among His kinsfolk and acquaintance. And not finding

Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days *they found Him in the Temple, sitting in the midst of the doctors,* hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him they wondered. And His mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? *Did you not know that I must be about My Father's business?* And they understood not the word that He spoke unto them. And He went down with them and came to Nazareth, and was subject to them. And His mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men. —**Creed.**

gréssi sunt in Jerúsalem, requiréntes eum. Et factum est, post tríduum *invenérunt illum in templo sedéntem in médio doctórum,* audiéntem illos, et interrogántem eos. Stupébant autem omnes, qui eum audiébant, super prudéntia et respónsis ejus. Et vidéntes admiráti sunt. Et dixit mater ejus ad illum: Fili, quid fecísti nobis sic? ecce pater tuus, et ego doléntes quaerebámus te. Et ait ad illos: Quid est quod me quaerebátis? *nesciebátis quia in his, quae Patris mei sunt, opórtet me esse?* Et ipsi non intellexérunt verbum, quod locútus est ad eos. Et descéndit cum eis,et venit Názareth: et erat súbditus illis. Et mater ejus conservábat ómnia verba haec in corde suo. Et Jesus proficiébat sapiéntia, et aetáte, et grátia apud Deum, et hómines.—**Credo.**

Offertory: Psalm xcix. 2, 3.

Sing joyfully to God all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy: for *the Lord He is God.*

Jubiláte Deo omnis terra, servíte Dómino in laetítia: intráte in conspéctu ejus in exsultatióne: quia *Dóminus ipse est Deus.*

Secret.

May the sacrifice which is offered to Thee, O Lord, always quicken and protect us. Through our Lord.

Oblátum tibi, Dómine, sacrifícium vivíficet nos semper, et múniat. Per Dóminum.

For the Octave of the Epiphany, p. 443.

Preface *and* **Communicantes** *for the Epiphany,* pp. 52 and 60.

Communion: Luke ii. 48, 49.

Son, why hast Thou done so to us? I and Thy father have

Fili, quid fecísti nobis sic? ego, et pater tuus doléntes

quaerebámus te. Et quid est, quod me quaerebátis? nesciebátis quia *in his, quae Patris mei sunt, opórtet me esse?*

sought Thee sorrowing. How is it that you sought me? did you not know that *I must be about My Father's business?*

Postcommunion.

Súpplices te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

We humbly beseech Thee, Almighty God, grant that they whom Thou refreshest with Thy Sacraments may also worthily serve Thee, by a manner of life pleasing to Thee. Through our Lord.

For the Octave of the Epiphany, p. 444.

JANUARY 13.

Octave Day of the Epiphany.

Greater Double.—Privileged day of the First Class.
White vestments.

Of the old Office, which celebrated on this day the Baptism of Jesus and the glorious manifestation that the Heavenly Father gave of His divinity, we have only preserved the *Collects* and *Gospel.* The rest is taken from the Mass of the Epiphany, so that we continue to keep in touch with the Infant of Bethlehem. The whole world was awaiting the Messiah, and now that "the Sovereign Lord has come, Who holds in His hand the kingdom, and power and dominion" over all hearts (*Introit*), it is time that John appeared, "that man sent from God" (*Last Gospel*), "that Jesus may be made manifest in Israel" (*Gospel*). The holiness of the Forerunner is recognised by all the Jews and Gentiles, who come in crowds (*Epistle*) to receive his baptism of penance. He has all the influence over them necessary for the fulfilment of his mission, which is to present officially the Bridegroom to the Bride, Christ to the souls of men.

The *Gospel* tells us that John saw the Holy Ghost come down upon Jesus, and that he gave "testimony that He was the Son of God" Who "appeared on earth in the substance of our flesh" (*Collect*).

The waters are from henceforth sanctified by their contact with the Man-God. It is by Baptism, in fact, that "all nations shall be made to serve Jesus" (*Offertory*).

Mass *as on the Feast,* p. 441, *except the following:—*

Collect.

Deus, cujus *Unigénitus in substántia nostrae carnis appáruit:* praesta, quaesumus, ut per eum, quem símilem nobis foris agnóvimus, intus reformári mereámur: Qui tecum.

O God, Whose *only-begotten Son appeared in the substance of our flesh,* grant, we beseech Thee, that we may be inwardly reformed by Him, Whom we recognise to have been outwardly like unto ourselves: Who with Thee.

Gospel: John i. 29-34.

✠ Continuation of the holy Gospel according to St. John.—AT that time John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold Him Who taketh away the sin of the world. This is He of Whom I said: After me there cometh a man, Who is preferred before me: because He was before me. And I knew Him not, but *that He may be made manifest in Israel, therefore am I come baptising with water. And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and He remained upon Him.* And I knew Him not: but He Who sent me to baptise with water said to me: He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptiseth with the Holy Ghost. *And I saw: and I gave testimony that this is the Son of God.*—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN illo témpore: Vidit Joánnes Jesum veniéntem ad se, et ait: Ecce Agnus Dei, ecce qui tollit peccátum mundi. Hic est, de quo dixi: Post me venit vir, qui ante me factus est: quia prior me erat. Et ego nesciébam eum, sed *ut manifestétur in Israel, proptérea veni ego in aqua baptizans. Et testimónium perhíbuit Joánnes, dicens: Quia vidi Spíritum descendéntem quasi colúmbam de coelo, et mansit super eum.* Et ego nesciébam eum: sed qui misit me baptizáre in aqua, ille mihi dixit: Super quem víderis Spíritum descendéntem, et manéntem super eum, hic est, qui baptízat in Spíritu sancto. *Et ego vidi: et testimónium perhíbui quia hic est Filius Dei.*—**Credo.**

Secret.

We bring our offerings unto Thee, O Lord, *because of the manifestation of Thy newly born Son,* humbly beseeching Thee that, as He is the Author of our gifts, so He may also mercifully receive them, Jesus Christ our Lord. Who with Thee.

Hóstias tibi, Dómine, *pro nati Filii tui apparitióne* deférimus, supplíciter exorántes: ut, sicut ipse nostrórum auctor est múnerum, ita sit ipse miséricors et suscéptor, Jesus Christus Dóminus noster. Qui tecum.

Postcommunion.

Inform us, we beseech Thee, O Lord, ever and everywhere with Thy heavenly light, that we may discern with a clear mind the mystery of which Thou hast willed that we should be partakers, and receive it with becoming affection. Through our Lord.

Coeléstí lúmine, quaesumus, Dómine, semper et ubíque nos praeveni: ut mystérium, cujus nos partícipes esse voluísti, et puro cernámus intúitu, et digno percipiámus afféctu. Per Dóminum.



Places where, according to the Gospels of the Sundays after the Epiphany, Jesus gave proofs of His Divinity.

3. Time after the Epiphany.

(*From January* 14 *to Septuagesima Sunday.*)

1. Time after the Epiphany from a Doctrinal Point of View.

The Cycle of Christmas is like a grand drama in three acts, the motive of which is to make known in three distinct ways the Incarnation of the Word or the making Divine His humanity.

The first act of the Cycle of Christmas unfolds itself during the four weeks of Advent. It reveals to us by prophetic symbols and words the great dogma of God made Man, and prepares us to welcome Him on December 25.

The second act, which embraces, with the *Season of Christmas,* all the mysteries of the childhood of Jesus, makes us " see with our eyes and handle with our hands the Word of life Which was in the bosom of the Father and hath appeared to us, so that we may be able to enter into fellowship with the Father and with His Son Jesus Christ, that our joy may be full." *

The third act, which unfolds itself during the *Time after the Epiphany,* is the extension of the Season of Christmas. The divinity of Jesus continues to assert itself. It is no longer the Angels of the *Gloria in excelsis,* nor the Star of the Magi, nor even the voice of God the Father or the appearance of the Holy Spirit, as at the baptism of our Lord, but it is Christ Himself Who *acts* and *speaks* as God. He will require, as we shall see during the Easter Cycle, the submission of our minds and our hearts to His teaching and to the rule of life which He lays down for us ; it was necessary, therefore, that His *words* and His *acts* should first of all reveal the divine Word. And so the *Gospels* of the second, third and fourth Sun-

* 1 John i. 1–4.

days after the Epiphany set forth some of His miracles, while those of the fifth and sixth Sundays sum up His divine doctrine in a few *parables*.

The *spoken words* of Christ are the direct and obvious expression of the thoughts of God. "The things that I speak, even as the Father said unto Me, so do I speak." * And as the Holy Elements are the object of our adoration because they contain the Divinity, so the doctrine of Jesus calls for our faith and respect, as forming a small portion of the eternal truth. "Those who receive carelessly the holy word are no less guilty than those who let fall to the ground the body of the Son of God." † What St. Paul said of the Holy Eucharist: "He that eateth the Body of the Lord unworthily, eateth judgment to himself," ‡ Jesus said of His sacred word: "He that receiveth not My words, the word that I have spoken, the same shall judge him in the last day," § for to reject them is to reject the Divine Word Who makes Himself known to us under this form.

Christ, however, has not only "spoken the truth," ‖ but, to quote His own forcible expression, He has "*done* truth." ¶ Sharing in fact the nature of the Father, not only is His doctrine His, but likewise His omnipotence. "The Son cannot do any thing of Himself, but what He seeth the Father doing; for what things soever the Father doth, these the Son also doth in like manner." ** Hence His miracles, like His words, are a manifestation of His divinity. "The *works* that I do in the name of My Father, they give testimony of Me." ††

A man would not be able to *speak* and *act* like Jesus if he were not God; also He proclaims consecutively: "If I had not come and *spoken to them*, they would not have sin: but now they have no excuse for their sin." "*If I had not done among them the works* that no other man hath done, they would not have sin: but now they have no excuse for their sin." ‡‡

These two sentences sum up all the *Time after the Epiphany.*

2. Time after the Epiphany from a Historical Point of View. §§

At the time of our Lord Palestine was divided into four provinces. To the east of the Jordan was Peraea; to the south-west, Judaea; in the centre, Samaria; in the north, Galilee. It was in this last region, occupied in times gone by by the tribes of Aser, Nephtali, Zabulon and Issachar, that the events took place which are recorded in the Gospels of the Sundays after the Epiphany.

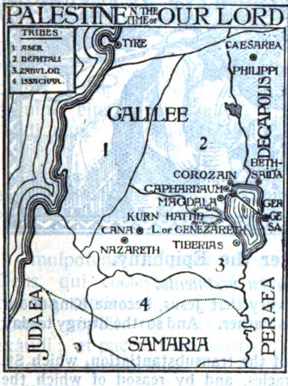
It was at Cana that Jesus performed His first miracle (Second Sunday after the Epiphany). Then it was in the synagogue of Nazareth that, after His return from Judaea, He made known His sublime doctrine, when "all wondered at the things they heard" (Communion of the Fourth, Fifth and Sixth Sundays after the Epiphany). It was in Galilee again that Jesus healed the leper (Gospel of the Third Sunday after the Epiphany). But it was at Capharnaum especially, within a day's walk of Nazareth, by a road which descends through the hills of Zabulon, that Jesus preached His doctrine and performed His miracles.

After the Sermon on the Mount, which tradition associates with Kurn

* John xii. 50.
† St. Caesarius of Arles, App. S. CCC. 2.
‡ 1 Corinthians xi. 29.
§ John xii. 48.
‖ John viii. 40.
¶ John iii. 21.
** John v. 19.
†† John x. 25.
‡‡ John xv. 22, 24.
§§ See Map, p. 461.

Hattin, to the north-west of Tiberias, Christ came down to Capharnaum, where He healed the Centurion's servant (Gospel of the Fourth Sunday after the Epiphany).

It was from a boat on the shores of the lake which owes its name Genesareth, or Valley of Flowers, to the flowery plain which borders its shores, that Jesus preached His parable of the Sower (Gospel of the Fifth Sunday after the Epiphany). The fertile hills which extend from Capharnaum to Corozain suggested the background for His allegorical representation. As for the parables of which the Gospel of the Sixth Sunday after the Epiphany speaks, they were uttered shortly after.



It was after this course of preaching that the Saviour, seeing no prospect of rest, resolved one evening to cross to the other side of the lake, to Gergesa, a town of the Tetrarchy of Iturea and Trachonitis.* The Sea of Tiberias, formed by the waters of the Jordan, is subject to sudden and terrible storms. It was there that Jesus miraculously stilled the tempest, and once more showed the Apostles that He was God.

3. Time after the Epiphany from a Liturgical Point of View.

The Time after the Epiphany begins the day after the Octave of this feast; for the *Temporal Cycle* it continues until Septuagesima, and for the *Sanctoral Cycle* till February 2, the Feast of the Purification.

Whereas the feasts of the Nativity and the Epiphany, which always fall on December 25 and January 6, give the Cycle of Christmas a fixed character, the Cycle of Easter, which is absolutely dependent on the Paschal moon, is necessarily moveable. Therefore when the Feast of the Resurrection, which can fall on any day from March 22 to April 25, is early, the ninth Sunday which precedes it, *i.e.* Septuagesima Sunday, encroaches on the Time after the Epiphany, which, though normally containing six Sundays, at times only has one or two (see p. 486).

Green, symbolical of hope, is the colour used for the *Time after the Epiphany*, as it also is for the *Time after Whitsunday*. Green is, in fact, the colour which predominates in nature. St. Paul said that he who ploughs the furrow should do it in the *hope* of reaping fruits. In like manner, during this *Time after the Epiphany*, the field of the Church, sown by the *doctrine* and the *works* of Jesus, is clothed with green vegetation giving the promise of a rich harvest. As an echo of Christmastide this season therefore has the characteristic note of holy joy: the joy of possessing in the person of Christ a God "mighty in *work and word*" (Luke xxiv. 19).

* See Gospel of the Fourth Sunday of Advent, p. 370.



Second Sunday after the Epiphany.

Semi-double.—Green vestments.

It is by shedding His blood on Calvary that Jesus, become King of our hearts, has reconciled them with His Father. And so the liturgy to-day speaks to us of peace (*Collect*).

In the *Gospel* it gives us a figure of the transubstantiation, which St. Thomas calls the greatest of all miracles, and by reason of which the Eucharistic wine becomes the blood of the testament.* And as it is the Eucharist which enables Jesus to consummate, as Bossuet has it, His mystical marriage with our souls,† the Fathers have seen in the wedding feast of Cana a symbol of the union of the Word with the Church.

Mary, full of the charity of which the *Epistle* speaks, asks of Jesus His first miracle on behalf of the bridegroom and bride who are in trouble because "they have no wine" for their guests (*Gospel*). Her power as Mother of God is so great that, at her request, Jesus anticipates the hour appointed for the "manifestation of His divinity" to His disciples so that He also places His power at the service of His love.

Six water-pots, which were used for the cleansing of hands during meals,‡ are filled to the brim; § and, after the miracle, the chief steward who was in charge of the arrangements for the feast, with all the knowledge that was his, declared the new wine to be exceptionally good. Confronted by this proof of the divinity of Jesus, "His disciples believed in Him" (*Gospel*). By the Mass which washes away our sins (*Secret*) and the communion which enables the almighty power of Jesus to transform our souls (*Postcommunion*), let us realise within us the mystery of the water that the priest mixes with the wine by becoming participators of the divinity of Him Who has put on our humanity.‖

* Words of the Consecration.

† "The unity of the mystical body is produced by the true Body sacramentally received" (St Thomas).

‡ "The Jews eat not without often washing their hands" (Mark vii. 3).

§ The measure would hold about 8 gallons 2 quarts; each amphora contained two or three measures, viz. from about 17 gallons to 25 gallons 2 quarts; and the six water-pots from 102 to 153 gallons ‖ *Deus qui humanae* (Offertory of the Mass)

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: OMNIS TERRA.

Introit: Psalm lxv. 4.

OMNIS terra adóret te, Deus, et psallat tibi: psalmum dicat nómini tuo, Altíssime. *Ps.* Jubiláte Deo omnis terra, psalmum dícite nómini ejus: date glóriam laudi ejus. ℣. Glória Patri.

LET all the earth adore Thee, O God, and sing to Thee: let it sing a psalm to Thy Name, O Most High. Ps. lxv. 1. Shout with joy to God, all the earth, sing ye a psalm to His Name: give glory to His praise. ℣. Glory be to the Father.

The *Gloria in excelsis* is said on all the Sundays before Septuagesima, even when they are celebrated in anticipation on the *Saturday*. It is not said on Ferial days, when the Mass of the preceding Sunday is used.

Collect.

Omnípotens sempitérne Deus, qui coeléstia simul et terréna moderáris: supplicatiónes pópuli tui cleménter exáudi; et pacem tuam nostris concéde tempóribus. Per Dóminum.

Almighty and eternal God, Who governest all things both in heaven and on earth: mercifully hear the prayers of Thy people, and grant us Thy peace in our time. Through our Lord.

Second Collect, *Of the Blessed Virgin*, p. 155.—Third Collect, *Against the Persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Epistle: Romans xii. 6-16.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Habéntes donatiónes secúndum grátiam, quae data est nobis, differéntes: sive prophetíam secúndum ratiónem fídei, sive ministérium in ministrándo, sive qui docet in doctrína, qui exhortátur in exhortándo, qui tríbuit in simplicitáte, qui praeest in sollicitúdine, qui miserétur in hilaritáte. Diléctio sine simulatióne. Odiéntes malum, adhaeréntes bono: Caritáte fraternitátis ínvicem diligéntes: Honóre ínvicem praeveniéntes: Sollicitúdine non pigri: Spíritu fervéntes: Dómino serviéntes:

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN: Having different gifts, according to the grace that is given us: either prophecy, to be used according to the rule of faith; or ministry, in ministering; or he that teacheth, in doctrine; he that exhorteth, in exhorting; he that giveth, with simplicity; he that ruleth, with carefulness; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honour preventing one another:

in carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer: communicating to the necessities of the Saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another; not minding high things, but consenting to the humble.

Spe gaudéntes: In tribulatióne patiéntes: Oratióni instántes: Necessitátibus sanctórum communicántes: Hospitalitátem sectántes. Benedícite persequéntibus vos: benedícite, et nolíte maledícere. Gaudére cum gaudéntibus, flere cum fléntibus: Idípsum ínvicem sentiéntes: non alta sapiéntes, sed humílibus consentiéntes.

Gradual: Psalm cvi. 20, 21.

The Lord sent His word, and healed them: and delivered them from their destruction. ℣. Let the mercies of the Lord give glory to Him: and His wonderful works to the children of men.

Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de intéritu eórum. ℣. Confiteántur Dómino misericórdiae ejus: et mirabília ejus fíliis hóminum.

Alleluia, alleluia: Psalm cxlviii. 2.

℣. Praise ye the Lord, all His Angels: praise ye Him, all His hosts. Alleluia.

℣. Laudáte Dóminum omnes Angeli ejus: laudáte eum omnes virtútes ejus. Allelúia.

The *Alleluia* is thus added to the ℣. which follows the Gradual on all the Sundays of the Time after the Epiphany, as also on Ferial days in the week when the Mass of the Sunday is used.

Gospel: John ii. 1-11.

✠ Continuation of the holy Gospel according to St. John.—At that time there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is that to Me and to thee? My hour is not yet come. His mother saith

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Núptiae factae sunt in Cana Galilaeae: et erat mater Jesu ibi. Vocátus est autem et Jesus, et discípuli ejus ad núptias. Et deficiénte vino, dicit mater Jesu ad eum: Vinum non habent. Et dicit ei Jesus: Quid mihi, et tibi est, múlier? nondum venit hora mea. Dicit mater ejus minístris: Quodcúmque díxerit vobis,

fácite. Erant autem ibi lapídeae hydriae sex pósitae secúndum purificatiónem Judaeórum, capiéntes síngulae metrétas binas vel ternas. Dicit eis Jesus: Impléte hydrias aqua. Et implevérunt eas usque ad summum. Et dicit eis Jesus: Hauríte nunc, et ferte architriclíno. Et tulérunt. Ut autem gustávit architriclínus *aquam vinum factam*, et non sciébat unde esset, minístri autem sciébant, qui háuserant aquam: vocat sponsum architriclínus, et dicit ei: Omnis homo primum bonum vinum ponit: et cum inebriáti fúerint, tunc id, quod detérius est: tu autem servásti bonum vinum usque adhuc. *Hoc fecit initium signórum Jesus in Cana Galilaeae: et manifestávit glóriam suam, et credidérunt in eum discípuli ejus.*—**Credo.**

to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted *the water made wine*, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. *This beginning of miracles did Jesus in Cana of Galilee; and manifested His glory, and His disciples believed in Him.*—**Creed.**

Offertory: Psalm lxv. 1, 2, 16.

Jubiláte Deo univérsa terra: psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timetis Deum, quanta fecit Dóminus ánimae meae, allelúia.

Shout with joy to God, all the earth: sing ye a psalm to His Name: come and hear, all ye that fear God, and I will tell you what great things the Lord hath done for my soul, alleluia.

Secret.

Obláta, Dómine, múnera sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Sanctify, O Lord, the gifts we offer: and cleanse us from the stains of our sins. Through our Lord.

Other **Secrets,** pp. 156, and 154 or 155. **Preface** *of the Most Holy Trinity*, p. 55, *and during the week the* **Common Preface,** p. 51.

Communion: John ii. 7-11.

The Lord saith: Fill the water-pots with water, and carry to the chief steward. When the chief steward had tasted the water made wine, he saith to the bridegroom: Thou hast kept the good wine until now. *This first miracle did Jesus in the presence of His disciples.*

Dicit Dóminus: Impléte hydrias aqua, et ferte architriclíno. Cum gustásset architriclínus aquam vinum factam, dicit sponso: Servásti bonum vinum usque adhuc. *Hoc signum fecit Jesus primum coram discipulis suis.*

Postcommunion.

May the operation of Thy power, we beseech Thee, O Lord, be increased in us: that being quickened by Thy divine sacraments, we may, by Thy bounty, be prepared to receive what they promise. Through our Lord.

Augeátur in nobis, quaesumus, Dómine, tuae virtútis operátio: ut divínis vegetáti sacraméntis, ad eórum promíssa capiénda, tuo múnere praeparémur. Per Dóminum.

Other **Postcommunions,** pp. 156, and 154 or 155.

SECOND VESPERS.

As on ordinary Sundays, p. 95.

Antiphon at the Magnificat: John ii. 3, 7, 9.

The wine failing, Jesus commanded the water-pots to be filled with water, *which was changed into wine,* alleluia.

Deficiénte vino, jussit Jesus impléri hydrias aqua, *quae in vinum convérsa est,* allelúia.

Collect *as at Mass,* p. 463.





Third Sunday after the Epiphany.

Semi-double.—Green vestments.

The Third, Fourth, Fifth and Sixth Sundays after the Epiphany have the same Introit, Gradual, Offertory and Communion, showing that Jesus is God, that He works wonders, and that we should adore Him.

A word from Jesus will cleanse the leper, whose cure will be officially verified by the priests " to serve for a testimony to them " of the divinity of Christ (*Gospel*).

As for the centurion,* he testifies with humility and confidence, and in words which the Church daily puts in our mouths at Mass, that Christ is God. He proves it also by his argument, drawn from the nature of his own position of authority, where he declares that Jesus has only to give the order and the sickness would depart. And his faith obtained for him the great miracle he besought.

Jews and Gentiles will be obliged to recognise the royal divinity of Jesus. The leper, in fact, belongs to the Chosen People of God, and has to submit to the law of Moses. The centurion, on the contrary, is not of the race of Israel, according to the Saviour. All the nations, therefore, will take part in the heavenly banquet where the divinity will be the food of their souls. And as in a banquet room all is warmth and light, the torments of hell, the punishment in store for those who deny the divinity of Christ, are well pictured by the cold and the night that prevail outside, by that " exterior darkness " which is in contrast with the dazzling splendour of the banquet room.

Let us make acts of faith in the divinity of Jesus ; and, that we may enter His kingdom, let us, by our charity, heap coals of fire on the heads of those who hate us (*Epistle*), that is to say such feelings of confusion as our magnanimity will provoke, which will give them no rest until they have expiated their faults.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* An officer who commanded a hundred soldiers of the Roman legion on the borders of the Lake of Genesareth.

MASS: ADORATE DEUM.

Introit: Psalm xcvi. 7, 8.

ADORE God, all you His Angels: Sion heard, and was glad: and the daughters of Juda rejoiced. Ps. xcvi. 1. The Lord hath reigned, let the earth rejoice: let many islands be glad. ℣. Glory be to the Father.

ADORATE Deum omnes Angeli ejus: audívit, et laetáta est Sion: et exsultavérunt fíliae Judae. *Ps.* Dóminus regnávit, exsúltet terra: laeténtur ínsulae multae. ℣. Glória Patri.

Collect.

Almighty and eternal God, graciously look upon our infirmity: and, for our protection, stretch forth the right hand of Thy Majesty. Through our Lord.

Omnípotens sempitérne Deus, infirmitátem nostram propítius réspice: atque ad protegéndum nos, déxteram tuae majestátis exténde. Per Dóminum.

Second Collect, *Of the Blessed Virgin,* p. 155. **Third Collect,** *Against the Persecutors of the Church,* p. 154, or *For the Pope,* p. 155.

Epistle: Romans xii. 16-21.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN: Be not wise in your own conceits. To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, have peace with all men. Revenge not yourselves, my dearly beloved, but give place unto wrath. For it is written: Revenge is mine: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink: for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

Léctio Epístolae beáti Pauli Apóstoli ad Romános. — FRATRES: Nólite esse prudéntes apud vosmetípsos: Nulli malum pro malo reddéntes: providéntes bona non tantum coram Deo, sed étiam coram ómnibus homínibus. Si fíeri potest, quod ex vobis est, cum ómnibus homínibus pacem habéntes: non vosmetípsos defendéntes, caríssimi, sed date locum irae. Scriptum est enim: Mihi vindícta: ego retríbuam, dicit Dóminus. Sed si esuríerit inimícus tuus, ciba illum: si sitit, potum da illi: hoc enim fáciens, carbónes ignis cóngeres super caput ejus. Noli vinci a malo, sed vince in bono malum.

Gradual : Psalm ci. 16, 17.

Timébunt gentes nomen tuum, Dómine, et omnes reges terrae glóriam tuam. ℣. Quóniam aedificávit Dóminus Sion : et vidébitur in majestáte sua.

The Gentiles shall fear Thy Name, O Lord, and all the kings of the earth Thy glory. ℣. For the Lord hath built up Sion : and He shall be seen in His glory.

Alleluia, alleluia : Psalm xcvi. 1.

℣. Dóminus regnávit, exsúltet terra : laeténtur ínsulae multae. Allelúia.

℣. The Lord hath reigned, let the earth rejoice : let many islands be glad. Alleluia.

Gospel : Matthew viii. 1-13.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore : Cum descendísset Jesus de monte, secútae sunt eum turbae multae : et ecce leprósus véniens, adorábat eum, dicens : Dómine, si vis, potes me mundáre. Et exténdens Jesus manum, tétigit eum, dicens : Volo. Mundáre. Et *conféstim mundáta est lepra ejus.* Et ait illi Jesus : Vide, némini díxeris : sed vade, osténde te sacerdóti, et offer munus, quod praecépit Móyses, in testimónium illis. Cum autem introísset. Caphárnaum, accéssit ad eum centúrio, rogans eum, et dicens : Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus : Ego véniam, et curábo eum. Et respóndens centúrio, ait : Dómine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic : Vade, et vadit ; et álii : Veni, et

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, when Jesus was come down from the mountain, great multitudes followed Him : and behold a leper came and adored Him, saying : Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying : I will. Be thou made clean. And *forthwith his leprosy was cleansed.* And Jesus saith to him : See thou tell no man : but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying : Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion making answer said : Lord, I am not worthy that Thou shouldst enter under my roof : but only say the word and my servant shall be healed. For I

also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. *And the servant was healed at the same hour.*—**Creed.**

venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis non invéni tantam fidem in Israel. Dico autem vobis, quod multi ab Oriénte et Occidénte vénient, et recúmbent cum Abraham, et Isaac, et Jacob in regno coelórum: filii autem regni ejiciéntur in ténebras exterióres: ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni: Vade, et sicut credidísti, fiat tibi. *Et sanátus est puer in illa hora.*—**Credo.**

Offertory: Psalm cxvii. 16, 17.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

Secret.

May this offering, we beseech Thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of Thy servants for the celebration of this sacrifice. Through our Lord.

Haec hóstia, Dómine, quaesumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

Other **Secrets,** pp. 156, and 154 or 155.
Preface *of the Most Holy Trinity,* p. 55, *and during the week the* **Common Preface,** p. 51.

Communion: Luke iv. 22.

All wondered at these things which proceeded from the mouth *of God.*

Mirabántur omnes de his, quae procedébant de ore *Dei.*

Postcommunion.

Quos tantis, Dómine, largíris uti mystériis: quaesumus; ut efféctibus nos eórum veráciter aptáre dignéris. Per Dóminum.

Vouchsafe, O Lord, we beseech Thee, to make us, who of Thy bounty frequent these great mysteries, worthy to enjoy their fruits. Through our Lord.

Other **Postcommunions,** pp. 156, 155.

SECOND VESPERS.

As on ordinary Sundays, p. 95.

Antiphon at the Magnificat : Matthew viii. 2, 3.

Dómine, * si tu vis potes me mundáre: et ait Jesus: Volo, mundáre.

Lord, if Thou wilt, Thou canst make me clean: and Jesus saith: I will, be thou made clean.

Collect *as at Mass,* p. 468.





Fourth Sunday after the Epiphany.

Semi-double.—Green vestments.

The *Gospel* relates a new miracle. Jesus makes manifest His divinity by commanding such powerful and ungovernable forces in Nature as the fury of the sea and the violence of the winds. And the Evangelist emphasises the greatness of the miracle by contrasting "the great agitation of the waves" and "the great calm that came after" (*Gospel*). But it is in the Church that the divine sovereignty of Jesus is made manifest; also the Fathers have seen in the winds of the storm an image of the demons who in their pride raise up persecutions against the Saints, and in the turbulent seas an image of the passions and wickedness of man, causes of the breaking of the commandments and of the discords among brethren.

The law and love are, in fact, but one, as the *Epistle* tells us, for if the first three Commandments of the Decalogue enjoin the love of God, the seven others oblige us, as a logical consequence, to love our neighbour, for God is in him, since, by grace, we are in some measure an increase of the humanity of Jesus Christ.

"This boat" says St. Augustine, "represents the Church," who throughout the centuries makes manifest the divinity of Christ. "Notwithstanding her frailty" (*Collect* and *Secret*), she has not been engulfed "in the midst of the many dangers that beset her" (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : ADORATE DEUM.

Introit *as for the Third Sunday*, p. 468.

Collect.

O God, Who knowest that, placed as we are amid such great	Deus, qui nos in tantis perículis constitútos, pro hu-

mána scis fragilitáte non posse subsistere: da nobis salútem mentis et córporis; ut ea, quae pro peccátis nostris pátimur, te adjuvánte vincámus. Per Dóminum.

dangers, we cannot by reason of our human frailty stand: grant us health of mind and of body, that, by Thy help, we may overcome the things which we suffer for our sins. Through our Lord.

Second Collect, *Of the Blessed Virgin*, p. 155; **Third Collect,** *For the Church*, p. 154, or *For the Pope*, p. 155.

If this Sunday comes after February 2, the *Second Collect* is *A cunctis*, p. 156, and the *Third* at the option of the Celebrant unless commemoration has to be made of some simple or semi-double feast; the Collect *A cunctis* then becomes the third one.

Epistle: Romans xiii. 8-10.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—Fratres: Némini quidquam debeátis, nisi ut ínvicem diligátis: qui enim díligit próximum, legem implévit. Nam: Non adulterábis: Non occídes: Non furáberis: Non falsum testimónium dices: Non concupísces: et si quod est áliud mandátum, in hoc verbo instaurátur: Díliges próximum tuum sicut teípsum. Diléctio próximi malum non operátur. Plenitúdo ergo legis est diléctio.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—Brethren: Owe no man any thing, but to love one another: for he that loveth his neighbour hath fulfilled the law. For Thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbour as thyself. The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

Gradual *as for the Third Sunday*, p. 469.

Alleluia, alleluia *as for the Third Sunday*, p. 469.

Gospel: Matthew viii. 23-27.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Ascendénte Jesu in navículam, secúti sunt eum discípuli ejus: et ecce motus magnus factus est in mari, ita ut navícula operirétur flúctibus, ipse vero dormiébat. Et accessérunt ad eum discípuli ejus, et suscita-

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him and awaked Him, saying: Lord,

save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? *Then rising up, He commanded the winds and the sea, and there came a great calm.* But the men wondered, saying: What manner of man is this, for the winds and the sea obey Him?—**Creed.**

vérunt eum, dicéntes: Dómine, salva nos, perímus. Et dicit eis Jesus: Quid tímidi estis, módicae fídei? *Tunc surgens, imperávit ventis, et mari, et facta est tranquillitas magna.* Porro hómines miráti sunt, dicéntes: Qualis est hic quia venti et mare obédiunt ei?—**Credo.**

Offertory *as for the Third Sunday*, p. 470.

Secret.

Grant, we beseech Thee, Almighty God, that the oblation of this sacrifice may ever purify and protect our frailty from all evil. Through our Lord.

Concéde, quaesumus, omnípotens Deus: ut hujus sacrifícii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

Other **Secrets,** p. 156, or **Second Secret,** p. 157, and **Third Secret** *at the option of the Priest.*—**Preface** *of the Most Holy Trinity,* p. 55, *and during the week the* **Common Preface,** p. 51.

Communion *as for the Third Sunday*, p. 470.

Postcommunion.

May Thy gifts, O God, detach us from earthly pleasures: and ever strengthen us with heavenly refreshment. Through our Lord.

Múnera tua nos, Deus, a delectatiónibus terrénis expédiant: et coeléstibus semper instáurent aliméntis. Per Dóminum.

Other **Postcommunions,** p. 156, or **Second Postcommunion,** p. 157, and **Third Postcommunion** *at the option of the Priest.*

SECOND VESPERS.

As on ordinary Sundays, p. 95.

Antiphon at the Magnificat: Matthew viii. 25.

Lord, save us, we perish: command, O God, and make a calm.

Dómine * salva nos, perímus: ímpera, et fac Deus tranquillitátem.

Collect *as at Mass*, p. 472.



Fifth Sunday after the Epiphany.

Semi-double.—Green vestments.

In the narratives of the Evangelists on the preceding Sundays, the divinity of Jesus was manifested in His *miracles:* to-day it is established by His *doctrine*, at which the Jews of Nazareth " wondered " (*Communion*).

The Holy Ghost said : " Consider all the works of the Most High, they are found in couples, one the opposite of the other." So the *Gospel* shows us Christ, with the devil as His opposite ; the righteous, with the sinner ; heaven, with hell as its opposite ; reward, with punishment.

The devil, the bad sower, sows in the dark cockle, which is a violent poison.

The servants of the father of the household, who represent the angels, wished to separate the good from the bad ; but as the roots of the wheat and the cockle had become entangled and impossible to separate until the time of harvest, so it is that only at the last judgment will divine justice make the necessary separation.

This parable shows that hell and its agents, intent on evil doing, try the righteous, whose merits increase in proportion to the persecutions they undergo.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : ADORATE DEUM.

Introit *as for the Third Sunday*, p. 468.

Collect.

Famíliam tuam, quaesumus, Dómine, contínua pietáte custódi : ut quae in sola spe grátiae coeléstis innítitur, tua semper protectióne muniátur. Per Dóminum.

Keep, we beseech Thee, O Lord, Thy household in Thine unceasing goodness : that as it relies only on the hope of Thy heavenly grace, so it may ever be defended by Thy protection. Through our Lord.

Second Collect, *A cunctis*, p. 156; **Third Collect** *at the option of the Priest: unless, in place of the Second, commemoration has to be made of some simple or semi-double feast, when the Collect* A cunctis *comes third, and except there is a Collect prescribed by the Bishop none other is added.*

Epistle: Colossians iii. 12-17.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.—BRETHREN: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection: and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Jesus Christ our Lord.

Léctio Epístolae beáti Pauli Apóstoli ad Colossenses. — FRATRES: Indúite vos sicut elécti Dei, sancti, et dilécti, víscera misericórdiae, benignitátem, humilitátem, modéstiam, patiéntiam: supportántes ínvicem, et donántes vobismetípsis, si quis advérsus áliquem habet querélam: sicut et Dóminus donávit vobis, ita et vos. Super ómnia autem haec, caritátem habéte, quod est vínculum perfectiónis: et pax Christi exsúltet in córdibus vestris, in qua et vocáti estis in uno córpore: et grati estóte. Verbum Christi hábitet in vobis abundánter, in omni sapiéntia, docéntes, et commonéntes vosmetípsos psalmis, hymnis, et cánticis spirituálibus, in grátia cantántes in córdibus vestris Deo. Omne, quodcúmque fácitis in verbo, aut in ópere, ómnia in nómine Dómini Jesu Christi, grátias agéntes Deo, et Patri per Jesum Christum Dóminum nostrum.

Gradual *as for the Third Sunday*, p. 469.

Alleluia, alleluia *as for the Third Sunday*, p. 469.

Gospel: Matthew xiii. 24-30.

✠ Continuation of the holy Gospel according to St. Matthew. —AT that time Jesus spoke this parable to the multitudes: The

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— IN illo témpore: Dixit Jesus turbis parábolam hanc: Símile

factum est regnum coelórum hómini, qui seminávit bonum semen in agro suo. Cum autem dormírent hómines, venit inimícus ejus, et superseminávit zizánia in médio trítici, et ábiit. Cum autem crevísset herba, et fructum fecísset, tunc apparuérunt et zizánia. Accedéntes autem servi patrisfamílias, dixérunt ei: Dómine, nonne bonum semen seminásti in agro tuo? Unde ergo habet zizánia? Et ait illis: Inimícus homo hoc fecit. Servi autem dixérunt ei: Vis, imus, et collígimus ea? et ait: Non: ne forte colligéntes zizánia, eradicétis simul cum eis et tríticum. *Sinite utráque créscere usque ad messem*, et in témpore messis dicam messóribus: Collígite primum zizánia, et alligáte ea in fascículos ad comburéndum, tríticum autem congregáte in hórreum meum. —**Credo.**

kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming, said to him: Sir, didst thou not sow good seed in thy field? Whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? and he said: No, lest perhaps, gathering up the cockle, you root up the wheat also together with it. *Suffer both to grow until the harvest*, and in the time of the harvest I will say to the reapers: Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn.—**Creed.**

Offertory *as for the Third Sunday*, p. 470.

Secret.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

We offer unto Thee, O Lord, the sacrifice of propitiation: that Thou mayest, of Thy mercy, absolve us from our sins, and Thyself direct our inconstant hearts. Through our Lord.

Second Secret, p. 157; **Third Secret** *at the option of the Priest.*
Preface *of the Most Holy Trinity*, p. 55, *and during the week the* **Common Preface, p. 51.**

Communion *as for the Third Sunday*, p. 470.

Postcommunion.

Quaesumus, omnípotens Deus: ut illíus salutáris capiámus efféctum, cujus per haec

We beseech Thee, Almighty God, that we may obtain the effect of that salvation, the

pledge of which we have received in these mysteries. Through our Lord.

mystéria, pignus accépimus. Per Dóminum.

Second Postcommunion, p. 157 ; Third Postcommunion *at the option of the Priest.*

SECOND VESPERS.

As on ordinary Sundays, p. 95.

Antiphon at the Magnificat : Matthew xiii. 30.

Gather up first the cockle, and bind it into bundles to burn : but the wheat gather ye into My barn, saith the Lord.

Collígite * primum zizánia, et alligáte ea in fascículos ad comburéndum : tríticum autem congregáte in hórreum meum, dicit Dóminus.

Collect *as at Mass*, p. 675.





Sixth Sunday after the Epiphany.

Semi-double.—Green vestments.

The *Gospel* of the day, like the whole of the liturgy of the Cycle of Christmas, to which it logically belongs, stresses the divinity of Jesus. Jesus is God, for He reveals to us " things hidden from the foundation of the world " (*Gospel*). His word, which He likens to a small seed cast on the field of the world, and to a little leaven put in the meal, is divine, for it stills our passions and produces in our hearts the wonders of faith, hope and charity of which the *Epistle* tells us.

The Church, then, stimulated by the word of Christ, is admirably represented by these three measures of meal* that the energy of fermentation has " wholly leavened " (*Gospel*) and by the mustard plant, the greatest of its species, where the birds of heaven are glad to find shelter.

Let us ever dwell in thought on the doctrine of Jesus (*Collect*), so that like the leaven it may penetrate and transform our souls, and like the mustard plant make its fruits of holiness shine in the souls of our neighbours.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : ADORATE DEUM.

Introit *as for the Third Sunday*, p. 468.

Collect.

Praesta, quaesumus, omnípotens Deus : ut semper rationabília meditántes, quae tibi sunt

Grant, we beseech Thee, Almighty God, that, ever fixing our thoughts on such things as

* The measure represents close on 23 pints, and three measures a batch or baking of bread.

are rational, we may, both in words and in works, do that which is pleasing to Thee. Through our Lord.

plácita, et dictis exsequámur, et factis. Per Dóminum.

Second Collect : *A cunctis,* p. 156 ; **Third Collect** *at the option of the Priest.*

Epistle : 1 Thessalonians i. 2-10.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians.—BRETHREN : We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith and labour and charity, and of the enduring of the hope of our Lord Jesus Christ before God and our Father : knowing, brethren beloved of God, your election : for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost : so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place your faith, which is towards God, is gone forth, so that we need not to speak any thing. For they themselves relate of us what manner of entering in we had unto you ; and how you turned to God from idols to serve the living and true God,

Léctio Epístolae beáti Pauli Apóstoli ad Thessalonicénses. —FRATRES : Grátias ágimus Deo semper pro ómnibus vobis, memóriam vestri faciéntes in oratiónibus nostris sine intermissióne, mémores óperis fídei vestrae, et labóris, et caritátis, et sustinéntiae spei Dómini nostri Jesu Christi, ante Deum et Patrem nostrum : sciéntes fratres, dilécti a Deo, electiónem vestram : quia Evangélium nostrum non fuit ad vos in sermóne tantum, sed et in virtúte, et in Spíritu sancto, et in plenitúdine multa, sicut scitis quales fuérimus in vobis propter vos. Et vos imitatóres nostri facti estis, et Dómini, excipiéntes verbum in tribulatióne multa, cum gáudio Spíritus Sancti : ita ut facti sitis forma ómnibus credéntibus in Macedónia, et in Achája. A vobis enim diffamátus est sermo Dómini, non solum in Macedónia, et in Achája, sed et in omni loco fides vestra, quae est ad Deum, profécta est, ita ut non sit nobis necésse quidquam loqui. Ipsi enim de nobis annúntiant qualem intróitum habuérimus ad vos : et quómodo convérsi estis ad Deum a simulácris, servíre Deo vivo, et vero, et exspectáre Fílium ejus de

coelis (quem suscitávit ex mórtuis) Jesum, qui erípuit nos ab ira ventúra.

and to wait for His Son from heaven (Whom He raised up from the dead), Jesus, Who hath delivered us from the wrath to come.

Gradual *as for the Third Sunday*, p. 469.

Alleluia, alleluia *as for the Third Sunday*, p. 469.

Gospel: Matthew xiii. 31-35.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus turbis parábolam hanc: Símile est regnum coelórum grano sinápis, quod accípiens homo seminávit in agro suo: quod mínimum quidem est ómnibus semínibus: cum autem créverit, majus est ómnibus oléribus, et fit arbor ita ut vólucres coeli véniant, et hábitent in ramis ejus. Aliam parábolam locútus est eis: Símile est regnum coelórum ferménto, quod accéptum múlier abscóndit in farínae satis tribus, donec fermentátum est totum. Haec ómnia locútus est Jesus in parábolis ad turbas: et sine parábolis non loquebátur eis: ut implerétur quod dictum erat per Prophétam dicéntem: Apériam in parábolis os meum, eructábo abscóndita a constitutióne mundi.—**Credo.**

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them: that it might be fulfilled which was spoken by the Prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.—**Creed.**

Offertory *as for the Third Sunday*, p. 470.

Secret.

Haec nos oblátio, Deus, mundet, quaesumus, et rénovet, gubérnet, et prótegat. Per Dóminum.

May this oblation, O God, we beseech Thee, cleanse and renew, govern and protect us. Through our Lord.

Second Secret, p. 157; **Third Secret** *at the option of the Priest.*

Preface *of the Most Holy Trinity*, p. 55, *and during the week the* **Common Preface**, p. 51.

Communion *as for the Third Sunday*, p. 470.

Postcommunion.

Being fed, O Lord, with heavenly delights, we beseech Thee that we may ever hunger after those things by which we truly live. Through our Lord.

Coeléstibus, Dómine, pasti delíciis: quaesumus: ut semper éadem, per quae veráciter vívimus, appetámus. Per Dóminum.

Second Postcommunion, p. 157; **Third Postcommunion** *at the option of the Priest.*

SECOND VESPERS.

As on ordinary Sundays, p. 95.

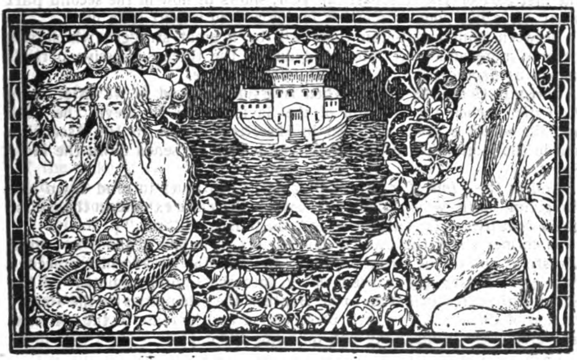
Antiphon at the Magnificat: Matthew xiii. 33.

The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

Símile est * regnum coelórum ferménto, quod accéptum múlier abscóndit in farínae satis tribus, donec fermentátum est totum.

Collect *as at Mass*, p. 479.





The Fall of Man.—The Deluge.—The Sacrifice of Abraham.
(Septuagesima.) *(Sexagesima.)* *(Quinquagesima.)*

SECOND PART OF THE ECCLESIASTICAL YEAR.

THE MYSTERY OF THE REDEMPTION.

Easter Cycle

1. **Season of Septuagesima** (Septuagesima Sunday to Ash Wednesday).
   Season of Lent (Ash Wednesday to Passion Sunday).
   Passion Time (Passion Sunday to Easter).
2. **Eastertide** (Easter Sunday to Trinity Sunday).
3. **Timeafter Whitsuntide** (Trinity Sunday to Advent).

With the Season of Septuagesima commences the Cycle which has for its centre the solemnity of solemnities, the Feast of *Easter*.

The Cycle of Christmas is essentially dependent on the Cycle of Easter, for if God has come down to us, it is so that we may be raised up to Him. To the Cycle of the Incarnation, where the liturgy shows us a God clothing Himself in our poor humanity, the Cycle of the Redemption corresponds, where it shows us, in the mystery of the Resurrection, Jesus clothing us with His glorious divinity.

It is "the great work that the Father gave the Son to do." * Also, the Church, which has made known to us the divinity of Christ during

* John xvii. 4.

the first part of the ecclesiastical year, shows us now in the second part what Jesus has done to merit it for us and to impart it to us. *

Between Him and Satan there will be a great struggle, which will become more and more intensified during the three successive periods known as *Septuagesima*, *Lent*, and *Passion Time*.

Christ is God: His victory then is assured. And so we enter upon *Eastertide*, when the triumph of the Saviour over the devil, the flesh and the world is made manifest in His Resurrection, in His Ascension and in the foundation of the Church, on whom He sends down the Holy Spirit.

And in the *Time after Whitsuntide* Jesus continues to send down this life-giving Spirit, which enables the infant Church to expand in the course of the centuries until it attains unto " the fulness of Christ." †

In former times the Church devoted (1) to public penance by sinful Christians and to the initiation of catechumens the weeks which preceded this great feast; (2) to their entry into the Church by way of the Sacrament of reconciliation or of Baptism the solemnities of the Resurrection of Christ; (3) to their preservation and increase in the spiritual and divine life Whitsunday and following Sundays.

1. Septuagesima from a Doctrinal Point of View.

After the enthusiastic reception given to Christ on account of " the divine glory which shines in His face," ‡ the Church suddenly confronts us with the profound darkness of fallen humanity. As at the Cycle of Christmas, she again takes up the study of the Old Testament; no longer now, however, to contemplate our greatness, but the depth of our misery.

The assertion of the dogma of original sin and the picture of its lamentable consequences bring into prominence the glorious title of *Saviour* which belongs to Jesus. We see here the fall of Adam—original sin—and its fatal consequences (Septuagesima), the wickedness of man—actual sin—and its punishment, the deluge (Sexagesima), and finally Abraham, whose race alone will remain faithful to God, and who in sacrificing his son, like Melchisedech § in offering bread and wine (Quinquagesima), foreshadows the sacrifice that God required of His own Son for the expiation of the sins of the whole human race.

The *Gospel* of the workers in the vineyard reminds us that the *Redemption* applies to all ages, || that of the Sower that it affects all souls, ¶ while that which relates the cure of the blind man of Jericho, following on the announcement of the Passion, shows the beneficial effects it produces in us.** The *Epistles* of St. Paul on these three Sundays are timely reminders that the Church at this season is called upon to perfect the

* The word Jesus means Saviour, while the word Christ reminds us that He was the anointed of the Divinity. The name of *Jesus Christ*, or of the *Man-God*, perfectly sums up therefore the Cycle of Easter, which in particular analyses the role of Jesus as Saviour in His human capacity, and that of Christmas, which describes the role of Christ in His Divine capacity.

† Ephesians iv. 13. ‡ 2 Corinthians iv. 6.

§ It was at Sichem (see map opposite), where Abraham erected his first altar to Jehovah, that Christ declared Himself for the first time to the Samaritan woman as the Saviour of men, and it is Jerusalem, of which Melchisedech was king, that He will choose to be the capital of His kingdom: it is there that He will establish the glorious throne of His Cross.

|| Septuagesima Sunday. ¶ Sexagesima Sunday. ** Quinquagesima Sunday.

work of the Saviour by submitting herself courageously to the purifying discipline of penance.

2. Septuagesima from a Historical Point of View.

The Season of Septuagesima represents to us a part of the public life of our Saviour.

The Gospel of Sexagesima Sunday refers to the second year of His Ministry. It gives us the parable of the Sower, related on the banks of the Lake of Genesareth at Capharnaum and inspired by the green-clad hills which adjoin it.

The Gospel of Septuagesima Sunday places before our minds the parable of the workers in the vineyard, related by Jesus in Peraea in the third year of His ministry.

The Feast of Easter, when the Saviour is to be sacrificed, approaches and He announces to His Apostles that the predictions of the Prophets regarding His Passion and Death are about to be accomplished. To return to Jerusalem He crosses the Jordan, and it is at Jericho that He heals the blind man of whom the Gospel of Quinquagesima tells us.

3. Septuagesima from a Liturgical Point of View.

The *Season of Septuagesima* commences always the ninth week before Easter and contains three Sundays called Septuagesima (seventieth), Sexagesima (sixtieth), and Quinquagesima (fiftieth). These names, taken from the numerical system in use, mark the series of decades counting back from Quadragesima (fortieth), whence the French word for Lent, "Careme," is derived.*



The Feast of Easter is movable and can fall, according to the year, on any date from March 22 to April 25. When it is early, the Season of Septuagesima encroaches on the Time after the Epiphany, the various Sundays of which are then kept on the twenty-third Sunday after Pentecost.†

This liturgical period is a prelude to the Season of Lent and a distant preparation for the Feast of Easter. It serves as a transition period for the soul, from the joys of the Cycle of Christmas to the penitential austerity of Holy Lent. If fasting is not yet compulsory, the colour of the vestments is purple, the *Gloria* is suspended, and the martyrology introduces the day to us as "The Sunday of Septuagesima, when the Canticle of the Lord, which is the *Alleluia*, is put aside." "How could we possibly sing the Canticle of the Lord in a strange land?" asked the

* As the intervals between these Sundays consist only of seven days, no arithmetical meaning attaches to their names.

† See Table on next page.

people of Israel. So we, too, give up this song of joy during this period, the spirit and the name of which (*Septuagesima* or *seventieth*) recall to mind the seventy years of the captivity of Babylon.

This *Season* ends for the *Temporal* Cycle on Ash Wednesday; as regards the *Sanctoral* Cycle, when the Feast of Easter falls on April 25 the Season extends at the very utmost to March 10.

Second Sunday after the Epiphany.	Second Sunday after the Epiphany.
Third Sunday after the Epiphany.	Septuagesima (Jan. 16).
Fourth Sunday after the Epiphany.	Ash Wednesday.
Fifth Sunday after the Epiphany.	EASTER (*March* 22).
Sixth Sunday after the Epiphany.	Ascension Day.
Septuagesima (Feb. 22).	Whitsunday.
Ash Wednesday.	First Sunday after Whitsunday.
EASTER (*April* 25).	Second Sunday after Whitsunday.
Ascension Day.	....
Whitsunday.	Twenty-third Sunday after Whitsunday.
First Sunday after Whitsunday.	Third Sunday after the Epiphany.
Second Sunday after Whitsunday.	Fourth Sunday after the Epiphany.
....	Fifth Sunday after the Epiphany.
Twenty-third Sunday after Whitsunday.	Sixth Sunday after the Epiphany.
Twenty-fourth Sunday after Whitsunday.	Twenty-fourth Sunday after Whitsunday.



Septuagesima Sunday.*

STATION AT ST. LAWRENCE-WITHOUT-THE-WALLS.

Semi-double.—Privilege of the Second Class.

Purple vestments.

Man, victim of the sin of Adam † and of his own sins, " is justly afflicted " (*Collect*), " groans and sorrows encompass him " (*Introit*). Hence St. Paul compares life to an arena where we must fight and mortify ourselves if we wish to obtain the victory (*Epistle*).

The *Gospel* in turn shows us that we must all work to obtain the recompense, which is eternal life. The master of the vineyard goes out in fact at all hours. After having warned us at our birth (first hour), He comes to us in our youth (third hour), in the prime of our life (sixth hour), at middle age (ninth hour), and in our old age (eleventh hour).

In the same way He has called unto mankind from the creation. " The morning," says St. Gregory, " is the period that elapsed from the time of Adam to Noah, the third hour from Noah to Abraham, the sixth hour from Abraham to Moses, the ninth hour from Moses to the coming of the Lord, and at the eleventh hour the Gentiles are called."

Israel has not answered to the call. Out of the 600,000 men who passed through the Red Sea, only two succeeded in entering the Promised Land (*Epistle*). Jesus scarcely found the Jews in His day more faithful: invited to enter into the " Kingdom of Heaven " which is the Church, for the greater part they stubbornly persisted in their blindness, and the Gentiles, the labourers of the last hour, received the higher places (*Gospel*). Many Jews were called, Jesus will say, but few were chosen.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: CIRCUMDEDERUNT ME.

Introit: Psalm xvii. 5-7.

CIRCUMDEDERUNT me gémitus mortis, dolóres	THE sorrows of death surrounded me, the sorrows

* See Plan of the Stations at Rome, p. 510, K d 18.

† Office of the week from Septuagesima Sunday.

of hell encompassed me: and in my affliction I called upon the Lord, and He heard my voice from His holy Temple. Ps. xvii. 2, 3. I will love Thee, O Lord, my strength: the Lord is my firmament, my refuge, and my deliverer. ℣. Glory be to the Father.

inférni circumdedérunt me: et in tribulatióne mea invocávi Dóminum, et exaudívit de templo sancto suo vocem meam. *Ps.* Díligam te, Dómine, fortitúdo mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. ℣. Glória Patri.

The *Gloria in excelsis* is not said from this Sunday until Maundy Thursday, except when the Mass of a feast is said.

Collect.

Graciously hear, O Lord, we beseech Thee, the prayers of Thy people: that we, who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy Name. Through our Lord.

Preces pópuli tui, quaesumus, Dómine, cleménter exaudi: ut, qui juste pro peccátis nostris afflígimur, pro tui nóminis glória misericórditer liberémur. Per Dóminum.

If Septuagesima Sunday falls before the Feast of the Purification (February 2) or on the day of this feast, the Collects on p. 155 are said. If Septuagesima Sunday falls after this feast, the following are said: *Second Collect, A cunctis,* p. 156, and *Third Collect* at the option of the Priest.

Epistle: 1 Corinthians ix. 24-27, x. 1-5.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps when I have preached to others,

Léctio Epístolae beáti Pauli Apóstoli ad Coríntkios. — FRATRES: Nescítis quod ii qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite, ut comprehendátis. Omnis autem qui in agóne conténdit, ab ómnibus se ábstinet: et illi quidem ut corruptíbilem corónam accípiant; nos autem incorrúptam. Ego ígitur sic curro, non quasi in incértum: sic pugno, non quasi áerem vérberans: sed castígo corpus meum, et in servitútem rédigo: ne forte cum áliis praedicáverim, ipse réprobus effíciar. Nolo enim

vos ignoráre, fratres, quóniam patres nostri omnes sub nube fuérunt, et omnes mare transiérunt, et omnes in Móyse baptizáti sunt in nube, et in mari: et omnes eámdem escam spiritálem manducavérunt, et omnes eúmdem potum spiritálem bibérunt: (bibébant autem de spiritáli, consequénte eos, petra: petra autem erat Christus): sed non in plúribus eórum beneplácitum est Deo.

I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptised, in the cloud and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.) But with most of them God was not well pleased.

Gradual: Psalm ix. 10, 11, 19, 20.

Adjútor in opportunitátibus, in tribulatióne: sperent in te, qui novérunt te: quóniam non derelínquis quaeréntes te, Dómine. ℣. Quóniam non in finem oblívio erit páuperis: patiéntia páuperum non períbit in aetérnum: exsúrge, Dómine, non praeváleat homo.

A helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast not forsaken them that seek Thee, O Lord. ℣. For the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever: arise, O Lord, let not man prevail.

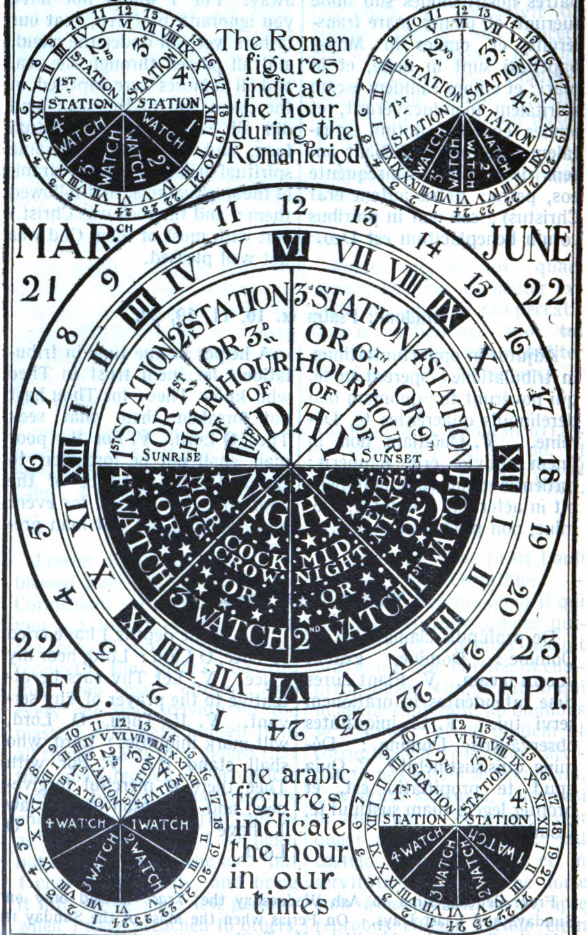
Tract: Psalm cxxix. 1-4.

De profúndis clamávi ad te, Dómine: Dómine, exáudi vocem meam. ℣. Fiant aures tuae intendéntes in oratiónem servi tui. ℣. Si iniquitátes observáveris, Dómine: Dómine, quis sustinébit? ℣. Quia apud te propitiátio est, et propter legem tuam sustínui te, Dómine.

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. ℣. Let Thy ears be attentive to the prayer of Thy servant. ℣. If Thou, O Lord, wilt mark iniquities: Lord, who shall stand it? ℣. For with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

From Septuagesima to Ash Wednesday the *Tract* is said only on Sundays and Feast Days. On Ferias when the Mass of the Sunday is said, the *Gradual* is said without the *Tract*.

Roman method of dividing the day and the night in the time of Our Lord.



Gospel : Matthew xx. 1-16.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore : Dixit Jesus discípulis suis parábolam hanc : Símile est regnum coelórum hómini patrifamílias, qui éxiit primo mane condúcere operários in víneam suam. Conventióne autem facta cum operáriis ex denário diúrno, misit eos in víneam suam. Et egréssus circa horam tértiam, vidit álios stantes in foro otiósos, et dixit illis : Ite et vos in víneam meam, et quod justum fúerit, dabo vobis. Illi autem abiérunt. Iterum autem éxiit circa sextam et nonam horam : et fecit simíliter. Circa undécimam vero éxiit, et invénit álios stantes, et dicit illis : Quid hic statis tota die otiósi ? Dicunt ei : Quia nemo nos condúxit. Dicit illis : Ite et vos in víneam meam. Cum sero autem factum esset, dicit dóminus víneae procuratóri suo : Voca operários, et redde illis mercédem, incípiens a novíssimis usque ad primos. Cum veníssent ergo qui circa undécimam horam vénerant, accepérunt síngulos denários. Veniéntes autem et primi, arbitráti sunt quod plus essent acceptúri : accepérunt autem

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus spoke to His disciples this parable : The kingdom of heaven is like to an householder who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market place idle, and he said to them : Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour : and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them : Why stand you here all the day idle ? They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward : Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when

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EXPLANATION OF THE DESIGN ON THE PREVIOUS PAGE.

The day like the night with the Romans was divided into four parts of three hours each. They called them Stations and Watches because they were the times when the soldiers changed guard. These hours were longer or shorter according to the different seasons, for the official day began with the rising and finished with the setting of the sun. The sixth hour of the day and of the night always corresponded with our noon and midnight.

the first also came, they thought that they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few chosen.—**Creed.**

et ipsi singulos denários. Et accipiéntes murmurábant advérsus patremfamílias, dicéntes: Hi novíssimi una hora fecérunt, et pares illos nobis fecísti, qui portávimus pondus diéi, et aestus. At ille respóndens uni éorum, dixit: Amíce, non fácio tibi injúriam: nonne ex denário convenísti mecum? Tolle quod tuum est, et vade: volo autem et huic novíssimo dare sicut et tibi. Aut non licet mihi, quod volo, fácere? an óculus tuus nequam est, quia ego bonus sum? Sic erunt novíssimi primi, et primi novíssimi. Multi enim sunt vocáti, pauci vero elécti. —**Credo.**

Offertory: Psalm xci. 2.

It is good to give praise to the Lord, and to sing to Thy Name, O Most High.

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime.

Secret.

Having accepted our offerings and prayers, O Lord, we beseech Thee cleanse us by these heavenly mysteries, and graciously hear us. Through our Lord.

Munéribus nostris, quaesumus, Dómine, precibúsque suscéptis: et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Other **Secrets,** *if it is the day of the Purification or before, as on* p. 156; *otherwise as on* p. 157.

Preface *of the Most Holy Trinity,* p. 55. *During the week the* **Common Preface,** p. 51.

Communion: Psalm xxx. 17, 18.

Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.

Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Postcommunion.

Fidéles tui, Deus, per tua dona firméntur: ut éadem et percipiéndo requírant, et quaeréndo sine fine percípiant. Per Dóminum.

May Thy faithful people, O Lord, be strengthened by Thy gifts: that by partaking of them they may continue to seek after them, and seeking them may constantly partake of them. Through our Lord.

Other **Postcommunions,** *if it is the day of the Purification or before,* p. 156; *otherwise,* p. 157.

From this day until Holy Saturday, when the *Gloria in excelsis* is omitted, the *Ite Missa est* is replaced by:

℣. Benedicámus Dómino.
℟. Deo grátias.

℣. Let us bless the Lord.
℟. Thanks be to God.

SECOND VESPERS.

Antiphons, Psalms, Hymn and ℣. *of the Sunday,* **p. 95.**

At the Vespers of the Saturday before Septuagesima Sunday, two *Alleluias* are added to the versicle *Benedicamus Domino,* and from that time *Alleluia* is no longer said until Holy Saturday (see "Septuagesima from a Liturgical Point of View," p. 485). It is replaced by *Laus tibi, Domine, rex aeternae gloriae:* Praise be to Thee, O Lord, king of eternal glory.

Chapter: 1 Corinthians ix. 24.

Fratres: Nescítis quod ii, qui in stádio currunt, omnes quidem currunt, sed unus áccipit bravíum? Sic cúrrite ut comprehendátis. ℟. Deo grátias.

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. ℟. Thanks be to God.

Antiphon at the Magnificat: Matthew xx. 6, 7, 4.

Dixit paterfamílias * operáriis suis: Quid hic statis tota die otiósi? At illi respondéntes dixérunt: Quia nemo nos condúxit. Ite in víneam meam: et quod justum fúerit, dabo vobis.

The householder said unto his labourers: Why stand you here all the day idle? But they answering said: Because no man hath hired us. Go into my vineyard, and I will give you what shall be just.

Collect *as at Mass,* p. 488.



Sexagesima Sunday.

STATION AT ST. PAUL-WITHOUT-THE-WALLS.*

Semi-double.—Privilege of the Second Class.

Purple vestments.

To-day's liturgy may be represented in a triptych.

In the centre, Jesus, in His boat, on the shores of the Lake of Galilee, preaches the Parable of the Sower (*Gospel*). It is the Redeemer Who by His saving doctrine gives life to souls (*Collect*). Let us hearken to His word.

On the left, Noah's ark floats on the waters of the flood (*Matins*). It contains the family which is to repopulate the world with believing souls.†

On the right, St. Paul faces shipwreck and "the perils in the sea" (*Epistle*) in order that all nations (*Collect*) may hear the life-giving word of Christ. So the Station is at St. Paul-without-the-Walls, and in the Mass his memory occupies a large place.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: EXSURGE.

Introit : Psalm xliii. 23-26.

ARISE, why sleepest Thou, O Lord? arise, and cast us not off to the end. Why turnest Thou Thy face away, and forgettest our trouble? our belly hath cleaved to the earth: arise, O Lord, help us and deliver us. ℣. Ps. xliii. 2. We

EXSURGE, quare obdórmis, Dómine? exsúrge, et ne repéllas in finem. Quare fáciem tuam avértis, oblivísceris tribulatiónem nostram? adhaesit in terra venter noster: exsúrge, Dómine, ádjuva nos, et líbera nos. *Ps.* Deus, áuribus

* See Plan of the Stations at Rome, p. 510, K d 18.

† St. Matthew (xiii. 18) and St. Mark (iv. 13) not only give to the seed three bad chances according as it falls upon stony ground (souls eaten up with pride), upon sterile land (souls withered by self-interest) or on ground full of thorns (souls given over to sensuality), but also three good results, for they say that in good soil each grain yields thirty, sixty or a hundred-fold. Noah's ark contained three floors, says St. Augustine, because in the Parable of the Sower there are three different kinds of harvest.

nostris audívimus: patres nostri annuntiavérunt nobis. ℣. Glória Patri.

have heard, O God, with our ears: our fathers have declared to us. ℣. Glory be to the Father.

Collect.

Deus, qui cónspicis, quia ex nulla nostra actióne confídimus: concéde propítius; ut contra advérsa ómnia, Doctóris géntium protectióne muniámur. Per Dóminum.

O God, Who seest that we put not our trust in aught that we ourselves can do: mercifully grant that by the protection of the Doctor of the Gentiles we may be defended against all adversities. Through our Lord.

Other **Collects** *as on the preceding Sunday*, p. 488.

Epistle: 2 Corinthians xi. 19-33, xii. 1-9.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Libénter suffértis insipiéntes: cum sitis ipsi sapiéntes. Sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, si quis in fáciem vos caedit. Secúndum ignobilitátem dico, quasi nos infírmi fuérimus in hac parte. In quo quis audet (in insipiéntia dico) áudeo et ego. Hebraei sunt, et ego: Israélitae sunt, et ego: Semen Abrahae sunt, et ego: Minístri Christi sunt (ut minus sápiens dico) plus ego: in labóribus plúrimis, in carcéribus abundántius, in plagis supra modum, in mórtibus frequénter. A Judaeis quínquies quadragénas, una minus, accépi. Ter vírgis caesus sum, semel lapidátus sum, ter naufrágium feci, nocte et die in profúndo maris fui: in itinéribus saepe, perículis flúminum, perículis latrónum, perículis ex génere, perículis ex géntibus, perículis in

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews, so am I. They are Israelites, so am I. They are the seed of Abraham, so am I. They are the Ministers of Christ (I speak as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea: in journeying often, in perils of waters, in perils of robbers, in

perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labour and painfulness, in much watching, in hunger and thirst, in fastings often, in cold and nakedness; besides those things which are without, my daily instance, the solicitude for all the Churches. Who is weak, and I am not weak? who is scandalised, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, Who is blessed for ever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the king guarded the city of the Damascenes, to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) but I will come to visions and revelations of the Lord. I know a man in Christ about fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven. And I know such a man, whether in the body or out of the body I know not, God knoweth: that he was caught up into paradise, and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory nothing but in my infirmities. For, though I should have a mind

civitáte, perículis in solitúdine, perículis in mari, perículis in falsis frátribus: in labóre et aerúmna, in vigíliis multis, in fame et siti, in jejúniis multis, in frígore et nuditáte: praeter illa quae extrínsecus sunt, instántia mea quotidiána, sollicitúdo ómnium Ecclesiárum. Quis infirmatur, et ego non infírmor? quis scandalizátur, et ego non uror? Si gloriári opórtet: quae infirmitátis meae sunt, gloriábor. Deus et Pater Dómini nostri Jesu Christi, qui est benedíctus in saecula, scit quod non méntior. Damásci praepósitus gentis Arétae regis, custodiébat civitátem Damascenórum, ut me comprehénderet: et per fenéstram in sporta dimíssus sum per murum, et sic effúgi manus ejus. Si gloriári opórtet (non éxpedit quidem) véniam autem ad visiónes, et revelatiónes Dómini. Scio hóminem in Christo ante annos quatuórdecim, sive in córpore néscio, sive extra corpus néscio, Deus scit, raptum hujúsmodi usque ad tértium coelum. Et scio hujúsmodi hóminem, sive in córpore, sive extra corpus néscio, Deus scit: quóniam raptus est in paradísum, et audívit arcána verba, quae non licet hómini loqui. Pro hujúsmodi gloriábor: pro me autem nihil gloriábor, nisi in infirmitátibus meis. Nam, et si voluéro gloriári, non ero insípiens: veritátem enim dicam: parco autem, ne quis me exístimet supra id quod videt in me, aut áliquid

audit ex me. Et ne magnitúdo revelatiónum extóllat me, datus est mihi stímulus carnis meae, ángelus sátanae, qui me colaphízet. Propter quod ter Dóminum rogávi, ut discéderet a me: et dixit mihi: Súfficit tibi grátia mea: nam virtús in infirmitáte perfícitur. Libénter ígitur gloriábor in infirmitátibus meis, ut inhábítet in me virtus Christi.

to glory, I shall not be foolish: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing, thrice I besought the Lord that it might depart from me. And He said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Gradual: Psalm lxxxii. 19, 14.

Sciant gentes, quóniam nomen tibi Deus: tu solus Altíssimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

Let the Gentiles know that God is Thy Name: Thou alone art the Most High over all the earth. ℣. O my God, make them like a wheel, and as stubble before the wind.

Tract: Psalm lix. 4, 6.

Commovísti, Dómine, terram, et conturbásti eam. ℣. Sana contritiónes ejus, quia mota est. ℣. Ut fúgiant a fácie arcus: ut liberéntur elécti tui.

Thou hast moved the earth, O Lord, and hast troubled it. ℣. Heal Thou the breaches thereof, for it has been moved. ℣. That they may flee from before the bow: that Thine elect may be delivered.

Gospel: Luke viii. 4-15.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Cum turba plúrima convenírent, et de civitátibus properárent ad Jesum, dixit per similitúdinem: *Exiit, qui séminat, semináre semen suum:* et dum séminat, áliud cécidit secus viam, et conculcátum est, et vólucres coeli comedérunt illud. Et áliud cécidit supra petrám: et natum

✠ Continuation of the holy Gospel according to St. Luke.— At that time, when a very great multitude was gathered together and hastened out of the cities unto Jesus, He spoke by a similitude: *The sower went out to sow his seed:* and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock:

and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it choked it. And other some fell upon good ground: and being sprung up yielded fruit a hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables: that seeing they may not see, and hearing may not understand. Now the parable is this: *The seed is the word of God.* And they by the way side are they that hear: then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who, when they hear, receive the word with joy; and these have no roots: for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard and, going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.—**Creed.**

áruit, quia non habébat humórem. Et áliud cécidit inter spinas, et simul exórtae spinae suffocavérunt illud. Et áliud cécidit in terram bonam: et ortum fecit fructum céntuplum. Haec dicens, clamábat: Qui habet aures audiéndi, áudiat. Interrogábant autem eum discípuli ejus, quae esset haec parábola. Quibus ipse dixit: Vobis datum est nosse mystérium regni Dei, céteris autem in parábolis: ut vidéntes non vídeant, et audiéntes non intélligant. Est autem haec parábola: *Semen est verbum Dei.* Qui autem secus viam, hi sunt qui áudiunt: deínde venit diábolus, et tollit verbum de corde eórum, ne credéntes salvi fiant. Nam qui supra petram: qui cum audíerint, cum gáudio suscípiunt verbum: et hi radíces non habent: qui ad tempus credunt, et in témpore tentatiónis recédunt. Quod autem in spinas cécidit: hi sunt, qui audiérunt, et a sollicitudínibus, et divítiis, et voluptátibus vitae eúntes, suffocántur, et non réferunt fructum. Quod autem in bonam terram: hi sunt, qui in corde bono et óptimo audiéntes verbum rétinent, et fructum ádferunt in patiéntia.—**Credo.**

Offertory : Psalm xvi. 5-7.

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear,

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: ínclina aurem

tuam, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te, Dómine.

and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Secret.

Oblátum tibi, Dómine, sacrifícium, vivíficet nos semper, et múniat. Per Dóminum.

May the sacrifice offered unto Thee, O Lord, ever quicken and protect us. Through our Lord.

Other **Secrets,** p. 156 or 157.—**Preface,** p. 55; *throughout the week,* p. 51.

Communion: Psalm xlii. 4.

Introíbo ad altáre Dei, ad Deum qui laetíficat juventútem meam.

I will go in to the altar of God, to God Who giveth joy to my youth.

Postcommunion.

Súpplices te rogámus, omnípotens Deus: ut quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

We humbly beseech Thee, Almighty God, grant that they whom Thou refreshest with Thy sacraments may serve Thee worthily by a life well pleasing unto Thee. Through our Lord.

Other **Postcommunions:** *before the Purification,* p. 156; *after,* p. 157.

SECOND VESPERS.

Antiphons, Psalms, Hymn and ℣. *of the Sunday,* p. 95.

Chapter: 2 Corinthians xi. 19, 20.

Fratres: Libénter suffértis insipiéntes, cum sitis ipsi sapiéntes: sustinétis enim si quis vos in servitútem rédigit, si quis dévorat, si quis áccipit, si quis extóllitur, * si quis in fáciem vos caedit.

℟. Deo grátias.

Brethren: You gladly suffer the foolish, whereas yourselves are wise: for you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face.

℟. Thanks be to God.

Antiphon at the Magnificat: Luke viii. 10.

Vobis datum est * nosse mystérium regni Dei, céteris autem in parábolis, dixit Jesus discípulis suis.

To you it is given to know the mystery of the kingdom of God, but to the rest in parables, said Jesus to His disciples.

Collect *as at Mass,* p. 495.



Quinquagesima Sunday.

STATION AT ST. PETER'S.*

Semi-double.—Privilege of the Second Class.—Purple vestments.

The office of Quinquagesima tells us of Abraham.

It was in the basilica dedicated to St. Peter that the Station was held to-day. Peter, the first of the Apostles, is he not to a greater degree even than the first of the Patriarchs, Abraham, the "father of true believers"? Both were charged to keep intact among the chosen people of God the divine truths which everywhere else tend to disappear.

"The man born blind, of whom the *Gospel* tells," says St. Gregory, "is surely the human race. Ever since man has been turned out of Paradise in the person of our first father, he has not known the light of heaven and therefore has suffered through being plunged in the darkness of condemnation" (Eighth Lesson at Matins).

It is Jesus Who, by the merits of His Passion, is to open the eyes of man as He did those of the blind man of Jericho, and deliver him alike from the bondage of sin and of error. The faith of which St. Paul speaks is as naught without charity: "If I should have faith capable of removing mountains, and have not charity, I am nothing" (*Epistle*). The merits of our works, as well as the light which illumines our souls, are in proportion to our charity.

If it is of liturgical origin to grant our souls some relaxation before undertaking the Lenten penance which is imposed on all, let us not forget that the Church condemns all excesses; and for the expiation of such as are committed, let us join in the Forty Hours prayers which Pope Clement XIII. (1765) has endowed with many indulgences.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: ESTO MIHI.

Introit: Psalm xxx. 3, 4.

BE Thou unto me a God, a protector, and a place of refuge, to save me: for Thou art my strength and my refuge:

ESTO mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias: quóniam firmaméntum meum,

* See Plan of the Stations at Rome, p. 510, AB c 33.

et refúgium meum es tu: et propter nomen tuum dux mihi eris, et enútries me. *Ps.* In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me. ℣. Glória Patri.

and for Thy Name's sake Thou wilt lead me, and nourish me. Ps. xxx. 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and save me. ℣. Glory be to the Father.

Collect.

Preces nostras, quaesumus Dómine, cleménter exáudi: atque a peccatorum vínculis absolútos, ab omni nos adversitáte custódi. Per Dóminum.

Do Thou, we beseech Thee, O Lord, graciously hear our prayers: and having freed us from the bonds of our sins, guard us from all adversity. Through our Lord.

On the day of the Feast of the Purification or before, Collects, p. 155. *After this Feast:* Second Collect, A cunctis, p. 156. Third Collect *at the option of the Celebrant.*

Epistle: 1 Corinthians xiii. 1-13.

Léctio Epístolae beáti Pauli Apóstoli ad Coríntios. — Fratres: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut aes sonans, aut cymbalum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia et omnem sciéntiam: et si habúero omnem fidem ita ut montes tránsferam, caritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benígna est: Cáritas non aemulátur, non agit pérperam, non inflátur, non est ambitiósa, non quaerit quae sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti: ómnia suffert,

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—Brethren: If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries and all knowledge: and if I should have all faith so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, en-

dureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain faith, hope and charity, these three: but the greatest of these is charity.

ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit: sive prophetíae evacuabúntur, sive linguae cessábunt, sive sciéntia destruétur. Ex parte enim cognóscimus, et ex parte prophetámus. Cum autem vénerit quod perféctum est, evacuábitur quod ex parte est. Cum essem párvulus, loquébar ut párvulus, sapiébam ut párvulus, cogitábam ut párvulus. Quando autem factus sum vir, evacuávi quae erant párvuli. Vidémus nunc per spéculum in aenígmate: tunc autem fácie ad fáciem. Nunc cognósco ex parte: tunc autem cognóscam sicut et cógnitus sum. Nunc autem manent, fides, spes, cáritas, tria haec: major autem horum est cáritas.

Gradual: Psalm lxxvi. 15, 16.

Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. ℣. With Thy arm Thou hast delivered Thy people, the children of Israel and of Joseph.

Tu es Deus qui facis mirabília solus: notam fecísti in géntibus virtútem tuam. ℣. Liberásti in bráchio tuo pópulum tuum, fílios Israel et Joseph.

Tract: Psalm xcix. 2, 3.

Sing joyfully to God, all the earth: serve ye the Lord with gladness. ℣. Come in before His presence with exceeding great joy: know ye that the Lord He is God. ℣. He made us, and not we ourselves: but we are His people and the sheep of His pasture.

Jubiláte Deo omnis terra: servíte Dómino in laetítia. ℣. Intráte in conspéctu ejus, in exsultatióne: scitóte, quod Dóminus ipse est Deus. ℣. Ipse fecit nos, et non ipsi nos: nos autem pópulus ejus, et oves páscuae ejus.

Gospel: Luke xviii. 31-43.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus took unto Him the twelve and said to

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Assúmpsit Jesus duódecim, et ait illis: Ecce

accéndimus Jerosólymam, et consummabúntur ómnia, quae scripta sunt per Prophétas de Fílio hóminis. Tradétur enim géntibus, et illudétur, et flagellábitur, et conspuétur: et postquam flagelláverint, occídent eum, et tértia die resúrget. Et ipsi nihil horum intellexérunt, et erat verbum istud abscónditum ab eis, et non intelligébant quae dicebántur. Factum est autem, cum appropinquáret Jéricho, caecus quidam sedébat secus viam, mendícans. Et cum audíret turbam praetereúntem, interrogábat quid hoc esset. Dixérunt autem ei, quod Jesus Nazarénus transíret. Et clamávit—dicens: Jesu, fili David, miserére mei. Et qui praeíbant, increpábant eum ut tacéret. Ipse vero multo magis clamábat: Fili David, miserére mei. Stans autem Jesus, jussit illum addúci ad se. Et cum appropinquásset, interrogávit illum, dicens: Quid tibi vis fáciam? At ille dixit: Dómine, ut vídeam. Et Jesus dixit illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum: magníficans Deum. Et omnis plebs ut vidit, dedit laudem Deo.—**Credo.**

them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the Prophets concerning the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked and scourged and spit upon: and after they have scourged Him, they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when He drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.—**Creed.**

Offertory: Psalm cxviii. 12, 13.

Benedíctus es, Dómine, doce me justificatiónes tuas: in lábiis meis pronuntiávi ómnia judícia oris tui.

Blessed art Thou, O Lord, teach me Thy justifications: with my lips I have pronounced all the judgments of Thy mouth.

Secret.

May these sacrifices, O Lord, we beseech Thee, cleanse away our sins, and sanctify the bodies and minds of Thy servants for the celebration of this sacrifice. Through our Lord.

Haec hóstia, Dómine, quaesumus, emúndet nostra delicta: et ad sacrifícium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

Other **Secrets,** p. 156 or 157.—**Preface,** p. 55; *during the week,* p. 51.

Communion: Psalm lxxvii. 29, 30.

They did eat, and were filled exceedingly, and the Lord gave them their desire: they were not defrauded of that which they craved.

Manducavérunt, et saturáti sunt nimis, et desidérium eórum áttulit eis Dóminus: non sunt fraudáti a desidério suo.

Postcommunion.

We beseech Thee, Almighty God, that we who have received this celestial food may be defended by it against all adversities. Through our Lord.

Quaesumus, omnípotens Deus, ut qui coeléstia aliménta percépimus, per haec contra ómnia advérsa muniámur. Per Dóminum.

Other **Postcommunions,** p. 156 or 157.

SECOND VESPERS.

Antiphons, Psalms, Hymn and ℣. *of the Sunday,* p. 95.

Chapter: 1 Corinthians xiii. 1.

Brethren, if I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. ℟. Thanks be to God.

Fratres, si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, * factus sum velut aes sonans, aut cymbalum tínniens. ℟. Deo grátias.

Antiphon at the Magnificat: Luke xviii. 40.

And Jesus standing, commanded the blind man to be brought unto Him, and He said to him: What wilt thou that I do to thee? Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw and followed Him, glorifying God.

Stans autem Jesus * jussit caecum addúci ad se, et ait illi: Quid vis ut fáciam tibi? Dómine, ut vídeam. Et Jesus ait illi: Réspice, fides tua te salvum fecit. Et conféstim vidit, et sequebátur illum, magníficans Deum.

Collect *as at Mass,* p. 501.



THE MYSTERY OF THE REDEMPTION.

Easter Cycle

4. **Season of Septuagesima** (Septuagesima Sunday to Ash Wednesday).
5. **Season of Lent** (Ash Wednesday to Passion Sunday).
6. **Passion Time** (Passion Sunday to Easter).
7. **Eastertide** (Easter Sunday to Trinity Sunday).
8. **Time after Whitsuntide** (Trinity Sunday to Advent).

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5. Season of Lent.

1. Lent from a Doctrinal Point of View.

The *Season of Septuagesima* served to remind us of the necessity for fallen man to associate himself, in a spirit of penance, with the work of redemption of the Messiah. The *Season of Lent*, by fasting and the practice of penance, allows us to associate ourselves still more closely with it. Our souls, in revolt against God, have become in fact slaves of the devil, the flesh, and the world. And during this holy Season the Church shows us Jesus in the desert (First Sunday of Lent) and in His public life, striving to deliver us from the threefold bondage of pride, luxury and greed which ties us to creature things. And, when by His teaching and His sufferings He will have rescued us from our bondage and restored us to the liberty of children of God, He will return to us at the Feast of Easter the divine life which we had lost. Besides, the liturgy of the Forty Days, overflowing with the teaching of the Master and the spirit of penance of the Redeemer, helped in former times to instruct the Catechumens and to penetrate with sorrow for their sins the public penitents who longed to rise again with Jesus through the sacraments of Baptism and Penance respectively on Holy Saturday.*

* The spirit and even the ceremonies of these two sacraments of the *dead* are found in the liturgy of the Season of Lent, of which they are the goal; they even sum up this period of cleansing asceticism during which we die to sin with Jesus.

These are the two thoughts which the Church will unfold during the whole course of Lent, by showing us, in the unfaithful Jews, the sinners who can only come back to God by associating themselves with the fasts of Jesus (Gospel of the First Sunday), and, in the Gentiles called to fill their place, the effects of the Sacrament of regeneration (Gospel of the Second and Third Sunday) and of the Eucharist in our souls (Gospel of the Fourth Sunday).

The divine office continues to give us lessons from the Old Testament. These show us in the person of Esau (second week) the Jews who forfeit to us their birthright; in Joseph (third week) Jesus rejected by His own and bringing salvation to the Gentiles, just as this patriarch sold by his brethren saved Egypt; finally, in the person of Moses who delivers Israel from captivity (fourth week) Christ our Redeemer. The liturgy of Lent exhorts us also by the mouth of Isaias, of Jeremias and of the Prophets, and, in the New Testament, by that of St. Paul, whose Epistles on these four Sundays echo the Gospels of the Master.

This period therefore is like a great retreat made by the whole Christian world in preparation for the solemnity of the Resurrection, closing with the Easter confession and communion. As Jesus, on His withdrawal from the world, prayed and fasted for forty days, and later taught us through His ministry how to die to ourselves, so the Church during these Forty Days of Lent preaches the death of the man of sin within us. This death will show itself in *our souls* by our struggle against pride and self-love, by the spirit of prayer and a more diligent meditation of the word of God. It will show itself in *our bodies* by fasting, abstinence and the mortification of the senses. Finally it will manifest itself in *the whole of our life* by greater detachment from the pleasures and good things of the world, which will prompt us to give alms in more generous abundance,* and to abstain from indulgence in worldly festivities. The Forty Days' fast, indeed, can only be an *expression* of the feelings of penitence with which our souls are penetrated, which dwell all the more freely on the things that are of God the more they abstain from sensual pleasures. Moreover, as all generous hearts must realise, this pre-eminently "acceptable time" † is a source of holy joy, as evidenced by every page of the liturgy of Lent.

This work of purification proceeds under the direction of the Church, which unites our sufferings to those of Christ. Henceforth the faint-hearted enter the lists courageously, borne up by the grace of Jesus which never fails them, ‡ neither do the strong pride themselves on their constancy, because they know that it is only Christ's Passion that saves them and that it is only "by participating in it by their forbearance that they reap the fruits." §

"The observance of Lent," says Pope Benedict XIV., "is the bond of the Church militant; it is by it that we distinguish ourselves from the

* "Those who cannot fast should give more abundantly to the poor, so that by almsgiving they may atone for such sins as they cannot cure themselves of by fasting" (Lenten Sermon by St. Caesarius of Arles, d. 542).

† Epistle of the First Sunday of Lent.

‡ "Grant us, O Lord, to begin with holy fasting the exercises of our Christian warfare that, as we do battle with the spirits of evil, we may be protected by the help of self-denial, through Jesus Christ our Lord" (Prayer at the imposition of the ashes on Ash Wednesday).

§ Prologue to the Rule of St. Benedict and Postcommunion for the First Sunday of Lent.

enemies of the Cross of Christ; by it that we ward off the scourges of Divine anger; by it that, protected by the help of heaven during the day, we strengthen ourselves against the princes of darkness. If this observance is ever relaxed it is to the detriment of the glory of God, to the dishonour of the Catholic religion, to the peril of Christian souls, and it is not to be doubted that negligence in this respect becomes a source of calamity to nations, of disaster to public affairs, and of misfortune to individuals." *



2. Lent from a Historical Point of View. †

The liturgy of Lent takes us in the footsteps of Jesus in the course of His apostolic ministry.

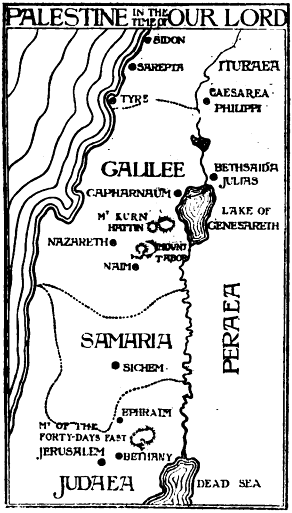
First year.—To begin with, He passed forty days in the desert on the Mount of the Forty Days between Jericho and Bethany. ‡ Then He gathered His first disciples to Him and went into Galilee. He came back to Jerusalem to celebrate the first feast of Easter and drove the sellers out of the Temple § After having preached the gospel in Judaea for several months, He went to Sichem, where He converted the woman of Samaria,|| then to Nazareth, where He preached in the Synagogue.¶ From there He went to Capharnaum and all over Galilee.**

Second year.—Jesus then returned to Jerusalem for the second Passover, and there He cured the paralytic at the pool of Bethsaida.†† Returning to Galilee, He preached the Sermon on the Mount (Kurn Hattin). ‡‡ Going back to Capharnaum, He there cured the servant of the centurion, §§ and then raised from the dead the son of a widow of Naim.|||| He then once more preached in Galilee and from there went to Bethsaida Julias in the Tetrarchy of Philip. It was in the vicinity of this town that He multiplied the loaves ¶¶ and walked on the waters of the lake on His way back to Capharnaum.***

Third year.—Jesus then went over the districts of Tyre and Sidon, where His enemies followed Him; ††† He granted the prayer of the woman of Canaan when passing near Sarepta, ‡‡‡ and, returning by wayof Caesarea Philippi, He came back to Galilee, where the Transfiguration took place on Mount Tabor. §§§ Arrived at Capharnaum, He preached on forgive-

* Encyclical of May 29, 1741.
† See Map, p. 508.
‡ Gospel of the First *Sunday*.
§ Monday of the Fourth Week.
|| Friday of the Third Week.
¶ Monday of the Third Week.
** Thursday of the Third Week.
†† Friday of the First Week.
‡‡ Ash Wednesday and the following Friday.
§§ Thursday after Ash Wednesday.
|||| Thursday of the Fourth Week.
¶¶ Fourth *Sunday*.
*** Saturday after Ash Wednesday
††† Wednesday of the Third Week.
‡‡‡ Thursday of the First Week.
§§§ Saturday of the First Week and Second *Sunday*.

ness to His Apostles,* then went to Jerusalem for the Feast of Tabernacles. There He confounded the Jews who accused Him of breaking the Sabbath,† pardoned the woman taken in adultery,‡ taught in the Temple § and cured the man blind from his birth.|| After having once more visited Galilee, Jesus returned to Peraea, where he restored speech to a dumb man ¶ and where He showed in Jonas an image of the Resurrection.** He next went to Jerusalem for the Feast of the Dedication, and then came back to Peraea, where He preached the Parable of the Prodigal Son †† and that of the Rich Man and Lazarus.‡‡ He was then called to Bethany, where He raised Lazarus from the dead.§§ After going up to Ephraim, He proceeded towards Jerusalem, foretelling that He was to be put to death.|||| In the Temple, He turned out the sellers for the second time,¶¶ delivered the parable of the rebellious workers in the vineyard *** and denounced the hypocrisy of the Pharisees.††† Then He climbed the Mount of Olives and looking at Jerusalem, where He was put to death three days later, He spoke of the Judgment which will separate for ever the good from the bad. ‡‡‡



3. Lent from a Liturgical Point of View.

The *Season of Lent* is divided into two parts, the first of which commences on Ash Wednesday, called in the liturgy "The beginning of the most holy forty days," and ends on Passion Sunday; the second comprises the "great fortnight" which bears the name of *Passion Time.* After deducting the four Sundays of Lent and Passion and Palm Sundays, we have thirty-six days of fasting, to which were added the four preceding days in order to obtain the full complement of forty, "that Law and Prophet taught and Jesus Christ restored." §§§

* Tuesday of the Third Week.
† Tuesday of the Fourth Week. ‡ Saturday of the Third Week.
§ Saturday of the Fourth Week and Monday of the Second Week.
|| Wednesday of the Fourth Week.
¶ Third *Sunday.*
** Wednesday of the First Week ¶¶ Tuesday of the First Week.
†† Saturday of the Second Week. *** Friday of the Second Week.
‡‡ Thursday of the Second Week. ††† Tuesday of the Second Week.
§§ Friday of the Fourth Week. ‡‡‡ Monday of the First Week.
|||| Wednesday of the Second Week.
§§§ Hymn at Matins. Moses, who represents the Law, and Elias, who represents the Prophets, only went nigh to God on Sinai and Horeb after having purified themselves by a fast of forty days (Exodus xxiv. 18; 3 Kings xix. 8).

Each Mass in Lent had a *Station.** It was the custom of the Pope to celebrate High Mass in the course of the year successively in the great basilicas and in the twenty-five parish churches of Rome † and in sundry other sanctuaries, surrounded by the whole body of Clergy and the people, and that was called making the *Station.* The name, which has been preserved in the Missal, reminds us that Rome is the centre of the Christian religion ‡ and denotes a liturgy over twelve centuries old and formerly of the greatest solemnity. *Lent,* when a Stational Mass is celebrated on each day, is then one of the oldest and most important liturgical seasons of the year. The *Temporal Cycle,* consecrated to the contemplation of the mysteries of *Christ,* exercises *daily* its direct influence on the faithful, whilst at other times feasts of *Saints* are more often celebrated on week-days. And as all Christian life is summed up in the imitation of Jesus, this season, when the *Sanctoral Cycle* is of less importance, is specially fruitful for our souls.

It is because of their importance that the Church has included the Feast of the Annunciation (March 25) and later that of St. Matthias (Feb. 24) in the liturgy of the Forty Days. And if in the course of time other Masses in honour of Saints have been added, it is, however, clearly in accordance with the spirit of the time, as Pius X. reminds us in his Bull " Divino Afflatu," that the Mass of the feria should be preferred, except in the case of a Mass of the first or second class, for during the whole of Lent the official Mass of the Chapters is that of the feria (in purple) except on these feasts, and even on these days (the Annunciation, and the Feasts of St. Joseph and St. Matthias) a Mass of the feria is celebrated in Cathedrals and Collegiate churches without any interference with the preparation for Easter.

In order to show that the spirit of penance of the *Season of Septuagesima* has become more intensified, the Church not only suppresses the *Gloria* and *Alleluia* and clothes her Priests in purple vestments during these holy Forty Days, but she lays aside the dalmatic of the Deacon and the tunicle of the Subdeacon, which are symbols of joy, and silences the organ. After the Postcommunion a *Prayer over the People* is said, preceded by this call to humility : " Bow down your heads before God."

In former days, the Christian society suspended the sittings of its tribunals and all warfare during Lent; also weddings were forbidden, and even in our days the Church forbids at this time of the year the giving of *solemn* benediction to the bride and bridegroom.

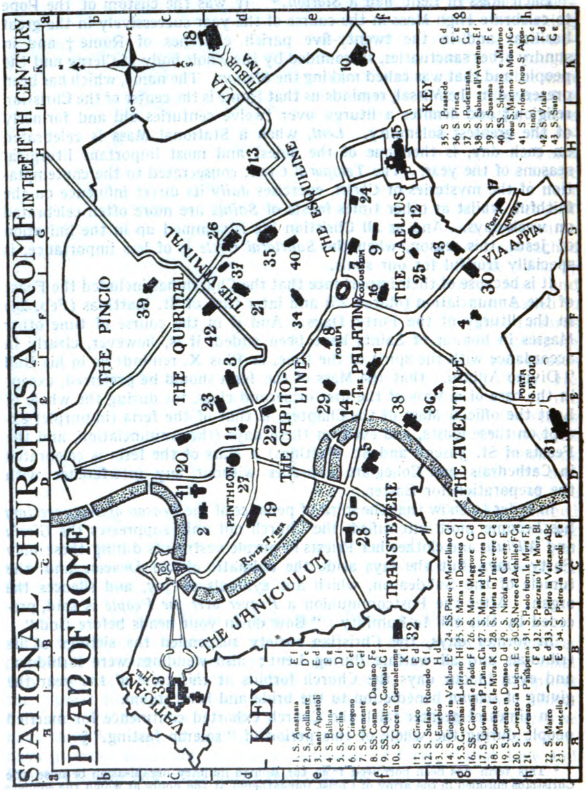
In times of greater faith the Church exhorted continence for married people during the whole of this period of " solemn fasting." §

* This term has been borrowed from the Roman military organisation because the Christians enrolled in the army of Christ foregathered at the hours at which the soldiers changed guard. Hence the names of Terce, Sext and None given to the offices which were said at the third, sixth and ninth hours (see diagram, p. 490). It was after None, recited about three o'clock, that Mass was said in Lent. This was followed by the singing of Vespers, after which the fast was broken. Hence the actual custom, in churches where the office is sung, of reciting Vespers before dinner in Lent.

† These parishes, which were in existence as early as the fifth century, were called " titles " (*tituli*), and the Parish Priests of Rome who officiated in them took the name of Cardinals (*incardinati*), which means " attached to these churches." It is for this reason that nowadays still every Cardinal is titular of one of these sanctuaries.

‡ The official prayer of the Church, like the Church herself, is *one*, holy, Catholic, Apostolic and *Roman*.

§ Collect for the First Sunday of Lent.



STATIONAL CHURCHES IN ROME IN THE FIFTH CENTURY.

The Cycle comprises 89 days with Stations at 43 Churches.

An asterisk (*) denotes a Basilica dating from the time of Constantine.

(See the Map for the situation of these Churches.)

CHRISTMAS CYCLE.

Season of Advent.

First Sunday	*S. Maria Maggiore	G d 26
Second Sunday	*S. Croce in Gerusalemme	K f 10

Third Sunday	*S. Pietro in Vaticano	AB c 33
Ember Wednesday	*S. Maria Maggiore	G d 26
Ember Friday	*Santi Apostoli	E d 3
Ember Saturday	*S. Pietro in Vaticano	AB c 33
Fourth Sunday	*Santi Apostoli	E d 3

Christmastide.

Christmas Eve	*S. Maria Maggiore	G d 26
Christmas Day—		
Midnight	*S. Maria Maggiore	G d 26
Dawn	S. Anastasia	E f 1
Morning	*S. Maria Maggiore	G d 26
St. Stephen	S. Stefano Rotondo	G f 12
St. John the Evangelist	*S. Maria Maggiore	G d 26
Holy Innocents	*S. Paolo fuori le Mura	E h 31
Circumcision	S. Maria in Trastevere	C e 28
Epiphany	*S. Pietro in Vaticano	AB c 33

EASTER CYCLE.

Season of Septuagesima.

Septuagesima Sunday	*S. Lorenzo fuori le Mura	K d 18
Sexagesima Sunday	*S. Paolo fuori le Mura	E h 31
Quinquagesima Sunday	*S. Pietro in Vaticano	AB c 33

Season of Lent.

Ash Wednesday	S. Sabina all'Aventino	E f 38
Thursday	S. Giorgio in Velabro	E e 14
Friday	SS. Giovanni e Paolo	F f 16
Saturday	S. Trifone (*now* S. Agostino)	D c 41
First Sunday	*S. Giovanni in Laterano	H f 15
Monday	S. Pietro in Vincoli	F e 34
Tuesday	S. Anastasia	E f 1
Ember Wednesday	*S. Maria Maggiore	G d 26
Thursday	S. Lorenzo in Panisperna	F d 21
Ember Friday	*Santi Apostoli	E d 3
Ember Saturday	*S. Pietro in Vaticano	AB c 33
Second Sunday	S. Maria in Domnica	G f 21
Monday	S. Clemente	G f 7
Tuesday	S. Balbina	F g 4
Wednesday	S. Cecilia	D f 5
Thursday	S. Maria in Trastevere	C e 28
Friday	S. Vitale	F d 42
Saturday	SS. Pietro e Marcellino	G f 24
Third Sunday	*S. Lorenzo fuori le Mura	K d 18
Monday	S. Marco	E d 22
Tuesday	S. Pudenziana	G d 37
Wednesday	S. Sisto	G g 43
Thursday	SS. Cosma e Damiano	F e 8
Friday	S. Lorenzo in Lucina	E c 20
Saturday	S. Susanna	F c 39
Fourth Sunday	*S. Croce in Gerusalemme	K f 10
Monday	Santi Quattro Coronati	G f 9

Tuesday	S. Lorenzo in Damaso	D d 19
Wednesday	*S. Paolo fuori le Mura	E h 31
Thursday	SS. Silvestro e Martino (*now* S. Martino ai Monti)	G e 40
Friday	S. Eusebio	H d 13
Saturday	S. Nicola in Carcere	E e 29
	PASSION TIME.	
Passion Sunday	*S. Pietro in Vaticano	AB c 33
Monday	S. Crisogono	D ef 6
Tuesday	S. Ciriaco	E d 11
Wednesday	S. Marcello	E d 23
Thursday	S. Apollinare	D c 2
Friday	S. Stefano Rotondo	G f 12
Saturday	S. Giovanni a Porta Latina	G h 17
Palm Sunday	*S. Giovanni in Laterano	H f 15
Monday	S. Prassede (*now* SS. Nereo ed Achilleo)	G d 35
Tuesday	S. Prisca	E g 36
Wednesday	*S. Maria Maggiore	G d 26
Maundy Thursday	*S. Giovanni in Laterano	H f 15
Good Friday	*S. Croce in Gerusalemme	K f 10
Holy Saturday	*S. Giovanni in Laterano	H f 15
	EASTERTIDE.	
Easter Sunday	*S. Maria Maggiore	G d 26
Monday	*S. Pietro in Vaticano	AB c 33
Tuesday	*S. Paolo fuori le Mura	E h 31
Wednesday	*S. Lorenzo fuori le Mura	K d 18
Thursday	*Santi Apostoli	E d 3
Friday	S. Maria ad Martyres	D d 27
Saturday	*S. Giovanni in Laterano	H f 15
Low Sunday	S. Pancrazio fuori le Mura	B f 32
Greater Litanies	*S. Pietro in Vaticano	AB c 33
Lesser Litanies (Rogation Days)—		
Monday	*S. Maria Maggiore	G d 26
Tuesday	*S. Giovanni in Laterano	H f 15
Wednesday	*S. Pietro in Vaticano	AB c 33
Ascension Day	*S. Pietro in Vaticano	AB c 33
Whitsun Eve	*S. Giovanni in Laterano	H f 15
Whitsunday	*S. Pietro in Vaticano	AB c 33
Monday	S. Pietro in Vincoli	F e 34
Tuesday	S. Anastasia	E f 1
Ember Wednesday	*S. Maria Maggiore	G d 26
Thursday	*S. Lorenzo fuori le Mura	K d 18
Ember Friday	*Santi Apostoli	E d 3
Ember Saturday	*S. Pietro in Vaticano	AB c 33
	TIME AFTER WHITSUNTIDE.	
Ember Wednesday	*S. Maria Maggiore	G d 26
Ember Friday	*Santi Apostoli	E d 3
Ember Saturday	*S. Pietro in Vaticano	AB c 33



Ash Wednesday.

Station at St. Sabina's.*

(Indulgence of 15 *years and* 15 *quarantines.)*

Privileged.—Purple vestments.

The Station at Rome was at St. Sabina's on the Aventine, in a sanctuary erected in the year 425 on the site of the house of this holy martyr. Converted to the faith by her servant, she was beheaded and secretly buried there. It was to this church that formerly the Pope went barefooted "to begin the exercises of Christian warfare with the holy fasts of Lent, wherein we fight against the spirits of evil with the weapon of abstinence." † It was one of the twenty-five Roman parishes in the fifth century.

Following the example of the Ninivites, who did penance in sackcloth and ashes, the Church, for the humiliation of our pride and to remind us of the sentence of death which we should suffer as the result of sin,† to-day puts ashes on our heads saying: "Remember, man, that thou art dust, and into dust thou shalt return." ‡

It is the remains of an old ceremony of which the Roman Pontifical tells us. Christians who had committed grave faults were obliged to do public penance. On Ash Wednesday the Bishop blessed the haircloth shirts which they were to wear during the Forty Days and sprinkled over them ashes made from the palms which had been used in the procession on Palm Sunday of the previous year. Then, whilst the faithful chanted the Seven Penitential Psalms, "the penitents were turned out of the holy place because of their sins, as Adam, the first man, was turned out of paradise on account of his disobedience." § They did not discard their penitential clothing or enter the church again until Maundy Thursday, after having won reconciliation by the toil of a forty days' penance, by confession and sacramental absolution. "God, indeed, pardons the sins of men for the sake of their repentance" (*Introit*). "He is rich in mercy to those who are converted to Him with all their heart, in fasting,

* See Plan of the Stations at Rome, p. 510, E f 38.

† See Prayers at the Blessing of the Ashes.

‡ Ashes are a symbol of penance, and having been made a sacramental by the blessing of the Church, they tend to make us develop a spirit of humility and sacrifice.

§ Roman Pontifical.

in weeping, and in mourning" (*Epistle*). It is not our garments that we should rend as a sign of sorrow, as the Pharisees did, but rather our hearts (*Epistle*), for "it is not to men that we should appear to fast, but to our Father Who sees into the secret of our souls, and Who will repay us" (*Gospel*), said Jesus in His Sermon on the Mount.*

"Seek in the Eucharist the remedy that is necessary to us" (*Postcommunion*), in order that, "celebrating to-day the solemn opening of the holy fast" (*Secret*), "we may carry it through with tranquil devotion" (*Collect*).

BLESSING OF THE ASHES.

Before the Mass, the ashes made from the branches of olive and other trees blessed the preceding year are blessed.

At the end of None, the Priest, vested in a purple cope or without chasuble, accompanied by his Ministers in vestments of the same colour, proceeds to the blessing of the ashes, placed in a vase on the altar. The choir commences by singing:—

Antiphon: Psalm lxviii. 17.

HEAR us, O Lord, for Thy mercy is kind: look upon us, O Lord, according to the multitude of Thy tender mercies. Ps. lxviii. 2. Save me, O God: for the waters are come in even unto my soul. ℣. Glory be to the Father.

EXAUDI nos, Dómine, quóniam benígna est misericórdia tua: secúndum multitúdinem miseratiónum tuárum réspice nos, Dómine. *Ps*. Salvum me fac, Deus: quóniam intravérunt aquae usque ad ánimam meam. ℣. Glória Patri.

Repeat *Exaudi nos.*

Afterwards the Priest, standing on the Epistle side, without turning towards the people, and with hands joined (as for prayers in all Blessings), says:—

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Prayer.

O Almighty and eternal God, spare those who are penitent, be merciful to those who supplicate Thee; and vouchsafe to send Thy holy Angel from heaven, *to bless ✠ and sancti✠fy these ashes, that they may be a wholesome remedy to all who humbly implore Thy holy name, and accuse themselves as a result of a con-*

Omnípotens sempitérne Deus, parce poeniténtibus, propitiáre supplicántibus: et míttere dignéris sanctum Angelum tuum de coelis, *qui bene✠dicat, et sancti✠ficet hos cineres, ut sint remédium salúbre ómnibus nomen sanctum tuum humiliter implorántibus, ac semetipsos pro consciéntia delictórum su-*

* This mountain is, according to tradition, Kurn Hattin: see p. 507 and footnote ‡‡, and map on p. 508.

órum accusántibus, ante conspéctum divínae cleméntiae tuae facínora sua deplorántibus, vel serenissimam pietátem tuam supplíciter obnixéque flagitántibus: et praesta per invocatiónem sanctíssimi nóminis tui; ut, quicúmque per eos aspérsi fúerint, pro redemptióne peccatórum suórum córporis sanitátem, et ánimae tutelam percípiant. Per Christum Dóminum nostrum.

℟. Amen.

sciousness of their sins, deploring their crimes before Thy divine clemency, or humbly and earnestly beseeching Thy sovereign mercy: and grant through the invocation of Thy most holy name that all who may be sprinkled with them for the remission of their sins may receive health of body and safety of soul. Through Christ our Lord.

℟. Amen.

Prayer.

Deus, qui non mortem, sed poeniténtiam desíderas peccatórum: fragilitátem conditiónis humánae benigníssime réspice; et *hos cíneres, quos causa proferéndae humilitátis, atque promeréndae véniae, capítibus nostris impóni decérnimus, bene✠dícere pro tua pietáte dignáre: ut, qui nos cínerem esse, et ob pravitátis nostrae deméritum, in púlverem reversúros cognóscimus;* peccatórum ómnium véniam, et praemia poeniténtibus repromíssa, misericórditer cónsequi mereámur. Per Christum Dóminum nostrum.

℟. Amen.

O God, Who desirest not the death, but the repentance of sinners, look down most graciously upon the frailty of human nature; and *in Thy goodness vouchsafe to bless ✠ these ashes which we intend to put upon our heads in token of humility and that we may obtain pardon: that we who know that we are dust, and for the demerits of our wickedness are to return to dust,* may deserve to obtain of Thy mercy the pardon of all sins, and the rewards promised to penitents. Through Christ our Lord.

℟. Amen.

Prayer.

Deus, qui humiliatióne fléctеris, et satisfactióne placáris: aurem tuae pietátis ínclina précibus nostris; et *capítibus servórum tuórum, horum cinerum aspersióne contáctis, effúnde propítius grátiam tuae benedictiónis:* ut eos et spíritu compunctiónis répleas, et quae juste postuláverint, efficáciter

O God, Who art moved by humiliation, and appeased by satisfaction: incline the ear of Thy goodness to our prayers, and *favourably pour forth upon the heads of Thy servants sprinkled with these ashes the grace of Thy blessing;* that Thou mayest both fill them with the spirit of compunction, and effectually grant

what they have justly prayed for: and ordain that what Thou hast granted may be permanently established and remain inviolate. Through Christ our Lord.
℟. Amen.

tríbuas; et concéssa perpétuo stabilíta, et intácta manére decérnas. Per Christum Dóminum nostrum.
℟. Amen.

Prayer.

Almighty and eternal God, Who didst grant the remedy of Thy pardon to the Ninivites doing penance in ashes and sackcloth, mercifully grant that *we may so imitate them in our attitude as to follow them in obtaining forgiveness.* Through our Lord.
℟. Amen.

Omnípotens sempitérne Deus, qui Ninivítis in cínere et cilício poeniténtibus, indulgéntiae tuae remédia praestitísti: concéde propítius; ut *sic eos imitémur hábitu, quátenus véniae prosequámur obténtu.* Per Dóminum.
℟. Amen.

After that, the Celebrant, having placed incense in the thurible, sprinkles the Ashes thrice with holy water, saying the antiphon *Asperges me;* he then incenses them thrice. Following this, the highest in dignity of the Clergy, approaching the altar, places Ashes on the Celebrant, who does not bend the knee. If there is not another Priest present, the Celebrant kneels before the altar and places ashes on his own head, saying nothing, and immediately the Choir sing:—

Antiphon: Joel ii. 13.

Let us change our garments *for ashes and sackcloth: let us fast and lament before the Lord:* for plenteous in mercy is our God to forgive our sins.

Immutémur hábitu, *in cínere et cilício: jejunémus, et plorémus ante Dóminum:* quia multum miséricors est dimíttere peccáta nostra Deus noster.

Another Antiphon: Joel ii. 17.

Between the porch and the altar, the priests the Lord's ministers shall weep and shall say: *Spare, O Lord, spare Thy people:* and close not the mouths of them that sing to Thee, O Lord.

Inter vestibúlum et altáre plorábunt sacerdótes minístri Dómini, et dicent: *Parce, Dómine, parce pópulo tuo:* et ne claudas ora canéntium te, Dómine.

The following is then said:—

Response: Esther xiii.; Joel ii.

℟. Let us amend for the better in those things in which we have sinned through ignorance: lest suddenly overtaken

℟. Emendémus in mélius, quae ignoránter peccávimus: ne súbito praeoccupáti die mortis, quaerámus spátium

poeniténtiae, et invenire non possímus. * Atténde, Dómine, et miserére: quia peccávimus tibi.

℣. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos. * Atténde, Dómine. ℣. Glória Patri, et Fílio, et Spirítui sancto. * Atténde.

by the day of death, we seek space for repentance and are not able to find it. * Attend, O Lord, and have mercy: for we have sinned against Thee.

℣. Ps. lxxviii. 9. Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us. * Attend, O Lord. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. * Attend.

During the singing of these Antiphons and Responses, the Priest, head uncovered, places Ashes, first on the Priest highest in dignity, from whom he himself has received them, then on the Assistant Priests in their vestments and kneeling before the altar, saying:—

Meménto, homo, quia pulvis es, et in púlverem revertéris.

Genesis iii. 19. *Remember, man, that thou art dust, and into dust thou shalt return.*

The others follow—first the Clergy, each according to his rank, and then the people: and each receives the Ashes, kneeling before the altar, from the hand of the Priest, in the same way as the Assistant Priests. When all have received the Ashes, the Priest says:—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Prayer.

Concéde nobis, Dómine, *praesídia militiae christiánae sanctis inchoáre jejúniis:* ut contra spiritáles nequítias pugnatúri, continéntiae muniámur auxíliis. Per Christum Dóminum nostrum.
℟. Amen.

Grant us, O Lord, *to begin with holy fasts the exercises of our Christian warfare:* that, as we do battle with the spirits of evil, we may be protected by the help of self-denial. Through Christ our Lord.
℟. Amen.

MASS: MISERERIS.

Introit: Wisdom xi. 24, 25, 27.

MISERERIS ómnium Dómine, et nihil odisti eórum quae fecísti, dissímulans peccáta hóminum propter poeniténtiam et parcens illis: quia tu es Dóminus Deus noster.

THOU hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them: because

Thou art the Lord our God. Ps. lvi. 2. Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. ℣. Glory be to the Father.

Ps. Miserére mei, Deus, miserére mei: quóniam in te confídit ánima mea. ℣. Glória Patri.

Collect.

Grant, O Lord, to Thy faithful people *that they may begin the venerable solemnities of fasting with becoming piety*, and perform them with tranquil devotion. Through our Lord.

Praesta, Dómine, fidélibus tuis: *ut jejuniórum veneránda solémnia, et cóngrua pietáte suscípiant*, et secúra devotióne percúrrant. Per Dóminum.

From this day until Passion Sunday, when the Ferial Office is said after the Collect of the day, the Collects To Implore the Intercession of the Saints, *A cunctis*, p. 156, and For the Living and the Dead, *Omnipotens*, p. 157, are said.

Epistle: Joel ii. 12-19.

Lesson from the Prophet Joel.—THUS saith the Lord: *Be converted to Me with all your heart, in fasting and in weeping and in mourning. And rend your hearts and not your garments, and turn to the Lord your God:* for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but He will return and forgive and leave a blessing behind Him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the Church, assemble the ancients, gather together the little ones and them that suck at the breasts: let the bridegroom go forth from his bed and the bride out of her bride chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep and shall say: *Spare, O Lord, spare Thy people:* and

Léctio Joélis Prophétae.—HAEC dicit Dóminus: *Convertímini ad me in toto corde vestro, in jejúnio et in fletu, et in planctu. Et scíndite corda vestra, et non vestiménta vestra, et convertímini ad Dóminum Deum vestrum:* quia benígnus, et misericors est, pátiens, et multae misericórdiae, et praestábilis super malítia. Quis scit, si convertátur, et ignóscat et relínquat post se benedictiónem, sacrifícium, et libámen Dómino Deo vestro? Cánite tuba in Sion, sanctificáte jejúnium, vocáte coetum, congregáte pópulum, sanctificáte ecclésiam, coadunáte senes, congregáte párvulos, et sugéntes úbera: egrediátur sponsus de cubíli suo, et sponsa de thálamo suo. Inter vestíbulum et altáre plorábunt sacerdótes minístri Dómini, et dicent: *Parce, Dómine, parce pópulo tuo:* et ne des heredi-

tátem tuam in oppróbrium, ut dominéntur eis natiónes. Quare dicunt in pópulis: Ubi est Deus eórum? Zelátus est Dóminus terram suam, et pepércit pópulo suo. Et respondit Dóminus et dixit pópulo suo: Ecce ego mittam vobis fruméntum, et vinum, et óleum, et replebímini eis: et non dabo vos ultra oppróbrium in géntibus: dicit Dóminus omnípotens.

give not Thy inheritance to reproach, that the heathen should rule over them. Why should they say among the nations: Where is their God? The Lord hath been zealous for His land, and hath spared His people. And the Lord answered and said to His people: Behold I will send you corn and wine and oil, and you shall be filled with them: and I will no more make you a reproach among the nations: saith the Lord Almighty.

Gradual: Psalm lvi. 2, 4.

Miserére mei, Deus, miserére mei: quóniam in te confídit ánima mea. ℣. Misit de coelo, et liberávit me: dedit in oppróbrium conculcántes me.

Have mercy on me, O God, have mercy on me: for my soul trusteth in Thee. ℣. He hath sent from heaven and delivered me: He hath made them a reproach that trod upon me.

Tract: Psalm cii. 10.

Dómine, non secúndum peccáta nostra, quae fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣. Dómine, ne memíneris iniquitátum nostrárum antiquárum, cito antícipent nos misericórdiae tuae: quia páuperes facti sumus nimis. (*Here kneel.*) ℣. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter nomen tuum.

O Lord, repay us not according to the sins we have committed, nor according to our iniquities. ℣. Ps. lxxviii. 8, 9. O Lord, remember not our former iniquities, let Thy mercies speedily prevent us: for we are become exceeding poor. (*Here kneel.*) ℣. Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us: and forgive us our sins for Thy Name's sake.

The above Tract is said from this day on the Monday, Wednesday and Friday of each week till the Monday in Holy Week, with the exception of the Wednesday in Ember Week.

Gospel: Matthew vi. 16-21.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—

✠ Continuation of the holy Gospel according to St. Matthew.

—AT that time Jesus said to His disciples: *When you fast, be not as the hypocrites, sad.* For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward. *But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret: and thy Father Who seeth in secret will repay thee.* Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

IN illo témpore: Dixit Jesus discípulis suis: *Cum jejunátis, nolíte fieri sicut hypócritae, tristes.* Extérminant enim fácies suas, ut appáreant homínibus jejunántes. Amen dico vobis, quia recepérunt mercédem suam. *Tu autem, cum jejúnas, unge caput tuum, et fáciem tuam lava, ne videáris homínibus jejúnans, sed Patri tuo, qui est in abscóndito: et Pater tuus, qui videt in abscóndito, reddet tibi.* Nolíte thesaurizáre vobis thesáuros in terra: ubi aerúgo, et tínea demolítur; et ubi fures effódiunt, et furántur. Thesaurizáte autem vobis thesáuros in coelo: ubi neque aerúgo, neque tínea demolítur; et ubi fures non effódiunt, nec furántur. Ubi enim est thesáurus tuus, ibi est et cor tuum.

Offertory: Psalm xxix. 2, 3.

I will extol Thee, O Lord, for Thou hast upheld me, and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Secret.

Do Thou, we beseech Thee, O Lord, duly fit us for the offering up of these gifts, by which we celebrate the institution of this venerable sacrament. Through our Lord.

Fac nos, quaesumus, Dómine, his munéribus offeréndis conveniénter aptári: quibus ipsíus venerábilis sacraménti celebrámus exórdium. Per Dóminum.

Other **Secrets,** *which are said until Passion Sunday,* pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm i. 2, 3.

He that shall meditate day and night on the law of the

Qui meditábitur in lege Dómini die ac nocte, dabit

fructum suum in témpore suo. | Lord, shall bring forth his fruit in due season.

Postcommunion.

Percépta nobis, Dómine, praebeant sacraménta subsídium, ut tibi grata sint nostra jejúnia, et nobis profíciant ad medélam. Per Dóminum.

May the sacraments which we have received afford us help, O Lord, that our fasts may be pleasing to Thee, and profitable to us as a remedy. Through our Lord.

Other **Postcommunions, pp. 157 and 158.**

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Inclinántes se, Dómine, majestáti tuae, propitiátus inténde; ut, qui divíno múnere sunt reFécti, coeléstibus semper nutriántur auxíliis. Per Dóminum.

Let us pray. Bow down your heads before God.

Look down, O Lord, in Thy mercy, upon those who bow before Thy Majesty: that they who are refreshed by Thy divine gift may ever be sustained by heavenly succours. Through our Lord.

The Priest then says:—

℣. Benedicámus Dómino.
℟. Deo grátias.

℣. Let us bless the Lord.
℟. Thanks be to God.

Thursday after Ash Wednesday.

STATION AT ST. GEORGE'S.

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at St. George's in Velabro,* one of the twenty-five parishes of Rome in the fifth century, where under the high altar is kept the head of this Christian warrior, a victim of the persecution of the Emperor Diocletian, and called by the Greeks "the great martyr."

The liturgy of to-day inculcates in us the spirit of prayer, which forms part of the Forty Days' penance. It was by prayer that Ezechias obtained a prolongation of his life (*Epistle*) and the centurion the healing of his servant (*Gospel*),† and it is by prayer that we shall obtain from God the strength to mortify ourselves in order that we may gain the pardon of our sins, and with it the healing for our souls and life eternal.

The *Gospel* in former times reminded the Catechumens that through baptism they were about to enter the Kingdom of Heaven in place of the infidel Jews.

* This church is in the district formerly called the *Velabrum* (marsh). See Plan of the Stations at Rome, p. 510, E e 14.

† It was after the Sermon on the Mount, when He had returned to Capharnaum, that Jesus worked this miracle. See p. 507 and note §§, and the map on p. 508.

Remember that if sin offends God and draws down upon us the scourge of His righteous anger, *penance*, on the contrary, appeases Him and procures for us the effects of His mercy (*Collects*).

Introit: Psalm liv. 17, 19, 20, 23.

WHEN I cried to the Lord, He heard my voice from them that draw near to me: and He humbled them, Who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. Ps. liv. 2, 3. Hear, O God, my prayer and despise not my supplication: be attentive to me and hear me. ℣. Glory be to the Father.

DUM clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropinquant mihi: et humiliávit eos, qui est ante saecula, et manet in aetérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps.* Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde mihi, et exáudi me. ℣. Glória Patri.

Collect.

O God, *Who art offended by sin and appeased by penance*, mercifully regard the prayers of Thy suppliant people, and turn away the scourges of Thy anger, which we deserve for our sins. Through our Lord.

Deus, qui culpa offénderis, poeniténtia placáris: preces pópuli tui supplicántis propítius réspice: et flagélla tuae iracúndiae, quae pro peccátis nostris merémur, avérte. Per Dóminum.

Other **Collects, p. 157.**

Epistle: Isaias xxxviii. 1-6.

Lesson from the Prophet Isaias.—IN those days Ezechias was sick even to death, and Isaias the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live. And Ezechias turned his face toward the wall and prayed to the Lord, and said: I beseech Thee, O Lord, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight. And Ezechias wept with great weeping.

Léctio Isaíae prophétae.—IN diébus illis: Aegrotávit Ezechías usque ad mortem: et introívit ad eum Isaías fílius Amos Prophéta, et dixit ei: Haec dicit Dóminus: Dispóne dómui tuae, quia moriéris tu, et non vives. Et convértit Ezechías fáciem suam ad paríetem, et orávit ad Dóminum, et dixit: Obsécro, Dómine, meménto quaeso, quómodo ambuláverim coram te in veritáte, et in corde perfécto, et quod bonum est in óculis tuis fécerim. Et flevit Ezechías fletu magno. Et factum est

verbum Dómini ad Isaíam dicens: Vade, et dic Ezechíae: Haec dicit Dóminus Deus David patris tui: *Audivi oratiónem tuam, et vidi lácrymas tuas: ecce ego adjíciam super dies tuos quíndecim annos:* et de manu regis Assyriórum éruam te, et civitátem istam, et prótegam eam, ait Dóminus omnípotens.

And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David thy father: *I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years:* and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it, saith the Lord Almighty.

Gradual: Psalm liv. 23, 17-19.

Jacta cogitátum tuum in Dómino, et ipse te enútriet. ℣. Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

Cast thy care upon the Lord, and He shall sustain thee. ℣. When I cried to the Lord, He heard my voice from them that draw near to me.

Gospel: Matthew viii. 5-13.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Cum introísset Jesus Caphárnaum, accéssit ad eum centúrio, rogans eum et dicens: Dómine, puer meus jacet in domo paralyticus, et male torquétur. Et ait illi Jesus: Ego véniam, et curábo eum. Et respóndens centúrio, ait: Dómine, non sum dignus, ut intres sub tectum meum: sed tantum dic verbo, et sanábitur puer meus. Nam et ego homo sum sub potestáte constitútus, habens sub me mílites, et dico huic: Vade, et vadit; et álii: Veni, et venit; et servo meo: Fac hoc, et facit. Audiens autem Jesus, mirátus est, et sequéntibus se dixit: Amen dico vobis, non invéni tantam fidem in Israel. Dico autem vobis, quod *multi ab Oriénte et Occidénte vénient, et recúmbent*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, when Jesus had entered in Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof: but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to this: Go, and he goeth: and to another: Come, and he cometh; and to my servant: Do this, and he doeth it. And Jesus hearing this, marvelled, and said to them that followed Him: Amen I say to you, I

have not found so great faith in Israel. And I say to you that *many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven : but the children of the kingdom shall be cast out into the exterior darkness :* there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

cum Abraham, et Isaac, et Jacob in regno coelórum : filii autem regni ejiciéntur in ténebras exterióres : ibi erit fletus, et stridor déntium. Et dixit Jesus centurióni : Vade, et sicut credidísti, fiat tibi. Et sanátus est puer in illa hora.

Offertory : Psalm xxiv. 1-3.

To Thee, O Lord, have I lifted up my soul : in Thee, O my God, I put my trust ; let me not be ashamed : neither let my enemies laugh at me : for none of them that wait on Thee shall be confounded.

Ad te, Dómine, levávi ánimam meam : Deus meus, in te confído, non erubéscam : neque irrídeant me inimíci mei : étenim univérsi, qui te exspéctant, non confundéntur.

Secret.

Look down favourably on these sacrifices, O Lord, we beseech Thee, that they may be profitable to our devotion and salvation. Through our Lord.

Sacrifíciis praeséntibus, Dómine, quaesumus, inténde placátus : ut et devotióni nostrae profíciant, et salúti. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion : Psalm l. 21.

Thou shalt accept the sacrifice of justice, oblations and whole burnt offerings, upon Thy altar, O Lord.

Acceptábis sacrifícium justítiae, oblatiónes, et holocáusta, super altáre tuum Dómine.

Postcommunion.

Having received the blessing of the heavenly gift, we humbly beseech Thee, Almighty God, that the same may be to us a means of grace and salvation. Through our Lord.

Coeléstis doni benedictióne percépta, súpplices te, Deus omnípotens, deprecámur : ut hoc idem nobis et sacraménti causa sit, et salútis. Per Dóminum.

Other **Postcommunions,** pp. 157 and 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Parce, Dómine, parce pópulo tuo: ut dignis flagellatiónibus castigátus, in tua miseratióne respíret. Per Dóminum.

Let us pray. Bow down your heads before God.

Spare, O Lord, spare Thy people; that having been visited with deserved punishment, they may find relief in Thy mercy. Through our Lord.

Friday after Ash Wednesday.

STATION AT THE CHURCH OF THE HOLY MARTYRS JOHN AND PAUL. *

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station at Rome was on Mount Coelius, in the residence that the Christian senator Pammachius in the fifth century transformed into a parish church, which bears the title of SS. John and Paul. Six frescoes of that period represent the captivity and death of these two Romans, "who in the same faith and the same martyrdom were truly united as brethren." †

The *Epistle* and *Gospel* ‡ declare that the *external* works of penance such as prayer, fasting, and almsgiving, which should be practised during Lent, have no value in the sight of God unless they are accompanied by the spirit of *internal* sacrifice. This spirit shows itself in works of mercy done out of consideration for our neighbour, without distinction of friend or enemy and with the sole intention of pleasing God. Let us ask for the spirit of sacrifice and mercy.

Introit: Psalm xxix. 11.

AUDIVIT Dóminus, et misértus est mihi, Dóminus factus est adjútor meus. *Ps.* Exaltábo te, Dómine, quóniam suscepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

THE Lord hath heard, and hath had mercy on me: the Lord became my helper. Ps. xxix. 2. I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory be to the Father.

Collect.

Inchoáta jejúnia, quaesumus, Dómine, benígno favóre pro-

Pursue with Thy bounteous favour, O Lord, we beseech Thee,

* See Plan of the Stations at Rome, p. 510, F f 16.

† Collect of their feast day (June 26).

‡ The Gospel is part of the sermon that Jesus delivered on Mount Kurn-Hattin in the course of the second year of His ministry. See p. 507 and note ‡‡, and the map on p. 508.

the fasts we have begun, that the observance which we keep bodily, we may be able also to practise with sincere minds. Through our Lord.

séquere : ut observántiam, quam corporáliter exhibémus, méntibus étiam sincéris exercére valeámus. Per Dóminum.

Other **Collects, pp. 156 and 157.**

Epistle : Isaias lviii. 1-9.

Lesson from the Prophet Isaias.—THUS saith the Lord God : Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings and the house of Jacob their sins. For they seek Me from day to day and desire to know My ways, as a nation that hath done justice and hath not forsaken the judgment of their God : they ask of Me the judgments of justice : they are willing to approach to God. Why have we fasted, and Thou hast not regarded : have we humbled our souls, and Thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen, for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast and a day acceptable to the Lord? *Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free,*

Léctio Isaíae Prophétae.—HAEC dicit Dóminus Deus : Clama, ne cesses, quasi tuba exálta vocem tuam, et annúntia pópulo meo scélera eórum, et dómui Jacob peccáta eórum. Me étenim de die in diem quaerunt, et scire vias meas volunt : quasi gens, quae justítiam fécerit, et judícium Dei sui non derelíquerit : rogant me judícia justítiae : appropinquáre Deo volunt. Quare jejunávimus, et non aspexísti : humiliávimus ánimas nostras, et nescísti? Ecce in die jejúnii vestri invenítur volúntas vestra, et omnes debitóres vestros repétitis. Ecce ad lites, et contentiónes jejunátis, et percútitis pugno ímpie. Nolíte jejunáre sicut usque ad hanc diem, ut audiátur in excélso clamor vester. Numquid tale est jejúnium, quod elégi, per diem afflígere hóminem ánimam suam? numquid contorquére quasi círculum caput suum, et saccum et cínerem stérnere? numquid istud vocábis jejúnium, et diem acceptábilem Dómino? *Nonne hoc est magis jejúnium, quod elégi? dissolve colligatiónes impietátis, solve fascículos depriméntes, dimitte eos, qui confrácti sunt, liberos et omne onus disrúmpe.*

Frange esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum videris nudum, óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum. Quia misericors sum, Dóminus Deus tuus.

and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear; thou shalt cry, and He shall say: Here I am. For I the Lord thy God am merciful.

Gradual: Psalm xxvi. 4.

Unam pétii a Dómino hanc requíram, ut inhábitem in domo Dómini. ℣. Ut vídeam voluptátem Dómini, et prótegar a templo sancto ejus.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. ℣. That I may see the delight of the Lord, and be protected by His holy temple.

Tract: *Domine, non secundum*, p. 519.

Gospel: Matthew v. 43-48, vi. 1-4.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Audístis quia dictum est: Díliges próximum tuum, et ódio habébis inimícum tuum. Ego autem dico vobis: Dilígite inimícos vestros, benefácite his qui odérunt vos: et oráte pro persequéntibus, et calumniántibus vos: ut sitis fílii Patris vestri, qui in coelis est, qui solem suum oríri facit super bonos et malos, et pluit super justos et injústos. Si enim dilígitis eos qui vos díligunt, quam mercédem habébitis? Nonne et publicáni hoc

✠ Continuation of the holy Gospel according to St. Matthew.—At this time Jesus said to His disciples: You have heard that it hath been said: Thou shalt love thy neighbour and hate thy enemy. But I say to you: Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have?

Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have reward of your Father Who is in heaven. *Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. And when thou dost alms, let not thy left hand know what thy right hand doth: that thy alms may be in secret, and thy Father, Who seeth in secret, will repay thee.*

fáciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? Nonne et éthnici hoc fáciunt? Estóte ergo vos perfécti, sicut et Pater vester coeléstis perféctus est. Atténdite ne justítiam vestram faciátis coram homínibus, ut videámini ab eis: alióquin mercédem non habébitis apud Patrem vestrum, qui in coelis est. *Cum ergo facis eleemósynam, noli tuba cánere ante te, sicut hypócritae fáciunt in synagógis, et in vicis, ut honorificéntur ab homínibus. Amen dico vobis, recepérunt mercédem suam. Te autem faciénte eleemósynam, nésciat sinistra tua, quid fáciat déxtera tua: ut sit eleemósyna tua in abscóndito, et Pater tuus, qui videt in abscóndito, reddet tibi.*

Offertory: Psalm cxviii. 154, 125.

O Lord, quicken Thou me for Thy word's sake, that I may know Thy testimonies.

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

Secret.

We beseech Thee, O Lord, grant that the sacrifice *of Lenten observance* which we offer to Thee may both render our souls acceptable to Thee, and give us the power of more ready continence. Through our Lord.

Sacrifícium, Dómine, *observántiae quadragesimális,* quod offérimus, praesta quaesumus, ut tibi et mentes nostras reddat accéptas, et continéntiae promptióris nobis tríbuat facultátem. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm ii. 11, 12.

Serve ye the Lord with fear, and rejoice unto Him with trembling: embrace discipline, lest you perish from the just way.

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via justa.

Postcommunion.

Spíritum nobis, Dómine, tuae caritátis infúnde: ut, quos uno pane coelésti satiásti, tua fácias pietáte concórdes. Per Dóminum.

Pour forth upon us, O Lord, the spirit of Thy love: that, by Thy mercy, Thou mayest make us of one mind, whom Thou hast fed with the one bread from heaven. Through our Lord.

Other **Postcommunions, pp. 157 and 158.**

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Tuére, Dómine, pópulum tuum, et ab ómnibus peccátis cleménter emúnda: quia nulla ei nocébit advérsitas, si nulla ei dominétur iníquitas. Per Dóminum.

Let us pray. Bow down your heads before God.

Preserve Thy people, O Lord, and mercifully cleanse them from all sin: for no harm shall injure them if iniquity exercises no dominion over them. Through our Lord.

Saturday after Ash Wednesday.

STATION AT ST. TRYPHON'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)
Purple vestments.

The Station at Rome was at St. Tryphon's, who died a martyr in the East. This church having been destroyed, the Station was removed to a neighbouring church, that of St. Augustine.†

Saturday is the day of rest, which symbolises the eternal Sabbath (*Epistle*). To reach it we must, during Lent, struggle by "solemn fast" (*Collect*) and by works of charity (*Epistle*) against our passions, of which the rough sea and the contrary winds spoken of in the *Gospel* are a figure.‡ In this hard struggle Jesus will come to our aid (*Postcommunion*), as He did to the Apostles', and "heal our bodies and our souls by fasting" (*Collect*), as He healed all the sick in the country of Genesareth.

Introit: Psalm xxix. 11.

AUDIVIT Dóminus, et misértus est mihi: Dóminus factus est adjútor meus. *Ps.* Exaltábo te, Dómine, quoniam

THE Lord hath heard, and hath had mercy on me: the Lord became my helper. Ps. xxix. 2. I will extol Thee,

* The Church commemorates St. Tryphon on November 10.

† See Plan of the Stations at Rome, p. 510, D c 41.

‡ Towards the end of the second year of His ministry, just after He had multiplied the loaves in the plains in the neighbourhood of Bethsaida Julias in Ituraea, Jesus towards evening made His disciples embark for Bethsaida, near Capharnaum. The storm making it impossible to sail, they were compelled to row laboriously. At the fourth hour of the night or the fourth watch, which would be between three and six o'clock in the morning (see p. 490), Jesus came to their assistance. On landing on the shore of Genesareth, He cured all the sick who touched the fringe of His robe: see p. 507 and note ***, and the map on p. 508.

O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. ℣. Glory be to the Father.

suscepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

Collect.

Be attentive, O Lord, to our supplications, and grant *that we may celebrate with devout service this solemn fast, which has been advantageously ordained for the healing of our souls and bodies.* Through our Lord.

Adésto, Dómine, supplicatiónibus nostris, et concéde: *ut hoc solémne jejúnium, quod animábus corporibúsque curándis salúbriter institútum est, devóto servítio celebrémus* Per Dóminum.

Other **Collects, pp.** 156 and 157.

Epistle: Isaias lviii. 9-14.

Lesson from the Prophet Isaias.—THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continually, and will fill thy soul with brightness and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful and the

Léctio Isaíae Prophétae.—HAEC dicit Dóminus Deus: Si abstúleris de médio tui caténam, et desíeris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebrae tuae erunt sicut merídies. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irríguus, et sicut fons aquárum cujus non defícient aquae. Et aedificabúntur in te desérta saeculórum: fundaménta generatiónis et generatiónis suscitábis: et vocáberis aedificátor sépium, avértens sémitas in quiétem. Si avérteris a sábbato pedem tuum, fácere voluntátem tuam in die sancto meo, et vocáveris sábbatum delicátum, et sanctum Dómini gloriósum, et glorificáveris eum, dum non facis vias tuas, et non invenítur volúntas tua, ut

loquáris sermónem: tunc delectáberis super Dómino, et sustóllam te super altitúdines terrae, et cibábo te hereditáte Jacob patris tui. Os enim Dómini locútum est.

holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

Gradual: Psalm xxvi. 4.

Unam pétii a Dómino, hanc requiram, ut inhábitem in domo Dómini. ℣. Ut vídeam voluptátem Dómini: et prótegar a templo sancto ejus.

One thing I have asked of the Lord, this will I seek after: that I may dwell in the house of the Lord. ℣. That I may see the delight of the Lord, and be protected by His holy temple.

Gospel: Mark vi. 47-56.

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: Cum sero esset, erat navis in médio mari, et Jesus solus in terra. Et videns discípulos suos laborántes in remigándo (erat enim ventus contrárius eis), et circa quartam vigíliam noctis venit ad eos ámbulans supra mare: et volébat praeteríre eos. At illi, ut vidérunt eum ambulántem supra mare, putavérunt phantásma esse, et exclamavérunt. Omnes enim vidérunt eum, et conturbáti sunt. Et statim locútus est cum eis, et dixit eis: Confídite, ego sum, nolíte timére. Et ascéndit ad illos in navim, et cessávit ventus. Et plus magis intra se stupébant: non enim intellexérunt de pánibus: erat enim cor eórum obcaecátum. Et cum transfretássent, venérunt in

✠ Continuation of the holy Gospel according to St. Mark.—At that time, when it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing His disciples labouring in rowing (for the wind was against them), and about the fourth watch of the night He cometh to them walking upon the sea: and He would have passed by them. But they, seeing Him walking upon the sea, thought it was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately He spoke with them, and said to them: Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased. And they were far more astonished within themselves: for they understood not concerning the loaves: * for

* The miracle of the multiplication of the loaves had taken place shortly before.

their heart was blinded. And when they had passed over, they came into the land of Genesareth and set to the shore. And when they were gone out of the ship, immediately they knew Him: and running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into towns or into villages or cities, they laid the sick in the streets and besought Him that they might touch but the hem of His garment, and as many as touched Him were made whole.

terram Genézareth, et applicuérunt. Cumque egréssi essent de navi, contínuo cognovérunt eum: et percurréntes univérsam regiónem illam, coepérunt in grabátis eos, qui se male habébant, circumférre ubi audiébant eum esse. Et quocúmque introíbat, in vicos, vel in villas, aut civitátes, in platéis ponébant infírmos et deprecabántur eum, ut vel fímbriam vestiménti ejus tángerent, et quotquot tangébant eum, salvi fiébant.

Offertory: Psalm cxviii. 154, 125.

O Lord, quicken Thou me for Thy word's sake, that I may know Thy testimonies.

Dómine, vivífica me secúndum elóquium tuum: ut sciam testimónia tua.

Secret.

Receive, O Lord, the sacrifice, by the immolation of which Thou hast been graciously pleased to be appeased: and grant, we beseech Thee, that, being cleansed by its operation, we may offer to Thee the acceptable tribute of our love. Through our Lord.

Súscipe, Dómine, sacrifícium, cujus te voluísti dignánter immolatióne placári: praesta, quaesumus; ut, hujus operatióne mundáti, beneplácitum tibi nostrae mentis offerámus afféctum. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm ii. 11, 12.

Serve ye the Lord with fear, and rejoice unto Him with trembling: embrace discipline, lest you perish from the just way.

Servíte Dómino in timóre, et exsultáte ei cum tremóre: apprehéndite disciplínam, ne pereátis de via justa.

Postcommunion.

Being nourished by the gift of heavenly life, we beseech Thee, O Lord, that what is to us a

Coeléstis vitae múnere vegetáti, quaesumus, Dómine: ut, quod est nobis in praesenti vita

mystérium, fiat aeternitátis auxílium. Per Dóminum.

mystery in this life may become to us an aid to eternity. Through our Lord.

Other **Postcommunions, pp. 157 and 158.**

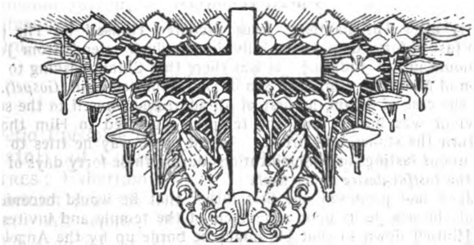
Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Fidéles tui, Deus, per tua dona firméntur: ut eádem et percipiéndo requírant, et quaeréndo sine fine percípiant. Per Dóminum.

Let us pray. Bow down your heads before God.

May Thy faithful, O God, be strengthened by Thy gifts: that by receiving them they may desire them, and by seeking them may receive them for ever. Through our Lord.





First Sunday in Lent.

STATION AT ST. JOHN LATERAN.*

(Indulgence of 10 years and 10 quarantines.)

Semi-double.—Privilege of the First Class.

Purple vestments.

Directly after His baptism, Jesus prepared Himself for His public life by a fast of forty days in the hilly desert which extends from Jericho to the mountains of Judaea.† It was there that Satan, wishing to know if the son of Mary was really the Son of God, tempted Him (*Gospel*).

As in the case of Adam, he first of all addressed himself to the senses. The Saviour was hungry and the tempter suggested to Him that He should turn the stones into bread. In the same way he tries to make us give up our fastings and mortifications during these forty days of Lent. This is the *lustful desire of the flesh.*

The devil had promised our first father that he would become like unto God: he sets Jesus upon a pinnacle of the temple and invites Him to cast Himself down so that He might be borne up by the Angels and so acclaimed by the multitude. He tempts us also by pride, which is opposed to the spirit of prayer and to meditation on the word of God. This is the *pride of life.*

Finally, as he had promised to Adam a knowledge which should equal that of God and make him to know all things, Satan assures Jesus that he will give Him dominion over all things if He will fall down at his feet and worship him.‡ The devil in the same way seeks to bind us to the good

* See Plan of the Stations at Rome, p. 510, H f 15.

† Jesus sought shelter, according to tradition, in the grotto which is on the highest peak, known as *Mount of the Forty Days*: see p. 507 and note ‡, and the map on p. 508.

‡ Lucifer, the most beautiful of the angels, believed he had a right, theologians tell us, to the hypostatic union which would have raised him to the dignity of Son of God. He seeks therefore to get Jesus to adore him as such, like the antichrist, who will set himself to be adored in the Temple of God (2 Thess. ii. 4).

things of this earth, when by alms-giving and works of charity we should be helping our neighbours. This is the *lustful desire of the eyes, or avarice.*

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: INVOCABIT ME.

Introit: Psalm xc. 15, 16.

INVOCABIT me, et ego exáudiam eum: erípiam eum, et glorificábo eum: longitúdine diérum adimplébo eum. *Ps.* Qui hábitat in adjutório Altíssimi: in protectióne Dei coeli commorábitur. ℣. Glória Patri.

HE shall cry to me, and I will hear him: I will deliver him, and I will glorify him: I will fill him with length of days. Ps. xc. 1. He that dwelleth in the aid of the Most High shall abide under the protection of the God of Heaven. ℣. Glory be to the Father.

Collect.

Deus, qui *Ecclésiam tuam annua quadragesimáli observatióne puríficas:* praesta famíliae tuae: ut, quod a te obtinére abstinéndo nítitur, hoc bonis opéribus exsequátur. Per Dóminum.

O God, Who *purifiest Thy Church by the yearly observance of Lent:* grant to Thy household that what we endeavour to obtain from Thee by abstinence, we may secure by good works. Through our Lord.

Other **Collects,** p. 157.

Epistle: 2 Corinthians vi. 1-10.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Exhortámur vos, ne in vácuum grátiam Dei recipiátis. Ait enim: *Témpore accépto exaudívi te, et in die salútis adjúvi te. Ecce nunc tempus acceptábile, ecce nunc dies salútis.* Némini dantes ullam offensiónem, ut non vituperétur ministérium nostrum: sed in ómnibus exhibeámus nosmetípsos sicut Dei minístros, in multa patiéntia, in tribulatiónibus, in necessitátibus, in angústiis, in plagis, in

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN: We exhort you that you receive not the grace of God in vain. For He saith: *In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptable time, behold now is the day of salvation.* Giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in neces-

sities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left *: by honour and dishonour, by evil report and good report: as deceivers and yet true, as unknown and yet known: as dying, and behold we live: as chastised and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing and possessing all things.

carcéribus, in seditiónibus, in labóribus, in vigíliis, in jejúniis, in castitáte, in sciéntia, in longanimitáte, in suavitáte, in Spíritu sancto, in caritáte non ficta, in verbo veritátis, in virtúte Dei, per arma justítiae a dextris, et a sinístris: per glóriam, et ignobilitátem, per infámiam, et bonam famam: ut seductóres, et veráces, sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vívimus: ut castigáti et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

Gradual: Psalm xc. 11, 12.

God hath given His angels charge over Thee, to keep Thee in all Thy ways. ℣. In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.

Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te, ne unquam offéndas ad lápidem pedem tuum.

Tract: Psalm xc. 1-7, 11-16.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven. ℣. He shall say to the Lord: Thou art my protector and my refuge: my God, in Him will I trust. ℣. For He hath delivered me from the snare of the hunters, and from the sharp word. ℣. He will overshadow thee with His shoulders, and under His wings thou shalt trust. ℣. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night. ℣. Of the arrow that flieth in the day, of the

Qui hábitat in adjutório Altíssimi, in protectióne Dei coeli commorábitur. ℣. Dicet Dómino: Suscéptor meus es tu, et refúgium meum: Deus meus, sperábo in eum. ℣. Quóniam ipse liberávit me de láqueo venántium, et a verbo áspero. ℣. Scápulis suis obumbrábit tibi, et sub pennis ejus sperábis. ℣. Scuto circúmdabit te véritas ejus: non timébis a timóre noctúrno. ℣. A sagítta volánte per diem, a negótio perambulánte in ténebris, a ruína et daemónio meridiáno. ℣. Cadent a látere

* In olden days defensive arms were carried in the left hand and offensive arms in the right hand.

tuo mille, et decem míllia a dextris tuis: tibi autem non appropinquábit. ℣. *Quóniam Angelis suis mandávit de te, ut custódiant te in ómnibus viis tuis.* ℣. *In mánibus portábunt te, ne unquam offéndas ad lápidem pedem tuum.* ℣. Super áspidem et basilíscum ambulábis, et conculcábis leónem et dracónem. ℣. Quóniam in me sperávit, liberábo eum: prótegam eum, quóniam cognóvit nomen meum. ℣. Invocábit me, et ego exáudiam eum: cum ipso sum in tribulatióne. ℣. Erípiam eum, et glorificábo eum: longitúdine diérum adimplébo eum, et osténdam illi salutáre meum.

business that walketh about in the dark, of invasion or of the noonday devil. ℣. A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. ℣. *For He hath given His angels charge over Thee, to keep Thee in all Thy ways.* ℣. *In their hands they shall bear Thee up, lest Thou dash Thy foot against a stone.* ℣. Thou shalt walk upon the asp and the basilisk, and Thou shalt trample under foot the lion and the dragon. ℣. Because he hoped in Me I will deliver him: I will protect him, because he hath known My Name. ℣. He shall cry to Me, and I will hear him: I am with him in tribulation. ℣. I will deliver him, and I will glorify him: I will fill him with length of days, and I will show him My salvation.

Gospel: Matthew iv. 1-11.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: *Ductus est Jesus in desértum a Spíritu, ut tentarétur a diábolo. Et cum jejunásset quadragínta diébus, et quadragínta nóctibus, póstea esúriit.* Et accédens tentátor dixit ei: Si Fílius Dei es, dic ut lápides isti panes fiant. Qui respóndens dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo, quod procédit de ore Dei Tunc assúmpsit eum diábolus in sanctam civitátem, et státuit eum supra pinnáculum templi, et dixit ei: Si Fílius Dei es, mitte te deórsum. Scriptum est enim: Quia *Angelis suis mandávit de*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time *Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry.* And the tempter coming said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took Him up into the holy city and set Him upon the pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down. For

it is written: That *He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone.* Jesus said to him: It is written again, Thou shalt not tempt the Lord Thy God. Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: *Begone, Satan! for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve.* Then the devil left Him: and behold Angels came, and ministered to Him.—**Creed.**

te, et in mánibus tollent te, ne forte offéndas ad lápidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentábis Dóminum Deum tuum. Iterum assúmpsit eum diábolus in montem excélsum valde: et osténdit ei ómnia regna mundi, et glóriam eórum, et dixit ei: Haec ómnia tibi dabo, si cadens adoráveris me. Tunc dicit ei Jesus: *Vade, Satana: scriptum est enim: Dóminum Deum tuum adorábis, et illi soli sérvies.* Tunc relíquit eum diábolus: et ecce Angeli accessérunt, et ministrábant ei.—**Credo.**

Offertory: Psalm xc. 4, 5.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

Secret.

We solemnly offer up the sacrifice *of the beginning of Lent,* beseeching Thee, O Lord, that while we are restrained from carnal feasting, we may likewise abstain from baneful pleasures. Through our Lord.

Sacrifícium *quadragesimális initii* solémniter immolámus, te, Dómine, deprecántes: ut, cum epulárum restrictióne carnálium, a nóxiis quoque voluptátibus temperémus. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm xc. 4, 5.

The Lord will overshadow thee with His shoulders, and under His wings thou shalt trust: His truth shall compass thee with a shield.

Scápulis suis obumbrábit tibi Dóminus, et sub pennis ejus sperábis: scuto circúmdabit te véritas ejus.

Postcommunion.

Tui nos, Dómine, sacraménti libátio sancta restáuret: et a vetustáte purgátos, in mystérii salutáris fáciat transíre consórtium. Per Dóminum.

May the holy libation of Thy sacrament, O Lord, refresh us: and, purifying us from the old life, make us to pass into the fellowship of the saving mystery. Through our Lord.

Other **Postcommunions,** pp. 157 and 158.

SECOND VESPERS.

Psalms and Antiphons *of Sunday,* p. 95.

Chapter: 2 Corinthians vi. 1.

Fratres: Hortámur vos ne in vácuum grátiam Dei recipiátis: ait enim: *Témpore accépto exaudívi te, * et in die salútis adjúvi te.* ℟. Deo grátias.

Brethren: We do exhort you that you receive not the grace of God in vain: for He saith: *In an accepted time have I heard thee, and in the day of salvation have I helped thee.* ℟. Thanks be to God.

Hymn: *Audi benigne Conditor,* p. 109, and ℣. *Angelis,* p. 110.

Antiphon at the Magnificat: 2 Corinthians vi. 2, 4-6.

*Ecce nunc * tempus acceptábile, ecce nunc dies salútis:* in his ergo diébus exhibeámus nos sicut Dei minístros in multa patiéntia, in jejúniis, in vigíliis, et in caritáte non ficta.

Behold now is the acceptable time, behold now is the day of salvation: let us therefore exhibit ourselves as the ministers of God, in much patience, in fastings, in watchings, and in charity unfeigned.

Collect *as at Mass,* p. 535.

Monday of the First Week in Lent.

STATION AT ST. PETER'S CHAINS.†

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is in one of the most ancient Roman basilicas, built by the Empress Eudocia, and where the chains worn by the Prince of the Apostles, to whom Jesus confided His flock, are kept. In the fifth century it was one of the twenty-five parishes of Rome.

The *Epistle,* alluding to the penitents about to be reconciled at Easter, and to the catechumens preparing for baptism, says that the Lord is the Shepherd Who comes to seek His lost sheep. And the *Gospel* tells of the separation that this Shepherd will make for ever between the sheep

† See Plan of the Stations at Rome, p. 510, F e 34.

and the goats, or between the good who repent and give themselves up to works of charity and the sinners.*

Let us ask God to prepare us by " this Lenten fast " (*Collect*) " to be loosened from the bonds of our sins " (*Prayer over the People*) by virtue of the power of Peter, who was formerly delivered from his chains.

Introit: Psalm cxxii. 2.

AS the eyes of servants are on the hands of their masters: so are our eyes unto the Lord our God, until He have mercy on us: have mercy on us, O Lord, have mercy on us. Ps. cxxii. 1. To thee have I lifted up my eyes: Who dwellest in heaven. ℣. Glory be to the Father.

SICUT óculi servórum in mánibus dominóum suórum: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nobis: miserére nobis, Dómine, miserére nobis. *Ps.* Ad te levávi óculos meos: qui hábitas in coelis. ℣. Glória Patri.

Collect.

Convert us, O God our Saviour: and, *that the Lenten fast may profit us,* instruct our minds with heavenly discipline. Through our Lord.

Convérte nos, Deus salutáris noster: et, *ut nobis jejúnium quadragesimále profíciat,* mentes nostras coeléstibus ínstrue disciplínis. Per Dóminum.

Other **Collects, p. 157.**

Epistle: Ezechiel xxxiv. 11-16.

Lesson from the Prophet Ezechiel.—THUS saith the Lord God: Behold I Myself will seek My sheep and will visit them. *As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered: so will I visit My sheep,* and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples and will gather them out of the countries and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers and in all the habitations of the land. I will feed them in

Léctio Ezechiélis Prophétae. —HAEC dicit Dóminus Deus: Ecce ego ipse requíram oves meas, et visitábo eas. *Sicut vísitat pastor gregem suum in die, quando fúerit in médio óvium suárum dissipatárum: sic visitábo oves meas,* et liberábo eas de ómnibus locis, in quibus dispérsae fúerant in die nubis et calíginis. Et edúcam eas de pópulis, et congregábo eas de terris, et indúcam eas in terram suam: et pascam eas in móntibus Israel, in rivis, et in cunctis sédibus terrae. In páscuis ubérrimis pascam eas, et in móntibus excélsis Israel erunt páscua eárum: ibi re-

* This prophecy was spoken by Jesus to His Apostles on the Mount of Olives, on the evening of the Tuesday preceding His death; see p. 508 and note §, and the map on the same page.

quiéscent in herbis viréntibus, et in páscuis pínguibus pascéntur super montes Israel. Ego pascam oves meas, et ego eas accubáre fáciam, dicit Dóminus Deus. *Quod períerat, requíram; et quod abjéctum erat, redúcam; et quod confráctum fúerat, alligábo; et quod infírmum fúerat, consolidábo; et quod pingue et forte, custódiam:* et pascam illas in judício, dicit Dóminus omnípotens.

the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass and be fed in fat pastures upon the mountains of Israel. I will feed My sheep and I will cause them to lie down, saith the Lord God. *I will seek that which was lost, and that which was driven away I will bring again; and I will bind up that which was broken; and I will strengthen that which was weak; and that which was fat and strong I will preserve:* and I will feed them in judgment, saith the Lord Almighty.

Gradual : Psalm lxxxiii. 10, 9.

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exaudi preces servórum tuórum.

Behold, O God, our protector, and look upon Thy servants. ℣. O Lord God of Hosts, hear the prayers of Thy servants.

Tract: Domine, non secundum, p. 519.

Gospel : Matthew xxv. 31-46.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Cum vénerit Fílius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suae: et congregabúntur ante eum omnes gentes, et separábit eos ab invícem, *sicut pastor ségregat oves ab haedis: et státuet oves quidem a dextris suis, haedos autem a sinistris.* Tunc dicet Rex his, qui a dextris ejus erunt: Veníte, benedícti Patris mei, possidéte parátum vobis regnum a constitutióne mundi. Esurívi enim, et dedístis mihi manducáre: sitívi, et dedístis mihi bíbere: hospes eram, et collegístis me: nudus, et co-

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus said to His disciples: When the Son of Man shall come in His majesty, and all the Angels with Him, then shall He sit upon the seat of His majesty: and all nations shall be gathered together before Him, and He shall separate them one from another, *as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left.* Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was

thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee: thirsty, and gave Thee drink? and when did we see Thee a stranger, and took Thee in: or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them: *Amen I say to you: as long as you did it to one of these My least brethren, you did it to Me.* Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink: I was a stranger, and you took Me not in: naked, and you covered Me not: sick and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: *Amen I say to you: as long as you did it not to one of these least, neither did you do it to Me.* And these shall go into everlasting punishment: but the just into life everlasting.

operuístis me: infírmus, et visitástis me: in cárcere eram, et venístis ad me. Tunc respondébunt ei justi, dicéntes: Dómine, quando te vídimus esuriéntem, et pávimus te: sitiéntem, et dédimus tibi potum? quando autem te vídimus hóspitem, et collégimus te: aut nudum, et cooperúimus te? aut quando te vídimus infírmum: aut in cárcere, et vénimus ad te? Et respóndens Rex, dicet illis: *Amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.* Tunc dicet et his, quia sinístris erunt: Discédite a me maledícti in ignem aetérnum, qui parátus est diábolo, et ángelis ejus. Esurívi enim, et non dedístis mihi manducáre: sitívi, et non dedístis mihi potum: hospes eram, et non collegístis me: nudus, et non cooperuístis me: infírmus, et in carcére, et non visitástis me. Tunc respondébunt ei et ipsi, dicéntes: Dómine, quando te vídimus esuriéntem, aut sitiéntem, aut hóspitem, aut nudum, aut infírmum, aut in cárcere et non ministrávimus tibi? Tunc respondébit illis, dicens: *Amen dico vobis: quámdiu non fecístis uni de minóribus his, nec mihi fecístis.* Et ibunt hi in supplícium aetérnum: justi autem in vitam aetérnam.

Offertory: Psalm cxviii. 18, 26, 73.

I will lift up my eyes, and consider Thy wonders, O Lord, that

Levábo óculos meos, et considerábo mirabília tua, Dómine,

ut dóceas me justítias tuas: da mihi intelléctum, et discam mandáta tua.

Thou mayest teach me Thy justices: give me understanding, and I will learn Thy commandments.

Secret.

Múnera tibi, Dómine, obláta sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Sanctify, O Lord, the gifts offered to Thee: and cleanse us from the stains of our sins. Through our Lord.

Other **Secrets**, pp. 157 and 158.—**Preface** *for Lent*, p. 52.

Communion: Matthew xxv. 40, 34.

Amen dico vobis: quod uni ex mínimis meis fecístis, mihi fecístis: veníte benedícti Patris mei, possidéte parátum vobis regnum ab inítio saeculi.

Amen I say to you: What you did to one of My least ones, you did to Me: come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world.

Postcommunion.

Salutáris tui, Dómine, múnere satiáti, súpplices exorámus: ut, cujus laetámur gustu, renovémur efféctu. Per Dóminum.

Filled with the gift of Thy salvation, we humbly beseech Thee, O Lord, that as we rejoice in the taste thereof, we may be renewed by its effect. Through our Lord.

Other **Postcommunions**, pp. 157 and 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Absólve, quaesumus, Dómine, nostrórum víncula peccatórum: et, quidquid pro eis merémur, propitiátus avérte. Per Dóminum.

Let us pray. Bow down your heads before God.

Loosen, we beseech Thee, O Lord, the bonds of our sins: and mercifully avert whatsoever we deserve for them. Through our Lord.

Tuesday of the First Week in Lent.

STATION AT ST. ANASTASIA'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the old church which, in the fourth century, was the only parish in the centre of Rome and in its wealthy quarter. Built

* See Plan of the Stations at Rome, p. 510, E f 1.

at the foot of the Palatine, it is consecrated to St. Anastasia, a holy Roman widow put to death under Diocletian.

Lent is the time when "God is near to us and eager to forgive us if we put aside our evil thoughts and forsake the way of sin" (*Epistle*). To do so we must cast sin out from our hearts, as Jesus cast out the sellers from the Temple (*Gospel*), and receive the teaching of Christ with the simplicity of children of God.* Then He will be able to cure our souls as He healed the lame and the blind who came nigh unto Him.

Casting out the vainglorious wisdom of the world, let us profit by the holy Season of Lent, so that, "chastening our bodies by mortification, our souls may be filled with holy desires" (*Collect*).

Introit: Psalm lxxxix. 1, 2.

LORD, Thou hast been our refuge from generation to generation: from eternity and to eternity Thou art. Ps. lxxxix. 2. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God.

DOMINE, refúgium factus es nobis a generatióne et progénie: a saeculo, et in saeculum tu es. *Ps.* Priúsquam montes fíerent, aut formarétur terra, et orbis: a saeculo, et usque in saeculum tu es Deus. ℣. Glória Patri.

Collect.

Look down upon Thy household, O Lord, and grant that our souls, which are chastened by the mortification of the flesh, may glow in Thy sight with the desire of Thee. Through our Lord.

Réspice, Dómine, famíliam tuam, et praesta: ut apud te mens nostra tuo desidério fúlgeat, quae se carnis maceratióne castígat. Per Dóminum.

Other **Collects, p. 157.**

Epistle: Isaias lv. 6-11.

Lesson from the Prophet Isaias.—IN those days the Prophet Isaias spoke, saying: *Seek ye the Lord while He may be found: call upon Him while He is near. Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive.* For My

Léctio Isaíae Prophétae.—IN diébus illis: Locútus est Isaías prophéta, dicens: *Quaerite Dóminum dum inveníri potest: invocáte eum, dum prope est. Derelinquat impius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum.* Non enim

* The day after His triumphal entry into Jerusalem on Palm Sunday, Jesus returned to the Temple and in the evening went back to Bethany, for His enemies sought to take Him so as to be able to condemn Him without disturbance after the Feast of the Passover. See p. 508 and note †, and the map on the same page.

cogitatiónes meae, cogitatiónes vestrae: neque viae vestrae, viae meae, dicit Dóminus. Quia sicut exaltántur coeli a terra, sic exaltátae sunt viae meae a viis vestris, et cogitatiónes meae a cogitatiónibus vestris. Et quómodo descéndit imber, et nix de coelo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre eam facit, et dat semen seránti, et panem comedénti: sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciet quaecúmque vólui, et prosperábitur in his, ad quae misi illud: ait Dóminus omnípotens.

thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring, and give seed to the sower and bread to the eater: so shall My word be, which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord Almighty.

Gradual: Psalm cxl. 2.

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertínum.

Let my prayer be directed as incense in Thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice.

Gospel: Matthew xxi. 10-17.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Cum intrásset Jesus Jerosólymam, commóta est univérsa cívitas, dicens: Quis est hic? Pópuli autem dicébant: Hic est Jesus prophéta a Názareth Galilaeae. Et intrávit Jesus in templum Dei, et ejiciébat omnes vendéntes, et eméntes in templo, et mensam nummulariórum, et cáthedras vendéntium colúmbas evértit: et dicit eis: Scriptum est: *Domus mea domus oratiónis vocábitur: vos autem fecístis illam spelúncam latró-*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, when Jesus was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus, the prophet from Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers and the chairs of them that sold doves; and He saith to them: It is written: *My house shall be called the house of prayer* s *but you have made it a den of*

thieves. And there came to Him the blind and the lame, in the temple; and He healed them. And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the temple, and saying: Hosanna to the son of David: were moved with indignation, and said to Him: Hearest Thou what these say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, He went out of the city into Bethania, and remained there.

num. Et accessérunt ad eum coeci et claudi in templo; et sanávit eos. Vidéntes autem príncipes sacerdótum, et scribae mirabília, quae fecit, et púeros clamántes in templo, et dicéntes: Hosánna fílio David: indignáti sunt, et dixérunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Nunquam legístis: Quia ex ore infántium et lacténtium perfecísti laudem? Et relíctis illis, ábiit foras extra civitátem in Bethániam: ibíque mansit.

Offertory: Psalm xxx. 15, 16.

I have put my trust in Thee, O Lord. I said: Thou art my God, my times are in Thy hands.

In te sperávi, Dómine: dixi: Tu es Deus meus, in mánibus tuis témpora mea.

Secret.

Be appeased, O Lord, we beseech Thee, by the gifts we offer: and defend us from all dangers. Through our Lord.

Oblátis, quaesumus, Dómine, placáre munéribus: et a cunctis nos defénde perículis. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent*, p. 52.

Communion: Psalm iv. 2.

When I called upon Thee, Thou didst hear me, O God of my justice: when I was in distress, Thou hast enlarged me: have mercy on me, O Lord, and hear my prayer.

Cum invocárem te, exaudísti me, Deus justítiae meae: in tribulatióne dilatásti mihi: miserére mihi, Dómine, et exáudi oratiónem meam.

Postcommunion.

We beseech Thee, Almighty God, that we may receive the effect of that salvation, of which we have received a pledge in these mysteries. Through our Lord.

Quaesumus, omnípotens Deus: ut illíus salutáris capiámus effectum, cujus per haec mystéria pignus accépimus. Per Dóminum.

Other **Postcommunions,** pp. 157 and 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Ascéndant ad te Dómine preces nostrae: et ab Ecclésia tua cunctam repélle nequítiam. Per Dóminum.

Let us pray. Bow down your heads before God.

May our prayers ascend to Thee, O Lord: and drive away all wickedness from Thy Church. Through our Lord.

Wednesday of Ember Week in Lent.

STATION AT ST. MARY MAJOR.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The spring Ember Week coincides with the first week of Lent. It was instituted for the purpose of consecrating to God the new season, and by fasting and prayer to draw down heavenly graces on those who on Saturday are to receive the Sacrament of Holy Orders.

The Station on the Wednesday in Ember Week was always held at St. Mary Major, the greatest and most illustrious of the Roman churches consecrated to the Blessed Virgin.

The two lessons which take the place of the *Epistle* tell of Moses and Elias, who before seeing the glory of the Lord fasted forty days and forty nights. Called to take the place of the rebellious Jews, let us make ourselves worthy of the fruits of penance as did the men of Ninive, who listened to the voice of Jonas and the Queen of Saba, who came from her distant country to learn the wisdom of Solomon (*Gospel*). We shall participate then in the resurrection of the Saviour, symbolised by the Prophet who, after remaining three days in the whale's belly, was vomited out alive.†

Let us pray to God that we may be strengthened in mind by the fruit of good works, while we mortify our bodies by abstinence (*Collect*).

Introit: Psalm xxiv. 6, 3, 22.

REMINISCERE miseratiónum tuárum, Dómine, et misericórdiae tuae, quae a saeculo sunt: ne unquam dominéntur nobis inimíci nostri: líbera nos, Deus Israel, ex ómnibus angústiis nostris. *Ps.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies, that are from the beginning of the world: lest at any time our enemies rule over us: deliver us, O God of Israel, from all our necessities. Ps. xxiv. 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be to the Father.

* See Plan of the Stations at Rome, p. 510, G d 26.

† It was in the course of the third year of His ministry that Jesus addressed these words to the Jews in Peraea, when, in their evil desires, they temptingly besought God to work a miracle merely in order to gratify their curiosity. See p. 507 and note *** and the map on p. 508.

After the *Kyrie eleison* is said:—

Let us pray. Let us kneel. ℣. Arise.

Mercifully hear our prayers, we beseech Thee, O Lord: and stretch forth the right hand of Thy Majesty against all our adversaries. Through our Lord.

Orémus. Flectámus génua. ℣. Leváte.

Preces nostras, quaesumus, Dómine, cleménter exáudi: et contra cuncta nobis adversántia, déxteram tuae majestátis exténde. Per Dóminum.

First Lesson: Exodus xxiv. 12-18.

Lesson from the Book of Exodus.—In those days the Lord said to Moses: Come up to Me into the mount, and be there: and I will give thee tables of stone, and the law, and the commandments which I have written: that thou mayest teach the children of Israel. Moses rose up, and his minister Josue: and Moses going up into the mount of God, said to the ancients: Wait ye here till we return to you. You have Aaron and Hur with you: if any question shall arise, you shall refer it to them. And when Moses was gone up, a cloud covered the mount, and the glory of the Lord dwelt upon Sinai, covering it with a cloud six days: and the seventh day He called him out of the midst of the cloud. And the sight of the glory of the Lord was like a burning fire upon the top of the mount, in the eyes of the children of Israel. *And Moses, entering into the midst of the cloud, went up into the mountain: and he was there forty days and forty nights.*

Léctio libri Exódi.—In diébus illis: Dixit Dóminus ad Móysen: Ascénde ad me in montem, et esto ibi: dabóque tibi tábulas lapídeas, et legem ac mandáta quae scripsi: ut doceas fílios Israel. Surrexérunt Móyses et Jósue miníster ejus: ascendénsque Móyses in montem Dei, senióribus ait: Exspectáte hic donec revertámur ad vos. Habétis Aaron et Hur vobíscum: si quid natum fuérit quaestiónis, referétis ad eos. Cumque ascendísset Móyses, opéruit nubes montem, et habitávit glória Dómini super Sínai, tegens illum nube sex diébus: séptimo autem die vocávit eum de médio calíginis. Erat autem spécies glóriae Dómini, quasi ignis ardens super vérticem montis, in conspéctu filiórum Israel. *Ingressúsque Móyses médium nébulae, ascéndit in montem: et fuit ibi quadraginta diébus, et quadraginta nóctibus.*

Gradual: Psalm xxiv. 17, 18.

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. ℣. See my

Tribulatiónes cordis mei dilatátae sunt: de necessitátibus meis éripe me, Dómine. ℣.

Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

abjection and my labour: and forgive me all my sins.

Flectamus genua is not said here, but ℣. *Dominus vobiscum.*

Collect.

Devotiónem pópuli tui, quaesumus, Dómine, benígnus inténde: ut, qui per abstinéntiam macerántur in córpore, per fructum boni óperis reficiántur in mente. Per Dóminum.

Favourably look down, O Lord, we beseech Thee, upon the devotion of Thy people: that they, who are mortified in body by abstinence, may be refreshed in mind through the fruit of good works. Through our Lord.

Other **Collects,** pp. 156 and 157.

Second Lesson: 3 Kings xix. 3-8.

Léctio libri Regum.—In diébus illis: Venit *Elias* in Bersabée Juda, et dimísit ibi púerum suum, et perréxit in desértum, viam uníus diéi. Cumque venísset, et sedéret subter unam juníperum, petívit ánimae suae ut morerétur, et ait: Súfficit mihi, Dómine, tolle ánimam meam: neque enim mélior sum, quam patres mei. Projecítque se, et obdormívit in umbra juníperi: et ecce Angelus Dómini tétigit eum, et dixit illi: Surge et cómede. Respéxit, et ecce ad caput suum subcinerícius panis, et vas aquae: comédit ergo et bibit, et rursum obdormívit. Reversúsque est Angélus Dómini secúndo, et tétigit eum, dixítque illi: Surge, cómede: grandis enim tibi restat via. Qui cum surrexísset, comédit, et bibit, et ambulávit *in fortitúdine cibi illius quadraginta diébus et quadraginta nóctibus,* usque ad montem Dei Horeb.

Lesson from the Book of Kings.—In those days *Elias* came to Bersabee of Juda, and left his servant there, and he went forward, one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper tree: and behold an Angel of the Lord touched him, and said to him: Arise and eat. He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate and drank, and he fell asleep again. And the Angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go. And he arose, and ate, and drank, and walked *in the strength of that food forty days and forty nights,* unto the mount of God, Horeb.

Tract: Psalm xxiv. 17, 18, 1-4.

Deliver me from my necessities, O Lord: see my abjection and my labour: and forgive me all my sins. ℣. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me. ℣. For none of them that wait on Thee shall be confounded: let all them be confounded that do vain things.

De necessitátibus meis éripe me, Dómine: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea. ℣. Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei. ℣. Etenim univérsi qui te exspéctant, non confundéntur: confundántur omnes faciéntes vana.

Gospel: Matthew xii. 38-50.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time some of the Scribes and Pharisees answered Jesus, saying: Master, we would see a sign from Thee. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. *For as Jonas was in the whale's belly three days and three nights: so shall the Son of Man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas.* And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Respondérunt Jesu quidam de Scribis et Pharisaeis, dicéntes: Magíster, vólumus a te signum vidére. Qui respóndens, ait illis: Generátio mala et adúltera signum quaerit: et signum non dábitur ei, nisi signum Jonae prophétae. *Sicut enim fuit Jonas in ventre ceti tribus diébus, et tribus nóctibus: sic erit Filius hóminis in corde terrae tribus diébus, et tribus nóctibus. Viri Ninivítae surgent in judício cum generatióne ista, et condemnábunt eam: quia poeniténtiam egérunt in praedicatióne Jonae.* Et ecce plus quam Jonas hic. Regína Austri surget in judício cum generatióne ista, et comdemnábit eam: quia venit a fínibus terrae audíre sapiéntiam Salomónis, et ecce plus quam Sálomon hic. Cum autem immúndus spíritus exíerit ab hómine, ámbulat per loca árida, quaerens réquiem, et non ínvenit.

Tùnc dicit: Revértar in domum meam unde exívi. Et véniens ínvenit eam vacántem, et scopis mundátam et ornátam. *Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et intrántes hábitant ibi: et fiunt novíssima hóminis illíus pejóra prióribus.* Sic erit et generatióni huic péssimae. Adhuc eo loquénte ad turbas, ecce mater ejus, et fratres stabant foris, quaeréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quaeréntes te. At ipse respóndens dicénti sibi, ait: Quae est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos suos, dixit: Ecce Mater mea, et fratres mei. *Quicúmque enim fécerit voluntátem Patris mei, qui in coelis est: ipse meus frater, et soror, et mater est.*

places, seeking rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept and garnished. *Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first.* So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His mother and His brethren * stood without, seeking to speak to Him. And one said unto Him: Behold Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said: Who is My mother and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My mother and My brethren. *For whosoever shall do the will of My Father that is in heaven, he is My brother, and sister, and mother.*

Offertory: Psalm cxviii. 47, 48.

Meditábor in mandátis tuis, quae diléxi valde; et levábo manus meas ad mandáta tua, quae diléxi.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Secret.

Hóstias tibi, Dómine, placatiónis offérimus: ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

We offer to Thee, O Lord, sacrifices of propitiation: that Thou mayest mercifully forgive us our sins, and direct our inconstant hearts. Through our Lord.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent*, p. 52.

* This word "brethren," according to Jewish usage, denotes the cousins of Jesus.

Communion: Psalm v. 2-4.

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Intéllige clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Postcommunion.

By the reception of Thy sacrament, O Lord, may we be both cleansed from our hidden sins and delivered from the snares of enemies. Through our Lord.

Tui, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

Other **Postcommunions,** pp. 157 and 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Illuminate our minds, we beseech Thee, O Lord, with the light of Thy brightness: that we may be able to see what we ought to do, and have strength to do what is right. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Mentes nostras, quaesumus, Dómine, lúmine tuae claritátis illústra: ut vidére possímus, quae agénda sunt; et quae recta sunt, ágere valeámus. Per Dóminum.

Thursday of the First Week in Lent.

STATION AT ST. LAWRENCE IN PANISPERNA.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station at Rome was in the old Church of St. Lawrence in Panisperna, erected to the glory of the heroic deacon on the very spot where he suffered martyrdom.

The Church reminds the Catechumens that since the coming of Jesus it is no longer the race of Israel alone that has the promise, but that all can enter the Church by baptism and partake of the Eucharistic bread of the children of God. If the heathen will solemnly deny the evil deeds of his fathers and practise the Christian law of penance and charity (*Epistle*), his prayer will be granted as was that of the woman who belonged to the cursed race of Canaan,† but whose faith was great (*Gospel*).

Let us seek in the Eucharist the strength required to observe Lent, for it is our fasting, in conjunction with the sacrifice of Jesus, that will obtain for us salvation (*Secret, Communion, Postcommunion*).

* See Plan of the Stations at Rome, p. 510, F d 21.

† In the beginning of the third year of His ministry, Jesus preached the gospel in the Phoenician province of Syria, and it was near Tyre that He performed the miracle on the daughter of the woman of Canaan, who lived, according to tradition, at Sarepta. See p. 507 and note ‡‡‡, and the map on p. 508.

Introit: Psalm xcv. 6.

CONFESSIO et pulchritúdo in conspéctu ejus: sánctitas et magnificéntia in sanctificatióne ejus. *Ps.* Cantáte Dómino cánticum novum: cantáte Dómino omnis terra. ℣. Glória Patri.

PRAISE and beauty are before Him: holiness and majesty in His sanctuary. Ps. xcv. 1. Sing ye to the Lord a new canticle: sing to the Lord, all the earth. ℣. Glory be to the Father.

Collect.

Devotiónem pópuli tui, quaesumus, Dómine, benígnus inténde: ut, *qui per abstinéntiam macerántur in córpore, per fructum boni óperis reficiántur in mente.* Per Dóminum.

Favourably look down, O Lord, we beseech Thee, upon the devotion of Thy people: that *they who are mortified in the flesh by abstinence may be refreshed in mind by the fruit of good works.* Through our Lord.

Other **Collects,** pp. 156 and 157.

Epistle: Ezechiel xviii. 1-9.

Léctio Ezechiélis Prophétae.—IN diébus illis: Factus est sermo Dómini ad me, dicens: Quid est, quod inter vos parábolam vértitis in provérbium istud in terra Israel, dicéntes: Patres comedérunt uvam acérbam, et dentes filiórum obstupéscunt? Vivo ego, dicit Dóminus Deus, si erit ultra vobis parábola haec in provérbium in Israel. Ecce omnes ánimae, meae sunt: ut ánima patris, ita et ánima fílii mea est: ánima, quae peccáverit, ipsa moriétur. Et vir si fúerit justus, et fécerit judícium et justítiam, in móntibus non coméderit, et óculos suos non leváverit ad idóla domus Israel: et uxórem próximi sui non violáverit, et ad mulíerem menstruátam non accésserit: et hóminem non contristáverit: pignus debitóri reddíderit: per

Lesson from the Prophet Ezechiel.—IN those days the word of the Lord came to me, saying: What is the meaning that you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just and do judgment and justice, and hath not eaten upon the mountains nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbour's wife, nor come near to a menstruous woman: and hath not wronged any man, but hath restored the

pledge to the debtor: hath taken nothing away by violence: hath given his bread to the hungry and hath covered the naked with a garment: hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity and hath executed true judgment between man and man: *hath walked in My commandments and kept My judgments, to do truth: he is just, he shall surely live, saith the Lord Almighty.*

vim nihil rapúerit: panem suum esuriénti déderit, et nudum operúerit vestiménto: ad usúram non commodáverit, et ámplius non accéperit: ab iniquitáte avérterit manum suam, et judícium verum fécerit inter virum et virum: *in praecéptis meis ambuláverit, et judícia mea custodíerit, ut fáciat veritátem: hic justus est, vita vivet, ait Dóminus omnipotens.*

Gradual: Psalm xvi. 8, 2.

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. ℣. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

Custódi me Dómine ut pupíllam óculi: sub umbra alárum tuárum prótege me. ℣. De vultu tuo judícium meum pródeat: óculi tui vídeant aequitátem.

Gospel: Matthew xv. 21-28.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time Jesus went forth, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, Thou son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying: Lord, help me. Who answering, said: *It is not good to take the bread of*

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— In illo témpore: Egréssus Jesus secéssit in partes Tyri et Sidónis. Et ecce múlier Chananaea a fínibus illis egréssa clamávit, dicens ei: Miserére mei, Dómine, fili David: fília mea male a daemónio vexátur. Qui non respóndit ei verbum. Et accedéntes discípuli ejus rogábant eum, dicéntes: Dimítte eam: quia clamat post nos. Ipse autem respóndens ait: Non sum missus nisi ad oves, quae periérunt domus Israel. At illa venit, et adorávit eum, dicens: Dómine, ádjuva me. Qui respóndens, ait: *Non est bonum súmere panem filiórum,*

et mittere cánibus. At illa dixit: Etiam Dómine: nam et catélli, edunt de micis, quae cadunt de mensa dominórum suórum. Tunc respóndens Jesus, ait illi: O múlier, magna est fides tua: fiat tibi sicut vis. Et sanáta est fília ejus ex illa hora.

the children and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt. And her daughter was cured from that hour.

Offertory: Psalm xxxiii. 8, 9.

Immíttet Angelus Dómini in circúitu timéntium eum, et erípiet eos: gustáte, et vidéte, quóniam suávis est Dóminus.

The Angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste, and see that the Lord is sweet.

Secret.

Sacrifícia, Dómine, quaesumus, propítius ista nos salvent, quae medicinálibus sunt institúta jejúniis. Per Dóminum.

May these sacrifices, we beseech Thee, O Lord, which are instituted with medicinal fasts, mercifully save us by Thy grace. Through our Lord.

Other **Secrets**, pp. 157 and 158.—**Preface** *for Lent*, p. 52.

Communion: John vi. 52.

Panis, quem ego dédero caro mea est pro saeculi vita.

The bread that I will give is My flesh for the life of the world.

Postcommunion.

Tuórum nos, Dómine, largitáte donórum, et temporálibus attólle praesídiis, et rénova sempitérnis. Per Dóminum.

By the abundance of Thy gifts, O Lord, support us by temporal protection and renovate us by that which will be everlasting. Through our Lord.

Other **Postcommunions**, pp. 157 and 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Da, quaesumus, Dómine, pópulis christiánis, et quae profiténtur agnóscere, et coeléste munus dilígere, quod frequéntant. Per Dóminum.

Let us pray. Bow down your heads before God.

Grant, we beseech Thee, O Lord, to all Christian peoples to acknowledge what they profess, and to love the heavenly gift which they frequent. Through our Lord.

Friday of Ember Week in Lent.

STATION AT THE TWELVE APOSTLES.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

On the Friday in Ember Week the Station was always made in the Church of the Twelve Apostles, situated at the foot of the Quirinal, for the examination of candidates for ordination. This basilica, one of the oldest in Rome, was built shortly after the time of Constantine by Julius I., on the occasion of the translation of the bodies of the Apostles Philip and James the Less, which rested there.

Addressing herself to the public penitents in the first centuries of Christianity, the Church told them by the mouth of Ezechiel that God was ready to forgive them because they repented (*Epistle*). Like the sick who assembled in the porches of the pond situated on the north of the Temple in Jerusalem, they waited at the doors of the church, and on the great day of the Sabbath, which is the Feast of Easter, Jesus cured them, as He healed the paralytic spoken of in the *Gospel*.†

Our souls, washed in the waters of baptism, but since fallen back into sin, must atone for their faults, and Jesus, through the instrumentality of His Priests, will pardon them in the holy tribunal of Penance.

Introit: Psalm xxiv. 17, 18.

DELIVER me, O Lord, from my necessities: see my abjection and my labour, and forgive me all my sins. Ps. xxiv. 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be to the Father.

DE necessitátibus meis éripe me, Dómine: vide humilitátem meam et labórem meum, et dimítte omnia peccáta mea. *Ps.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

Collect.

Be gracious, O Lord, to Thy people: and as Thou makest them devoted to Thee, mercifully revive them with Thy kind assistance. Through our Lord.

Esto, Dómine, propítius plebi tuae: et quam tibi facis esse devótam, benígno réfove miserátus auxílio. Per Dóminum.

Other Collects, pp. 156 and 157.

Epistle: Ezechiel xviii. 20-28.

Lesson from the Prophet Ezechiel.—THUS saith the Lord God: The soul that sinneth, the

Léctio Ezechiélis Prophétae. —HAEC dicit Dóminus Deus: Anima, quae peccáverit, ipsa

* See Plan of the Stations at Rome, p. 510, E d 3.

† This miracle probably took place at the beginning of the second year of our Lord's public ministry, when He went to Jerusalem to keep the Passover. See page 507 and note ††, and the map on p. 508.

moriétur: fílius non portábit iniquitátem patris, et pater non portábit iniquitátem fílii: justítia justi super eum erit, et impíetas ímpii erit super eum. *Si autem ímpius égerit poeniténtiam ab ómnibus peccátis suis, quae operátus est, et custodíerit ómnia praecépta mea, et fécerit judícium et justítiam: vita vivet, et non moriétur. Omnium iniquitátem ejus quas operátus est, non recordábor: in justítia sua, quam operátus est, vivet.* Numquid voluntátis meae est mors ímpii, dicit Dóminus Deus, et non ut convertátur a viis suis, et vivat? Si autem avérterit se justus a justítia sua, et fécerit iniquitátem secúndum omnes abominatiónes, quas operári solet ímpius, numquid vivet? Omnes justítiae ejus, quas fécerat, non recordabúntur: in praevaricatióne, qua praevaricátus est, et in peccáto suo, quod peccávit, in ipsis moriétur. Et dixístis: Non est aequa via Dómini. Audíte ergo domus Israel: Numquid via mea non est aequa, et non magis viae vestrae pravae sunt? Cum enim avérterit se justus a justítia sua, et fécerit iniquitátem, moriétur in eis: in injustítia, quam operátus est, moriétur. Et *cum avérterit se ímpius ab impietáte sua, quam operátus est, et fécerit judícium et justítiam: ipse ánimam suam vivificábit.* Consíderans enim, et avértens se ab ómnibus iniquitátibus suis, quas operátus est, vita vivet, et non

same shall die: the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son: the justice of the just shall be upon him, and the wickedness of the wicked shall be upon him. *But if the wicked do penance for all his sins which he hath committed, and keep all My commandments, and do judgment and justice: living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice, which he hath wrought, he shall live.* Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? All his justices which he hath done shall not be remembered: in the prevarication by which he hath prevaricated, and in his sin which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And *when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice, he shall save his soul*

alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live and not die, saith the Lord Almighty.

moriétur, ait Dóminus omnípotens.

Gradual: Psalm lxxxv. 2, 6.

Save Thy servant, O my God, that trusteth in Thee. ℣. Give ear, O Lord, to my prayer.

Salvum fac servum tuum, Deus meus, sperántem in te. ℣. Auríbus pércipe, Dómine, oratiónem meam.

Tract: *Domine, non secundum,* p. 519.

Gospel: John v. 1-15.

✠ Continuation of the holy Gospel according to St. John.—At that time there was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond, and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. And there was a certain man there that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no man, when the water is troubled, to put me into the pond: for whilst I am coming, another goeth down before me. *Jesus saith to him: Arise, take*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Erat dies festus Judaeórum, et ascéndit Jesus Jerosólymam. Est autem Jerosólymis probática piscína, quae cognominátur Hebráice Bethsáida, quinque pórticus habens. In his jacébat multitúdo magna languéntium, caecórum, claudórum, aridórum exspectántium aquae motum. Angelus autem Dómini descendébat secúndum tempus in piscínam: et movebátur aqua. Et qui prior descendísset in píscinam post motiónem aquae, sanus fiébat a quacúmque detinebátur infirmitáte. Erat autem quidam homo ibi, trigínta et octo annos habens in infirmitáte sua. Hunc cum vidísset Jesus jacéntem, et cognovísset quia jam multum tempus habéret, dicit ei: Vis sanus fíeri? Respóndit ei lánguidus: Dómine, hóminem non hábeo, ut cum turbáta fúerit aqua, mittat me in piscínam: dum vénio enim ego, álius ante me descéndit. *Dicit ei Jesus: Surge, tolle grabátum tuum, et*

ámbula. Et statim sanus factus est homo ille: et sústulit grabátum suum, et ambulábat. Erat autem sábbatum in die illo. Dicébant ergo Judaei illi qui sanátus fúerat: Sábbatum est, non licet tibi tóllere grabátum tuum. Respóndit eis: Qui me sanum fecit, ille mihi dixit: Tolle grabátum tuum, et ámbula. Interrogavérunt ergo eum: Quis est ille homo, qui dixit tibi: Tolle grabátum tuum, et ámbula? Is autem, qui sanus fúerat efféctus, nesciébat quis esset. Jesus enim declinávit a turba constitúta in loco. Póstea invénit eum Jesus in templo, et dixit illi: *Ecce sanus factus es: jam noli peccáre, ne detérius tibi áliquid contingat.* Abiit ille homo, et nuntiávit Judaeis, quia Jesus esset, qui fecit eum sanum.

up thy bed and walk. And immediately the man was made whole: and he took up his bed and walked. And it was the sabbath that day. The Jews therefore said to him that was healed: It is the sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me: Take up thy bed and walk. They asked him therefore: Who is that man who said to thee, Take up thy bed and walk? But he who was healed knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: *Behold thou art made whole: sin no more, lest some worse thing happen to thee.* The man went his way, and told the Jews that it was Jesus Who had made him whole.

Offertory: Psalm cii. 2, 5.

Bénedic ánima mea Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, sicut áquilae, juvéntus tua.

Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Secret.

Súscipe, quaesumus, Dómine, múnera nostris obláta servítiis: et tua propítius dona sanctífica. Per Dóminum.

Receive, we beseech Thee, O Lord, the offerings of our service: and mercifully sanctify Thy gifts. Through our Lord.

Other **Secrets**, pp. 157 and 158.—**Preface** *for Lent*, p. 52.

Communion: Psalm vi. 11.

Erubéscant, et conturbéntur omnes inimíci mei: avertántur retrórsum, et erubéscant valde velóciter.

Let all my enemies be ashamed and be very much troubled: let them be turned back and be ashamed very speedily.

Postcommunion.

By the operation of this mystery, O Lord, may our vices be cleansed away, and our just desires accomplished. Through our Lord.

Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

Other **Postcommunions**, pp. 157 and 158.

Let us pray. Bow down your heads before God.

Hear us, O God of mercy: and show to our minds the light of Thy grace. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Exáudi nos, miséricors Deus: et méntibus nostris grátiae tuae lumen osténde. Per Dóminum.

Saturday of Ember Week in Lent.

STATION AT ST. PETER'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station for the Saturday of Ember Week is always at the great basilica erected by Constantine and rebuilt by the Popes in the sixteenth and seventeenth centuries on the hill of the Vatican on the spot where St. Peter died on the cross and where his body rests. It is there that ordinations take place.

Like the Apostles selected to be present on Mount Tabor † at the manifestation of the divine life of Jesus (*Gospel*), the new Priests will ascend the steps of the altar to enter into communication with God. It is they who in His name will exhort us to prayer, to patience and to charity. If we abstain during Lent from even the appearance of evil, our souls and our bodies will be preserved unstained for the day of the eternal Pasch, when Christ (*Epistle*) will allow us to participate in the glory of His Transfiguration for all eternity.

Let us pray to God to fortify us with His blessing so that, during this Lent, we may never depart from His holy will (*Prayer over the People*).

Introit: Psalm lxxxvii. 3.

LET my prayer come in before Thee: incline Thy ear to my petition, O Lord. Ps. lxxxvii. 2. O Lord, the God of my salvation: I have cried in the day and in the night before Thee. ℣. Glory be to the Father.

INTRET orátio mea in conspéctu tuo: inclína aurem tuam ad precem meam, Dómine. *Ps.* Dómine Deus salútis meae: in die clamávi, et nocte coram te. ℣. Glória Patri.

* See Plan of the Stations at Rome, p. 510, AB c 33.

† After the confession that Peter made in the neighbourhood of Caesarea of the divinity of the Saviour, Jesus went on to Mount Tabor, where the Transfiguration took place; see p. 507 and note §§§, and the map on p. 508. This happened in the beginning of the third year of the public life of Christ.

After the *Kyrie eleison* the following is said:—

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Pópulum tuum, quaesumus, Dómine, propítius réspice: atque *ab eo flagélla tuae iracúndiae cleménter avérte.* Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

Look down favourably upon Thy people, we beseech Thee, O Lord: and *mercifully turn away from them the scourges of Thy anger.* Through our Lord.

First Lesson: Deuteronomy xxvi. 12-19.

Léctio libri Deuteronómii.—In diébus illis: Locútus est Móyses ad pópulum, dicens: Quando compléveris décimam cunctárum frugum tuárum, loquéris in conspéctu Dómini Dei tui: Abstuli quod sanctificátum est de domo mea, et dedi illud Levítae, et ádvenae, et pupíllo, ac víduae, sicut jussísti mihi: *non praeterívi mandáta tua, nec sum oblítus impérii tui.* Obedívi voci Dómini Dei mei, et feci ómnia sicut praecepísti mihi. Réspice de sanctuário tuo, et de excélso coelórum habitáculo, et bénedic pópulo tuo Israel, et terrae, quam dedísti nobis, sicut jurásti pátribus nostris, terrae lacte et melle manánti. Hódie Dóminus Deus tuus praecépit tibi, ut fácias mandáta haec atque judícia: et custódias et ímpleas ex toto corde tuo, et ex tota ánima tua. Dóminum elegísti hódie, ut sit tibi Deus, et ámbules in viis ejus, et custódias ceremónias illíus, et mandáta atque judícia, et obédias ejus império. Et Dóminus elégit te hódie, ut sis ei pópulus peculiáris, sicut locútus est tibi, et custódias

Lesson from the Book of Deuteronomy.—In those days Moses spoke to the people, saying: When thou hast made an end of tithing all thy fruits, thou shalt speak thus in the sight of the Lord thy God: I have taken that which was sanctified out of my house, and I have given it to the Levite, and to the stranger, and to the fatherless, and to the widow, as Thou hast commanded me: *I have not transgressed Thy commandments nor forgotten Thy precepts.* I have obeyed the voice of the Lord my God, and have done all things as Thou hast commanded me. Look from Thy sanctuary, and Thy high habitation of heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear to our fathers, a land flowing with milk and honey. This day the Lord thy God hath commanded thee to do these commandments and judgments: and to keep and fulfil them with all thy heart, and with all thy soul. Thou hast chosen the Lord this day to be thy God, and to walk in His ways and keep His ceremonies, and precepts, and judg-

ments, and obey His command. And the Lord hath chosen thee this day, to be His peculiar people, as He hath spoken to thee, and to keep all His commandments: and to make thee higher than all nations which He hath created to His own praise, and name, and glory: that thou mayest be a holy people of the Lord thy God, as He hath spoken.

ómnia **praecépta illíus: et** fáciat te excelsiórem cunctis géntibus, quas creávit, in laudem, et nomen, et glóriam suam: ut sis pópulus sanctus Dómini Dei tui, sicut locútus est.

Gradual: Psalm lxxviii. 9, 10.

Forgive us our sins, O Lord, lest the Gentiles should say: Where is their God? ℣. Help us, O God, our Saviour: and for the honour of Thy Name, O Lord, deliver us.

Propitius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Collect.

Let us pray. Let us kneel. ℟. Arise.

Look down upon us, O God, our protector: that we who are oppressed by the weight of our evils, having experienced Thy mercy, may serve Thee with a free mind. Through our Lord.

Orémus. Flectámus génua. ℟. Leváte.

Protéctor noster áspice, Deus: ut, qui malórum nostrórum póndere prémimur, percépta misericórdia, líbera tibi mente famulémur. Per Dóminum.

Second Lesson: Deuteronomy xi. 22-25.

Lesson from the Book of Deuteronomy.—In those days Moses said to the children of Israel: If *you keep the commandments which I command you, and do them, to love the Lord your God, and walk in all His ways, cleaving unto Him,* the Lord will destroy all these nations before your face, and you shall possess them, which are greater and stronger than you. Every place that your foot shall tread upon shall be yours. From the desert, and from Libanus, from the

Léctio libri Deuteronómii.—In diébus illis: Dixit Móyses fíliis Israel: Si *custodiéritis mandáta, quae ego praecipio vobis, et fecéritis ea, ut diligátis Dóminum Deum vestrum, et ambulétis in ómnibus viis ejus, adhaerentes ei,* dispérdet Dóminus omnes gentes istas ante fáciem vestram, et possidébitis eas, quae majóres et fortióres vobis sunt. Omnis locus quem calcáverit pes vester, vester erit. A desérto, et a Líbano, a flúmine magno Euphráte usque

ad mare occidentále, erunt términi vestri. Nullus stabit contra vos: terrórem vestrum et formídinem dabit Dóminus Deus vester super omnem terram, quam calcatúri estis, sicut locútus est vobis Dóminus Deus vester.

great river Euphrates unto the western sea shall be your borders. None shall stand against you: the Lord your God shall lay the dread and fear of you upon all the land that you shall tread upon, as He hath spoken to you, the Lord your God.

Gradual: Psalm lxxxiii. 10, 9.

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum.

Behold, O God our protector, and look down upon Thy servants. ℣. O Lord God of hosts, graciously hear the prayers of Thy servants.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Adesto, quaesumus, Dómine, supplicatiónibus nostris: ut esse, te largiénte, mereámur et inter próspera húmiles, et inter advérsa secúri. Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

Have regard, we beseech Thee, O Lord, to our supplications: that by Thy bounty we may both deserve to be humble in prosperity and secure in adversity. Through our Lord.

Third Lesson: 2 Machabees i. 23-27.

Léctio libri Machabaeórum.—In diébus illis: Oratiónem faciébant omnes sacerdótes, dum consummarétur sacrifícium, Jónatha inchoánte, céteris autem respondéntibus. Et Nehemiae erat orátio hunc habens modum: Dómine Deus, ómnium creátor, terríbilis et fortis, justus et misericors, qui solus es bonus rex, solus praestans, solus justus, et omnípotens, et aetérnus, qui líberas Israel de omni malo, qui fecísti patres eléctos, et sanctificásti eos: *áccipe sacrifícium pro univérso pópulo tuo Israél, et custódi partem tuam, et sanctífica:* ut sciant gentes, quia tu es Deus noster.

Lesson from the Book of Machabees.—In those days all the priests made prayer, while the sacrifice was consuming, Jonathan beginning and the rest answering. And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, Who alone art the good king, Who alone art gracious, Who alone art just and almighty and eternal, Who deliverest Israel from all evil, Who didst choose the fathers and didst sanctify them: *receive the sacrifice for all Thy people Israel, and preserve Thy own portion, and sanctify it;* that the Gentiles may know that Thou art our God.

Gradual: Psalm lxxxix. 13, 1.

Be turned somewhat, O Lord, and be entreated in favour of Thy servants. ℣. Lord, Thou hast been our refuge from generation to generation.

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatione et progénie.

Collect.

Let us pray. Let us kneel. ℟. Arise.

Graciously hear the prayers of Thy people, we beseech Thee, O Lord: that we, *who are justly afflicted for our sins, may be mercifully delivered for the glory of Thy Name.* Through our Lord.

Orémus. Flectámus génua. ℟. Leváte.

Preces pópuli tui, quaesumus, Dómine, cleménter exáudi: ut, *qui juste pro peccátis nostris affligimur, pro tui nóminis glória misericórditer liberémur.* Per Dominum.

Fourth Lesson: Ecclesiasticus xxxvi. 1-10.

Lesson from the Book of Wisdom.—HAVE *mercy upon us, O God of all, and behold us, and show us the light of Thy mercies:* and send Thy fear upon the nations that have not sought after Thee, that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power. For as Thou hast been sanctified in us in their sight, so Thou shalt be magnified among them in our presence, that they may know Thee, as we also have known Thee, that there is no God beside Thee, O Lord. Renew Thy signs and work new miracles. Glorify Thy hand and Thy right arm. Raise up indignation and pour out wrath. Take away the adversary and crush the enemy. Hasten the time and remember the end, that they may declare Thy wonderful works, O Lord, our God.

Léctio libri Sapiéntiae.—MISERERE *nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum:* et immítte timórem tuum super gentes, quae non exquisiérunt te, ut cognóscant, quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nostro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus praeter te, Dómine. Innova signa et immúta mirabília. Glorífica manum, et bráchium dextrum. Excita furórem, et effúnde iram. Tolle adversárium, et afflíge inimícum. Festína tempus, et meménto finis ut enárrent mirabília tua Dómine, Deus noster.

Gradual: Psalm cxl. 2.

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertinum.

Let my prayer be directed as incense in Thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Actiónes nostras, p. 82.

Let us pray. Let us kneel. ℟. Arise.

Prevent, O Lord, we beseech Thee, our actions, p. 82.

Fifth Lesson: Daniel iii. 47-51, p. 364.

Hymn: Daniel iii. 52-56, p. 364.

Collect.

Deus, qui tribus, p. 82.

O God, Who didst allay the flames of fire, p. 82.

Other **Collects,** pp. 156 and 157.

Epistle: 1 Thessalonians v. 14-23.

Léctio Epístolae beáti Pauli Apóstoli ad Thessalonicénses. —FRATRES: Rogámus vos, corrípite inquiétos, consolámini pusillánimes, *suscípite infírmos, patiéntes estóte ad omnes. Vidéte ne quis malum pro malo alícui reddat: sed semper quod bonum est sectámini in ínvicem, et in omnes. Semper gaudéte. Sine intermissióne oráte.* In ómnibus grátias ágite: haec est enim volúntas Dei in Christo Jesu in ómnibus vobis. Spíritum nolíte exstínguere. Prophetías nolíte spérnere. Omnia autem probáte, quod bonum est tenéte. Ab omni spécie mala abstinéte vos. Ipse autem Deus pacis sanctíficet vos per ómnia: ut ínteger spíritus vester, et ánima, et corpus sine queréla, in advéntu Dómini nostri Jesu Christi servétur.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians. — BRETHREN: We beseech you, rebuke the unquiet, comfort the feeble minded, *support the weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other and towards all men. Always rejoice. Pray without ceasing.* In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things, hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of Peace Himself sanctify you in all things: that your whole spirit, and soul, and body, may be preserved blameless, for the coming of our Lord Jesus Christ.

Tract: Psalm cxvi. 1, 2.

O praise the Lord, all ye nations: and praise Him together, all ye people? ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

Gospel *as on the following Sunday*, p. 569.

Offertory: Psalm lxxxvii. 2, 3.

O Lord, the God of my salvation, I have cried in the day and in the night before Thee: let my prayer come in before Thee, O Lord.

Dómine Deus salútis meae, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

Secret.

Sanctify, we beseech Thee, O Lord, our fasts by this sacrifice: that, what our observance professes outwardly, it may effect inwardly. Through our Lord.

Praeséntibus sacrifíciis, *quaesumus, Dómine, jejúnia nostra sanctífica:* ut, quod observántia nostra profitétur extrínsecus, intérius operétur. Per Dóminum.

Other Secrets, pp. 157 and 158.—**Preface** *for Lent*, p. 52.

Communion: Psalm vii. 2.

O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me.

Dómine Deus meus, in te sperávi: líbera me ab ómnibus persequéntibus me, et éripe me.

Postcommunion.

May our vices, Almighty God, be cured by Thy sacred mysteries, and may we receive everlasting remedies. Through our Lord.

Sanctificatiónibus tuis, omnípotens Deus, et vítia nostra curéntur, et remédia nobis aetérna provéniant. Per Dóminum.

Other Postcommunions, pp. 157 and 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

May the desired blessing confirm Thy faithful, O God: may it cause them never to depart from Thy will, and ever to rejoice in Thy benefits. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Fidéles tuos, Deus, benedíctio desideráta confírmet: quae eos, et a tua voluntáte numquam fáciat discrepáre, et tuis semper indúlgeat benefíciis gratulári. Per Dóminum.



Second Sunday in Lent.

STATION AT ST. MARY'S IN DOMNICA.*

(Indulgence of 10 *years and* 10 *quarantines.)*

Semi-double.—Privilege of the First Class.

Purple vestments.

The Station at Rome is at the Church of St. Mary in Domnica, so called because formerly the Christians gathered together there on Sunday, in the house of the Lord (*Dominicum*). It was one of the Roman parishes in the fifth century.

The ordinations of the Saturday in Ember Week began in olden days in the evening, and finished on Sunday morning. That is the reason why we have the same *Gospel* on both days.† It shows us the Transfiguration of Jesus. It is a model of what the forty days' penance, kept after the example of Christ, of Moses and of Elias, ‡ should produce in our souls at the Feast of Easter, when the Church will celebrate the triumph " of the Son of Man risen from the dead " (*Gospel*).

May the sight of the grandeur of Jesus transfigured prepare us for the contemplation shortly of the humiliations of His Passion.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit: Psalm xxiv. 6, 3, 22.

REMINISCERE miseratiónum tuárum, Dómine, et misericórdiae tuae, quae a saeculo sunt: ne unquam domiméntur nobis inimíci nostri: líbera nos, Deus Israel, ex ómnibus angústiis nostris. *Ps.* Ad te, Dómine, levávi ánimam meam, Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

REMEMBER, O Lord, Thy bowels of compassion, and Thy mercies that are from the beginning of the world, lest at any time our enemies rule over us: deliver us, O God of Israel, from all our tribulations. Ps. xxiv. 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed. ℣. Glory be to the Father.

* See Plan of the Stations at Rome, p. 510, G f 25.
† See page 560, note †.
‡ See page 507 and note §§.

Collect.

O God, Who seest that we are wholly destitute of strength: do Thou both inwardly and outwardly keep us, that in body we may be preserved from all adversities, and in soul cleansed from evil thoughts. Through our Lord.

Deus, qui cónspicis omni nos virtúte destítui: intérius exteriúsque custódi; ut ab ómnibus adversitátibus muniámur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

Other **Collects, pp.** 156 and 157.

Epistle: 1 Thessalonians iv. 1-7.

Lesson from the Epistle of blessed Paul the Apostle to the Thessalonians. — BRETHREN: We pray and beseech you in the Lord Jesus that, as you have received from us, how you ought to walk and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, like the Gentiles that know not God: and that no man overreach nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before and have testified. *For God hath not called us unto uncleanness, but unto sanctification: in Christ Jesus our Lord.*

Léctio Epístolae beáti Pauli Apóstoli ad Thessalonicénses. —FRATRES: Rogámus vos, et obsecrámus in Dómino Jesu, ut, quemádmodum accepístis a nobis, quómodo opórteat vos ambuláre et placére Deo, sic et ambulétis, ut abundétis magis. Scitis enim quae praecépta déderim vobis per Dóminum Jesum. Haec est enim volúntas Dei, sanctificátio vestra: ut abstineátis vos a fornicatióne, ut sciat unusquísque vestrum vas suum possidére in sanctificatióne, et honóre; non in passióne desidérii, sicut et Gentes, quae ignórant Deum: et ne quis supergrediátur, neque circumvéniat in negótio fratrem suum: quóniam vindex est Dóminus de his ómnibus, sicut praedíximus vobis, et testificáti sumus. *Non enim vocávit nos Deus in immundítiam, sed in sanctificatiónem: in Christo Jesu Dómino nostro.*

Gradual: Psalm xxiv. 17, 18.

The troubles of my heart are multiplied: deliver me from my necessities, O Lord. ℣.

Tribulatiónes cordis mei dilatátae sunt: de necessitátibus meis éripe me, Dómine. ℣.

Vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea.

See my abjection and my labour and forgive me all my sins.

Tract: Psalm cv. 1-4.

Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus. ℣. Quis loquétur poténtias Dómini: audítas fáciet omnes laudes ejus? ℣. Beáti qui custódiunt judícium, et fáciunt justítiam in omni témpore. ℣. Meménto nostri, Dómine, in beneplácito pópuli tui: vísita nos in salutári tuo.

Give glory to the Lord, for He is good: for His mercy endureth for ever. ℣. Who shall declare the powers of the Lord: who shall set forth all His praises? ℣. Blessed are they that keep judgment and do justice at all times. ℣. Remember us, O Lord, in the favour of Thy people: visit us with Thy salvation.

Gospel: Matthew xvii. 1-9.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum: et *transfigurátus est ante eos.* Et resplénduit fácies ejus sicut sol: vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, *faciámus hic tria tabernácula, tibi unum, Móysi unum, et Eliae unum.* Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: *Hic est Filius meus diléctus, in quo mihi bene complácui: ipsum audíte.* Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart: and *He was transfigured before them.* And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, *let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.* And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: *This is My beloved Son, in Whom I am well pleased: hear ye Him.* And the disciples hearing, fell upon their face and were very much afraid. And Jesus came and touched them, and said to them: Arise, and fear

not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: *Tell the vision to no man till the Son of Man be risen from the dead.*—**Creed.**

Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, praecépit eis Jesus, dicens: *Némini dixéritis visiónem, donec Filius hóminis a mórtuis resúrgat.*—**Credo.**

Offertory: Psalm cxviii. 47, 48.

I will meditate on Thy commandments, which I have loved exceedingly: and I will lift up my hands to Thy commandments, which I have loved.

Meditábor in mandátis tuis, quae diléxi valde: et levábo manus meas ad mandáta tua, quae diléxi.

Secret.

Look down favourably, we beseech Thee, O Lord, upon these sacrifices, that they may be profitable both to our devotion and salvation. Through our Lord.

Sacrifíciis praeséntibus, Dómine, quaesumus, inténde placátus: ut et devotióni nostrae profíciant, et salúti. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm v. 2-4.

Understand my cry: hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Intéllige clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Postcommunion.

We humbly beseech Thee, O Almighty God, that we whom Thou hast refreshed with Thy sacraments, may likewise serve Thee by a manner of life pleasing to Thee. Through our Lord.

Supplíces te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, tibi étiam plácitis móribus dignánter deservíre concédas. Per Dóminum.

Other **Postcommunions,** pp. 157 and 158.

SECOND VESPERS.

Psalms and Antiphons as for Sunday, p. 95.

Chapter: 1 Thessalonians iv. 1.

Brethren: We pray and beseech you in the Lord Jesus: that as you have received from us how you ought to walk and

Fratres: Rogámus vos et obsecrámus in Dómino Jesu: ut quemádmodum accepístis a nobis quómodo vos opórteat

ambuláre, et placére Deo: sic et ambulétis, ut abundétis magis.

℞. Deo grátias.

to please God, so also you would walk, that you may abound the more.

℞. Thanks be to God.

Hymn : *Audi benigne Conditor*, p. 109. ℣. *Angelis*, p. 110.

Antiphon at the Magnificat : Matthew xvii. 9.

Visiónem * quam vidístis, nemini dixéritis, donec a mórtuis resúrgat Fílius hóminis.

Tell the vision which you have seen to no man, till the Son of Man be risen from the dead.

Collect *as at Mass*, p. 568.

Monday of the Second Week in Lent.

STATION AT ST. CLEMENT'S.†

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the very old Church of St. Clement, one of the first successors of St. Peter and whose name is found in the Canon of the Mass. This sanctuary, a parish of Rome in the fifth century, is the only faithful representation that has come down to us of the old Roman basilica. There are found, under the altar, the remains of the holy martyr.

Our Lord foretells in the *Gospel* ‡ that the Jews will lift Him up on the cross, and thrice He asserts that they will die in their sin, because they have not believed in Him and done His works.

The wrath of God, which fell a first time on Jerusalem at the time of the captivity of Babylon (*Epistle*), was renewed against Israel at the burning of the Temple. Like guilty Christians, they would only be able to return to the Lord by penance, while the heathen are called instead to believe in Jesus, to become part of His people by baptism.

"Let us mortify our flesh by abstinence from food and let us fast from sin by following justice" (*Collect*).

Introit : Psalm xxv. 11, 12.

REDIME me, Dómine, et miserére mei: pes enim meus stetit in via recta: in ecclésiis benedícam Dóminum. *Ps.* Júdica me, Dómine, quóniam ego in innocéntia mea ingréssus sum: et in Dómino sperans, non infirmábor. ℣. Glória Patri.

REDEEM me, O Lord, and have mercy on me: for my foot hath stood in the direct way: in the churches I will bless the Lord. Ps. xxv. 1. Judge me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened. ℣. Glory be to the Father.

† See Plan of the Stations at Rome, p. 510, G ef 7.

‡ Shortly after the Transfiguration, Jesus went to Jerusalem for the Feast of Tabernacles; see p. 508 and note §, and the map on p. 508. It was on this occasion that, entering the courtyard of the Temple, where there were two sconces fifty cubits high, which were lighted on the occasion of these festivities to illuminate the town. He proclaimed Himself "the Light of the world," and then spoke the words of to-day's Gospel This Light will soon be lifted up on the ross to enlighten the whole world .

Collect.

Grant, we beseech Thee, O Almighty God, that Thy family, who *afflict the flesh by abstaining from food, may follow justice and abstain from sin.* Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut família tua, quae *se, affligéndo carnem, ab aliméntis ábstinet; sectándo justítiam, a culpa jejúnet.* Per Dóminum.

Other **Collects, pp. 156 and 157.**

Epistle: Daniel ix. 15-19.

Lesson from the Prophet Daniel.—In those days Daniel prayed to the Lord, saying: O Lord our God, Who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day: *we have sinned, we have committed iniquity, O Lord, against all Thy justice:* let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem and from Thy holy mountain. For by reason of our sins and the iniquities of our fathers, Jerusalem and Thy people are a reproach to all that are round about us. Now therefore, O our God, hear the supplication of Thy servant and his prayers: and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear and hear: open Thy eyes and see our desolation and the city upon which Thy name is called: *for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear: O Lord, be appeased:* hearken and do: delay not for Thy own sake, O my God: because Thy

Léctio Daniélis Prophétae.—In diébus illis: Orávit Dániel Dóminum, dicens: Dómine, Deus noster, qui eduxísti pópulum tuum de terra Aegypti in manu forti, et fecísti tibi nomen secúndum diem hanc: *peccávimus, iniquitátem fécimus, Dómine, in omnem justítiam tuam:* avertátur, óbsecro, ira tua, et furor tuus a civitáte tua Jerúsalem, et monte sancto tuo. Propter peccáta enim nostra, et iniquitátes patrum nostrórum, Jerúsalem, et pópulus tuus in oppróbrium sunt ómnibus per circúitum nostrum. Nunc ergo exáudi, Deus noster, oratiónem servi tui, et preces ejus: et osténde fáciem tuam super sanctuárium tuum, quod desértum est, propter temetípsum. Inclína, Deus meus, aurem tuam, et audi: áperi óculos tuos, et vide desolatiónem nostram, et civitátem, super quam invocátum est nomen tuum: *neque enim in justificatiónibis nostris prostérnimus preces ante fáciem tuam, sed in miseratiónibus tuis multis. Exáudi, Dómine, placáre, Dómine:* atténde et fac: ne moréris propter temetípsum, Deus meus: quia nomen tuum

invocátum est super civitátem, et super pópulum tuum, Dómine, Deus noster.

name is invocated upon Thy city and upon Thy people, O Lord our God.

Gradual: Psalm lxix. 6, 3.

Adjútor meus, at liberátor meus esto: Dómine, ne tardáveris. ℣. Confundántur, et revereántur inimíci mei, qui quaerunt ánimam meam.

Be Thou my helper and my deliverer: O Lord, make no delay. ℣. Let my enemies be confounded and ashamed, that seek my soul.

Tract: *Domine non secundum*, p. 519.

Gospel: John viii. 21-29.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus turbis Judaeórum: Ego vado, et quaerétis me, et in peccáto vestro moriémini. Quo ego vado, vos non potéstis veníre. Dicébant ergo Judaei: Numquid interfíciet semetípsum, quia dicit: Quo ego vado, vos non potéstis veníre? Et dicébat eis: Vos de deórsum estis, ego de supérnis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. Dixi ergo vobis, quia moriémini in peccátis vestris: si enim non credidéritis quia ego sum, moriémini in peccáto vestro. Dicébant ergo ei: Tu quis es? Dixit eis Jesus: Princípium, qui et loquor vobis. Multa hábeo de vobis loqui, et judicáre. Sed qui me misit, verax est: et ego quae audívi ab eo, haec loquor in mundo. Et non cognovérunt, quia Patrem ejus dicébat Deum. Dixit ergo eis Jesus: *Cum exaltavéritis Fílium hóminis, tunc cognoscétis quia ego sum,* et a meípso fácio nihil, sed sicut docuit me Pater,

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to the multitudes of the Jews: I go and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said: Will He kill Himself, because He said: Whither I go, you cannot come? And He said to them: You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you that you shall die in your sins: for if you believe not that I am He, you shall die in your sin. They said therefore to Him: Who art thou? Jesus said to them: The beginning, Who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true: and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them: *When you shall have lifted up the Son of Man, then shall you know that I am He,* and that I do nothing

of Myself; but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

haec loquor: et qui me misit, mecum est, et non relíquit me solum: quia ego, quae plácita sunt ei, fácio semper.

Offertory: Psalm xv. 7, 8.

I will bless the Lord, Who hath given me understanding: I set the Lord always in my sight: for He is at my right hand, that I be not moved.

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Dóminum in conspéctu meo semper: quóniam a dextris est mihi, ne commóvear.

Secret.

May this sacrifice, O Lord, of propitiation and praise make us worthy of Thy protection. Through our Lord.

Haec hóstia, Dómine, placatiónis et laudis, tua nos protectióne dignos efficiat. Per Dóminum.

Other **Secrets,** pp. 157 and 158.—**Preface** *for Lent,* p. 52.

Communion: Psalm viii. 2.

O Lord our Lord, how admirable is Thy name in the whole earth!

Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

Postcommunion.

May this communion, O Lord, purify us from sin, and make us partakers of a heavenly remedy. Through our Lord.

Haec nos commúnio, Dómine, purget a crímine: et coeléstis remédii fáciat esse consórtes. Per Dóminum.

Other **Postcommunions,** pp. 157 and 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Attend to our supplications, O Almighty God, and graciously grant to us the effect of Thy wonted mercy, to whom Thou grantest confidence to hope in Thy goodness. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Adésto supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándae pietátis indúlges; consuétae misericórdiae tríbue benígnus efféctum. Per Dóminum.

Tuesday of the Second Week in Lent.

STATION AT ST. BALBINA'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the sanctuary of St. Balbina, a Roman virgin who lived in the second century and whose remains rest under the altar with those of her father, the martyr St. Quirinus. This church, which stands on a slope of the Aventine, was in the fifth century one of the twenty-five parish churches of Rome.

Jesus declares in the *Gospel* that the Jews who taught the law of Moses did not observe it. On the other hand, the Kingdom of God is open to the heathen, who by baptism become disciples of Christ and do His works.†

The *Epistle* tells of Elias' going to a heathen widow woman of Sarepta to ask for nourishment when a drought had fallen on impenitent Israel. The widow took two pieces of wood, typical of the cross of Jesus, and prepared a hearth cake for the prophet and one for herself. Her compassion was rewarded, for never after did she want for bread. Whereas the Jews suffered from the scarcity, the Gentiles, as a reward for their fidelity, receive daily the Eucharistic bread, which applies to them the merits gained for them by the Saviour on the Cross.

Let us pray that God may grant us the grace of perseverance in the observance of the fast, of which He has set us an example (*Collect*).

Introit: Psalm xxvi. 8, 9.

TIBI dixit cor meum, quaesívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me. *Ps.* Dóminus illuminátio mea, et salus mea: quem timébo? ℣. Glória Patri.

MY heart hath said to Thee: I have sought Thy face. Thy face, O Lord, will I still seek: turn not away Thy face from me. Ps. xxvi. 1. The Lord is my light and my salvation: whom shall I fear? ℣. Glory be to the Father.

Collect.

Pérfice, quaesumus, Dómine, benignus in nobis observántiae sanctae subsidium: ut, quae te auctóre faciénda cognóvimus, te operánte impleámus. Per Dóminum.

Perfect, we beseech Thee, O Lord, in Thy mercy, the help of this holy observance within us: that, what by Thy instruction we know we are to do, by Thy grace we may be enabled to accomplish. Through our Lord.

Other Collects, pp. 156, 157.

Epistle: 3 Kings xvii. 8-16.

Léctio libri Regum.—IN diébus illis: Factus est sermo

Lesson from the Book of Kings.—IN those days the word

* See Plan of the Stations at Rome, p. 510, F g 4.

† These words were spoken by Jesus in the Temple of Jerusalem on the Tuesday which was the last day of His public ministry. See p. 508 and note §, and the map.

of the Lord came to Elias the Thesbite, saying: Arise, and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee. He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold *I am gathering two sticks*, that I may go in and dress it, for me and my son, that we may eat it, and die. And Elias said to her: Fear not, but go and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me: and after make for thyself and thy son For thus saith the Lord the God of Israel: *The pot of meal shall not waste, nor the cruse of oil be diminished*, until the day wherein the Lord will give rain upon the face of the earth. She went, and did according to the word of Elias: and he ate, and she, and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

Dómini ad Elíam Thesbíten, dicens: Surge, et vade in Saréphta Sidoniórum, et mané bis ibi: praecépi enim ibi mulíeri víduae, ut pascat te. Surréxit, et ábiit in Saréphta. Cumque venísset ad portam civitátis, appáruit ei múlier vídua cólligens ligna, et vocávit eam, dixítque ei: Da mihi páululum aquae in vase, ut bibam. Cumque illa pérgeret, ut afférret, clamávit post tergum ejus, dicens: Affer mihi, óbsecro, et buccéllam panis in manu tua. Quae respóndit: Vivit Dóminus Deus tuus, quia non hábeo panem, nisi quantum pugíllus cápere potest farínae in hýdria, et páululum ólei in lécytho: *en cólligo duo ligna*, ut ingrédiar, et fáciam illum mihi, et fílio meo, ut comedámus, et moriámur Ad quam Elías ait: Noli timére, sed vade, et fac sicut dixísti: verúmtamen mihi primum fac de ipsa farínula subcinerícium panem párvulum, et affer ad me: tibi autem et fílio tuo fácies póstea. Haec autem dicit Dóminus Deus Israel: *Hydria farínae non defíciet, nec lécythus ólei minuétur*, usque ad diem, in qua Dóminus datúrus est plúviam super fáciem terrae. Quae ábiit, et fecit juxta verbum Elíae: et comédit ipse, et illa, et domus ejus: et ex illa die hýdria farínae non defécit, et lécythus ólei non est imminútus, juxta verbum Dómini, quod locútus fúerat in manu Elíae.

Gradual: Psalm liv. 23, 17-19.

Jacta cogitátum tuum in Dómino, et ipse te enútriet. ℣. Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

Cast thy care upon the Lord, and He shall sustain thee. ℣. When I cried to the Lord, He heard my voice from them that draw near to me.

Gospel: Matthew xxiii. 1-12.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Locútus est Jesus ad turbas, et ad discípulos suos, dicens: Super cáthedram Móysi sedérunt Scribae et Pharísaei. Omnia ergo quaecúmque dixerint vobis, serváte, et fácite: secúndum ópera vero eórum nolíte fácere: dicunt enim, et non fáciunt. Alligant enim ónera grávia et importabília, et impónunt in húmeros hóminum: dígito autem suo nolunt ea movére. Omnia vero ópera sua fáciunt, ut videántur ab homínibus: dilátant enim phylactéria sua, et magníficant fímbrias. Amant autem primos recúbitus in coenis, et primas cáthedras in synagógis, et salutatiónes in foro, et vocári ab homínibus Rabbi. Vos autem nolíte vocári Rabbi: unus est enim Magíster vester, omnes autem vos fratres estis. Et patrem nolíte vocáre vobis super terram: unus est enim Pater vester, qui in coelis est. Nec vocémini magístri: quia Magíster vester unus est, Christus. *Qui major est vestrum, erit minister vester. Qui autem se exaltáverit, humiliábitur: et qui se humiliáverit, exaltábitur.*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus spoke to the multitudes and to His disciples, saying: The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but with a finger of their own they will not move them. And all their works they do for to be seen of men; for they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men Rabbi. But be not you called Rabbi: for one is your master, and all you are brethren. And call none your father upon earth; for one is your father, Who is in heaven. Neither be ye called masters: for one is your master, Christ. *He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and he that shall humble himself shall be exalted.*

Offertory : Psalm l. 3.

Have mercy on me, O Lord, according to Thy great mercy: O Lord, blot out my iniquity.

Miserére mei, Dómine, secúndum magnam misericórdiam tuam: dele, Dómine, iniquitátem meam.

Secret.

Be appeased by these mysteries, O Lord, and effect Thy sanctification within us: which may both purify us from earthly vices, and bring us to heavenly gifts. Through our Lord.

Sanctificatiónem tuam nobis, Dómine, his mystériis operáre placátus: quae nos et a terrénis purget vítiis, et ad coeléstia dona perdúcat. Per Dóminum.

Other **Secrets, pp. 157, 158.—Preface** *for Lent*, **p. 52.**

Communion : Psalm ix. 2, 3.

I will relate all Thy wonders: I will be glad and rejoice in Thee: I will sing praise to Thy Name, O Thou Most High.

Narrábo ómnia mirabília tua: laetábor, et exsultábo in te: psallam nómini tuo, Altíssime.

Postcommunion.

That we, O Lord, may be deserving of Thy heavenly gifts: make us, we beseech Thee, ever to keep Thy commandments. Through our Lord.

Ut sacris, Dómine, reddámur digni munéribus: fac nos tuis, quaesumus, semper obedíre mandátis. Per Dóminum.

Other **Postcommunions, pp. 157, 158.**

Prayer over the People.

Let us pray. Bow down your heads before God.

Orémus. Humiliáte cápita vestra Deo.

Be propitious, O Lord, to our prayers, and heal the diseases of our souls: that, having received forgiveness, we may ever rejoice in Thy benediction. Through our Lord.

Propitiáre, Dómine, supplicatiónibus nostris, et animárum nostrárum medére languóribus: ut, remissióne percépta, in tua semper benedictióne laetémur. Per Dóminum.

Wednesday of the Second Week in Lent.

STATION AT ST. CECILIA'S.

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

The Station is at the sanctuary where lies the body of the illustrious Roman virgin St. Cecilia. It was there she lived and died a martyr.

In the fifth century this church was mentioned as one of the most celebrated parochial or titular churches of Rome. It is situated in the Trastevere.*

We read at the *Epistle* the prayer of Mardochai in favour of the Jewish people whom the impious Aman had determined to destroy. He implored the Lord to turn their sadness into joy. The Christian people in the same way are mourning in their Lenten penance and are looking forward to the holy Paschal joys. But to deserve them, as the *Gospel* † tells us, we must first drink the chalice of the One Who came to shed His blood to redeem us and Who will make us participants in His resurrection, if we die to our sins.

Let us abstain from the food which sustains our bodies, and from the vices which poison our souls (*Collect*).

Introit : Psalm xxxvii. 22, 23.

NE derelínquas me, Dómine, Deus meus, ne discédas a me : inténde in adjutórium meum, Dómine, virtus salútis meae. *Ps.* Dómine, ne in furóre tuo árguas me : neque in ira tua corrípias me. ℣. Glória Patri.

FORSAKE me not, O Lord my God, do not Thou depart from me : attend unto my help, O Lord, the power of my salvation. Ps. xxxvii. 2. Rebuke me not, O Lord, in Thy indignation ; nor chastise me in Thy wrath. ℣. Glory be to the Father.

Collect.

Pópulum tuum, quaesumus, Dómine, propítius réspice : *et quos ab escis carnálibus praecípis abstinére, a nóxiis quoque vítiis cessáre concéde.* Per Dóminum.

Mercifully regard Thy people, O Lord, we beseech Thee, and grant that we, *whom Thou commandest to abstain from carnal food, may also cease from hurtful vices.* Through our Lord.

Other **Collects,** pp. 156, 157.

Epistle : Esther xiii. 8-11, 15-17.

Léctio libri Esther.—In diébus illis : Orávit Mardochaeus ad Dóminum, dicens : Dómine, Dómine Rex omnípotens, in ditióne enim tua cuncta sunt pósita, et non est qui possit tuae resístere voluntáti, si decréveris salváre Israel. Tu fecísti coelum et terram, et quidquid coeli ámbitu con-

Lesson from the Book of Esther.—In those days Mardochai prayed to the Lord, saying : O Lord, Lord, Almighty King, for all things are in Thy power, and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under

* See Plan of the Stations at Rome, p. 510, D f 5.

† The words of the Gospel of to-day were uttered by Jesus when after going up to Ephraim He came back towards Jerusalem, there to make His sacrifice. See p. 508 note ||||, and the map.

the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication, and be merciful to Thy lot and inheritance, and *turn our mourning into joy, that we may live and praise Thy name, O Lord,* and shut not the mouths of them that sing to Thee, O Lord our God.

tinétur. Dóminus ómnium es, nec est qui resístat majestáti tuae. Et nunc, Dómine Rex, Deus Abraham, miserére pópuli tui, quia volunt nos inimíci nostri pérdere, et hereditátem tuam delére. Ne despícias partem tuam, quam redemísti tibi de Aegypto. Exáudi deprecatiónem meam, et propítius esto sorti et funículo tuo, et *convérte luctum nostrum in gáudium, ut vivéntes laudémus nomen tuum, Dómine,* et ne claudas ora te canéntium, Dómine, Deus noster.

Gradual : Psalm xxvii. 9, 1.

Save Thy people, O Lord, and bless Thy inheritance. ℣. Unto Thee, have I cried, O Lord my God, be not Thou silent to me, lest I become like to them that go down into the pit.

Salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuae. ℣. Ad te, Dómine, clamávi: Deus meus, ne síleas a me, et ero símilis descendéntibus in lacum.

Tract : *Domine, non secundum,* p. 519.

Gospel : Matthew xx. 17-28.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and *the Son of Man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again.* Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her:

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— In illo témpore: Ascéndens Jesus Jerosólymam, assúmpsit duódecim discípulos secréto, et ait illis: Ecce ascéndimus Jerosólymam, et *Fílius hóminis tradétur princípibus sacerdótum, et scribis, et condemnábunt eum morte, et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum, et tértia die resúrget.* Tunc accéssit ad eum mater filiórum Zebedaei cum fíliis suis, adórans et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait

illi: Dic ut sédeant hi duo fílii mei, unus ad déxteram tuam, et unus ad sinístram, in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad déxteram meam vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo. Et audiéntes decem, indignáti sunt de duóbus frátribus. Jesus autem vocávit eos ad se, et ait: Scitis quia príncipes géntium domi-nántur eórum: et qui majóres sunt, potestátem exércent in eos. Non ita erit inter vos: sed *quicúmque volúerit inter vos major fíeri, sit vester minister: et qui volúerit inter vos primus esse, erit vester servus. Sicut Fílius hóminis non venit ministrári, sed ministráre, et dare ánimam suam, redemptiónem pro multis.*

What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or left hand is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten, hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater, exercise power upon them. It shall not be so among you: but *whosoever will be the greater among you, let him be your minister: and he that will be first among you shall be your servant. Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many.*

Offertory : Psalm xxiv. 1-3.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

To Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Secret.

Hóstias, Dómine, quas tibi offérimus, propítius réspice: et per haec sancta commércia, víncula peccatórum nostrórum absólve. Per Dóminum.

Favourably regard, O Lord, the sacrifices which we offer to Thee: and by this holy intercourse absolve the bonds of our sins. Through our Lord.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm x. 8.

The Lord is just, and hath loved justice: His countenance hath beheld righteousness.

Justus Dóminus, et justítiam diléxit: aequitátem vidit vultus ejus.

Postcommunion.

Having received Thy sacraments, O Lord: we beseech Thee, that we may profit to the increase of eternal redemption. Through our Lord.

Sumptis, Dómine, sacraméntis: ad redemptiónis aetérnae, quaesumus, proficiámus augméntum. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

O God, the restorer and lover of innocence, direct to Thyself the hearts of Thy servants: that, having conceived the fervour of Thy spirit, they may be found both steadfast in faith, and efficacious in works. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Deus, innocéntiae restitútor et amátor, dírige ad te tuórum corda servórum: ut, spíritus tui fervóre concépto, et in fide inveniántur stábiles, et in ópere efficáces. Per Dóminum.

Thursday of the Second Week in Lent.

STATION AT ST. MARY BEYOND THE TIBER.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

To-day's Station takes place in a basilica erected shortly after the peace of Constantine by Julius I. and is one of the first churches of Rome dedicated to the Mother of God. Mary is there represented seated among the wise Virgins holding their lamps as an allusion to the spring of oil which gushed out at this spot shortly before the birth of Him Whom she had the happiness of carrying in her arms and Who is called Christ or the Anointed of the Lord. This was one of the twenty-five parishes of Rome in the fifth century.

Jeremias speaks to us in the *Epistle* of two men, one of whom put his trust in himself and the other in God. The first dries up like the heather in the desert, and the second bears the abundant fruits of his good works.

In like manner, says the parable of the *Gospel*, † there were two men, one of whom enjoyed life instead of doing penance and the other suffered. The first went to hell, whilst the second was carried by the angels into Abraham's bosom.

* See Plan of the Stations at Rome, p. 510, C e 28.

† Jesus addressed this parable to the Pharisees in the course of the third year of His ministry, during His second mission in Peraea. See p. 508, note ‡‡, and the map.

This is a symbol of Israel who rejected Christ and is cast out, whilst the Gentiles, through baptism and penance, enter into the Kingdom of God.

Let us implore the Lord to grant us by His grace perseverance in prayer and fasting, in order that we may be delivered from the enemies both of soul and body (*Collect*).

Introit : Psalm lxix. 2, 3.

DEUS, in adjutórium meum inténde. Dómine, ad adjuvándum me festína : confundántur et revereántur inimíci mei, qui quaerunt ánimam meam. *Ps.* Avertántur retrórsum, et erubéscant : qui cógitant mihi mala. ℣. Glória Patri.

O GOD, come to my assistance. O Lord, make haste to help me : let my enemies be confounded and ashamed that seek my soul. Ps. lxix. 4. Let them be turned backward, and blush for shame : that desire evils to me. ℣. Glory be to the Father.

Collect.

Praesta nobis, quaesumus, Dómine, auxílium grátiae tuae : ut *jejúniis et oratiónibus conveniénter inténti,* liberémur ab hóstibus mentis et córporis. Per Dóminum.

Grant us, we beseech Thee, O Lord, the help of Thy grace : that *being duly intent on fasts and prayers,* we may be delivered from enemies of mind and body. Through our Lord.

Epistle : Jeremias xvii. 5-10.

Léctio Jeremíae Prophétae.—HAEC dicit Dóminus Deus : *Maledíctus homo qui confídit in hómine* et ponit carnem bráchium suum, et a Dómino recédit cor ejus. Erit enim quasi myrícae in desérto, et non vidébit cum vénerit bonum : sed habitábit in siccitáte in desérto, in terra salsúginis, et inhabitábili. *Benedíctus vir, qui confídit in Dómino,* et erit Dóminus fidúcia ejus. Et erit quasi lignum quod transplantátur super aquas, quod ad humórem mittit radíces suas : et non timébit cum vénerit aestus. Et erit fólium ejus víride, et in témpore siccitátis non erit sollícitum, nec aliquándo désinet

Lesson from Jeremias the Prophet.—THUS saith the Lord God : *Cursed be the man that trusteth in man* and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come : but he shall dwell in dryness in the desert, in a salt land, and not inhabited. *Blessed be the man that trusteth in the Lord,* and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture : and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it

shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable: who can know it? I am the Lord Who search the heart, and prove the reins: Who give to every one according to his way, and according to the fruit of his devices: saith the Lord Almighty.

fácere fructum. Pravum est cor ómnium, et inscrutábile: quis cognóscet illud? Ego Dóminus scrutans cor, et probans renes: qui do unicuíque juxta viam suam, et juxta fructum adinventiónum suárum: dicit Dóminus omnípotens.

Gradual : Psalm lxxviii. 9, 10.

Forgive us our sins, O Lord, lest the Gentiles should say: Where is their God? ℣. Help us, O God, our Saviour: and for the honour of Thy Name, O Lord, deliver us.

Propítius esto, Dómine, peccátis nostris, ne quando dicant gentes: Ubi est Deus, salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos.

Gospel : Luke xvi. 19-31.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus said to the Pharisees: *There was a certain rich man* who was clothed in purple and fine linen, and feasted sumptuously every day. *And there was a certain beggar,* named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom, and he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus Pharisaeis: *Homo quidam erat dives,* qui induebátur púrpura et bysso: et epulabátur quotídie spléndide. *Et erat quidam mendicus,* nómine Lázarus, qui jacébat ad jánuam ejus, ulcéribus plenus, cúpiens saturári de micis, quae cadébant de mensa divítis, et nemo illi dabat: sed et canes veniébant, et lingèbant úlcera ejus. Factum est autem ut morerétur mendícus, et portarétur ab Angelis in sinum Abrahae. Mórtuus est autem et dives, et sepúltus est in inférno. Elevans autem óculos suos, cum esset in torméntis, vidit Abraham a longe, et Lázarum in sinu ejus, et ipse clamans, dixit: Pater Abraham, miserére mei, et mitte Lázarum, ut intíngat extrémum dígiti sui in aquam,

ut refrigeret linguam meam, quia crúcior in hac flamma. Et dixit illi Abraham: Fili, recordáre quia recepísti bona in vita tua, et Lázarus simíliter mala: nunc autem hic consolátur, tu vero cruciáris. Et in his ómnibus inter nos et vos chaos magnum firmátum est: ut hi, qui volunt hinc transíre ad vos, non possint, neque inde huc transmeáre. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei. Hábeo enim quinque fratres, ut testétur illis, ne et ipsi véniant in hunc locum tormentórum. Et ait illi Abraham: Habent Móysen et prophétas: áudiant illos. At ille dixit: Non, pater Abraham: sed si quis ex mórtuis íerit ad eos, poeniténtiam agent. Ait autem illi: Si Móysen, et prophétas non áudiunt, neque si quis ex mórtuis resurréxerit credent.

water to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets: let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

Offertory : Exodus xxxii. 13, 14.

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit: Quare, Dómine, irásceris in pópulo tuo? parce irae ánimae tuae: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. *Et placátus est Dóminus* de malignitáte, quam dixit fácere pópulo suo.

Moses prayed in the sight o the Lord his God, and said: Why, O Lord, art Thou angry with Thy people? let the anger of Thy soul be appeased: remember Abraham, Isaac and Jacob, to whom Thou sworest that Thou wouldst give the land flowing with milk and honey. *And the Lord was appeased* from the evil, which He had threatened to do to His people.

Secret.

Praesénti sacrifício, nómini tuo nos, Dómine, jejúnia di-

May the fast we have devoted to Thy Name, O Lord, sanctify us

by means of this sacrifice; that, what our observance professes exteriorly, it may effectually operate internally. Through our Lord.

cáta sanctíficent: ut, quod observántia nostra profitétur extérius, intérius operétur efféctu. Per Dóminum.

Other Secrets, pp. 157, 158.—Preface *for Lent*, p. 52.

Communion.

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him, saith the Lord.

Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo, dicit Dóminus.

Postcommunion.

Let not Thy grace forsake us, O Lord, we beseech Thee: but may it render us devoted to Thy holy service, and ever procure for us Thy assistance. Through our Lord.

Grátia tua nos, quaesumus, Dómine, non derelínquat: quae ut sacrae nos déditos fáciat servitúti, et tuam nobis opem semper acquírat. Per Dóminum.

Other Postcommunions, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Attend, O Lord, to Thy servants: and grant continual favours to those who beseech Thee: that Thou mayest gather and restore what they have lost, and preserve what Thou hast restored to those who glory in Thee their Creator and Ruler. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Adésto, Dómine, fámulis tuis: et perpétuam benignitátem largíre poscéntibus: ut iis, qui te auctóre et gubernatóre gloriántur, et congregáta restáures, et restauráta consérves. Per Dóminum.

Friday of the Second Week in Lent.

STATION AT ST. VITALIS'.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

This Station is made in the basilica, one of the twenty-five Roman parishes, which was dedicated in the fifth century to St. Vitalis by Innocent I. This Saint shed his blood at Ravenna. He was the father of the glorious Milanese martyrs SS. Gervasius and Protasius.

The *Epistle* and *Gospel* describe to us, the one in figure, the other in parable, the destiny of the heathen and that of the Jews. The catechu-

* See Plan of the Stations at Rome, p. 510, E d 42.

mens saw in Joseph, Christ denied by His own people transferring to the Church, formed henceforth by all peoples, the abundance of His blessings. They likewise saw in the parable of the rebellious workers in the vineyard the reprobation of the Jews and the election of the Gentiles. The brothers of Joseph and the unfaithful workers of the vineyard uttered the same death cries : "Come, let us kill him." But, whilst the first repented and obtained the clemency of their victim, the second persisted in rejecting Christ as the corner stone and were crushed by it (*Gospel*).*

Let us purify ourselves by the salutary fast of Lent, in order that we may prepare ourselves to celebrate in a holy way the coming Easter festivals (*Collect*).

Introit : Psalm xvi. 15.

EGO autem cum justítia apparébo in conspéctu tuo: satiábor dum manifestábitur glória tua. *Ps.* Exáudi, Dómine, justítiam meam: inténde deprecatióni meae. ℣. Glória Patri.

AS for me I will appear before Thy sight in justice: I shall be satisfied when Thy glory shall appear. ℣. Ps. xvi. 1. Hear, O Lord, my justice: attend to my supplication. ℣. Glory be to the Father.

Collect.

Da, quaesumus, omnípotens Deus: ut, *sacro nos purificánte jejúnio, sincéris méntibus ad sancta ventúra fácias pervenire.* Per Dóminum.

Grant, we beseech Thee, Almighty God: that, *purified by a holy fast, we may arrive by Thy grace with sincere minds at the festivals to come.* Through our Lord.

Other **Collects**, pp. 157, 158.

Epistle : Genesis xxxvii. 6-22.

Léctio libri Génesis.—In diébus illis: Dixit Joseph frátribus suis: Audíte sómnium meum, quod vidi: Putábam nos ligáre manípulos in agro: et quasi consúrgere manípulum meum, et stare, vestrósque manípulos circumstántes adoráre manípulum meum. Respondérunt fratres ejus: Numquid rex noster eris? aut subjiciémur ditióni tuae? Haec ergo causa somniórum atque sermónum, invídiae et ódii fómitem ministrávit. Aliud quoque vidit sómnium, quod

Lesson from the Book of Genesis.—In those days Joseph said to his brethren: Hear my dream which I dreamed: I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also an-

* The parable of the husbandmen was uttered by Jesus in the Temple of Jerusalem three days before His death. See p. 508, note ***, and the map.

other dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered: I am ready, he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren: tell me where they feed the flocks. And the man said to him: They are departed from this place; for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And *when they saw him afar off, before he came nigh them, they thought to kill him, and said one to another: Behold the dreamer cometh: come, let us kill him*, and cast him into some old pit, and we will say: Some evil

narrans frátribus, ait: Vidi per sómnium, quasi solem, et lunam, et stellas úndecim adoráre me. Quod cum patri suo et frátribus retulísset, increpávit eum pater suus, et dixit: Quid sibi vult hoc sómnium, quod vidísti? num ego et mater tua et fratres tui adorábimus te super terram? Invidébant ei igítur fratres sui: pater vero rem tácitus considerábat. Cumque fratres illíus in pascéndis grégibus patris moraréntur in Sichem, dixit ad eum Israel: Fratres tui pascunt oves in Síchimis: veni, mittam te ad eos. Quo respondénte: Praesto sum, ait ei: Vade, et vide si cuncta próspera sint erga fratres tuos, et pécora: et renúntia mihi quid agátur. Missus de valle Hebron, venit in Sichem: invenítque eum vir errántem in agro, et interrogávit quid quaereret: At ille respóndit: Fratres meos quaero: índica mihi ubi pascant greges. Dixítque ei vir: Recessérunt de loco isto: audívi autem eos dicéntes: Eámus in Dóthain. Perréxit ergo Joseph post fratres suos, et invénit eos in Dóthain. *Qui cum vidíssent eum procul, ántequam accéderet ad eos, cogitavérunt illum occídere, et mútuo loquebántur: Ecce somniátor venit: veníte, occidámus eum*, et mittámus in cistérnam véterem, dicemúsque: Fera péssima devorávit eum: et tunc apparébit quid illi prosint sómnia sua. Audiens autem hoc Ruben,

nitebátur liberáre eum de mánibus eorum, et dicébat: Non interficiátis ánimam ejus, ne effundátis sánguinem: sed projícite eum in cistérnamhanc, quae est in solitúdine, manúsque vestras serváte innóxias: hoc autem dicébat volens erípere eum de mánibus eórum, et réddere patri suo.

beast hath devoured him: and then it shall appear what his dreams avail him. And Ruben hearing this, endeavoured to deliver him out of their hands, and said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

Gradual : Psalm cxix. 1, 2.

Ad Dóminum cum tribulárer clamávi, et exaudívit me. ℣. Dómine, líbera ánimam meam a lábiis iníquis, et a lingua dolósa.

In my trouble I cried to the Lord, and He heard me. ℣. O Lord, deliver my soul from wicked lips, and a deceitful tongue.

Tract : *Domine, non secundum*, p. 519.

Gospel : Matthew xxi. 33-46.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus turbis Judaeórum, et princípibus sacerdótum parábolam hanc: Homo erat paterfamílias, qui plantávit víneam, et sepem circúmdedit ei, et fodit in ea tórcular, et aedificávit turrim, et locávit eam agrícolis, et péregre proféctus est. Cum autem tempus frúctuum appropinquásset, misit servos suos ad agrícolas, ut accíperent fructus ejus. Et agrícolae, apprehénsis servis ejus, álium cecidérunt, álium occidérunt, álium vero lapidavérunt. Iterum misit álios servos plures prióribus, et fecérunt illis simíliter. Novíssime autem misit ad eos fílium suum, dicens: Verebúntur fílium meum. *Agricolae autem vidéntes filium, dixérunt intra se: Hic est heres,*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a man an householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen, and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants, more than the former, and they did to them in like manner. And last of all he sent to them his son, saying: They will reverence my son. *But the husband-*

men seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes: *therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.* And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitudes: because they held Him as a prophet.

venite occidámus eum, et habébimus hereditátem ejus. Et apprehénsum eum ejecérunt extra víneam, et occidérunt. Cum ergo vénerit dóminus víneae, quid fáciet agrícolis illis? Aiunt illi: Malos male perdet: et víneam suam locábit áliis agrícolis, qui reddant ei fructum tempóribus suis. Dicit illis Jesus: Nunquam legístis in Scriptúris: Lápidem, quem reprobavérunt aedificántes, hic factus est in caput ánguli? A Dómino factum est istud, et est mirábile in óculis nostris: *ideo dico vobis, quia auferétur a vobis regnum Dei, et dábitur genti faciénti fructus ejus.* Et qui cecíderit super lápidem istum, confringétur: super quem vero cecíderit, cónteret eum. Et cum audíssent príncipes sacerdótum, et Pharisaei parábolas ejus, cognovérunt quod de ipsis díceret. Et quaeréntes eum tenére, timuérunt turbas: quóniam sicut prophétam eum habébant.

Offertory : Psalm xxxix. 14, 15.

Look down, O Lord, to help me: let them be confounded and ashamed together that seek after my soul to take it away: look down, O Lord, to help me.

Dómine, in auxílium meum réspice: confundántur et revereántur, qui quaerunt ánimam meam, ut áuferant eam: Dómine, in auxílium meum réspice.

Secret.

May this sacrifice, O God, both remain in us in action, and be strengthened by effect. Through our Lord.

Haec in nobis sacrifícia, Deus, et actióne permáneant, et operatióne firméntur. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm xi. 8.

Tu, Dómine, servábis nos, et custódies nos a generatióne hac in aetérnum.

Thou, O Lord, wilt preserve us, and keep us from this generation for ever.

Postcommunion.

Fac nos, quaesumus, Dómine: accépto pígnore salútis aetérnae, sic téndere congruénter; ut ad eam perveníre possímus. Per Dóminum.

Grant, we beseech Thee, O Lord: that having received the pledge of eternal salvation, we may in such manner tend towards it: as to be able to arrive thither. Through our Lord.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Da, quaesumus, Dómine, pópulo tuo salútem mentis et córporis: ut, bonis opéribus inhaeréndo, tuae semper virtútis mereátur protectióne deféndi. Per Dóminum.

Let us pray. Bow down your heads before God.

Grant unto Thy people, we beseech Thee, O Lord, health of mind and body: that, cleaving to good works, they may deserve ever to be defended by the strength of Thy protection. Through our Lord.

Saturday of the Second Week in Lent.

STATION AT SS. MARCELLINUS AND PETER.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is in the basilica founded by St. Helen on the Via Lavicana, where were buried the bodies of St. Marcellinus, priest, and St. Peter, exorcist, martyred at Rome during the Diocletian persecution. Their names are mentioned in the Canon of the Mass. This church was one of the twenty-five Roman parish churches in the fifth century.

As yesterday, the *Epistle* and the *Gospel* † repeat in figure and in parable to the catechumens and public penitents that they are to take the place of the Jews in the Kingdom of God.

Isaac has two sons. Esau represents the people of God who sell their birthright to gratify their carnal appetite. Jacob represents the Gentiles who check their passions and are blessed by Heaven.

Jesus in the same way said: A man has two sons: the elder is the Jewish element of the primitive Church which is scandalised at the vocation of the Gentiles and is loath to associate with them; the prodigal is the pagan element. After having wasted all the gifts of God, these

* See Plan of the Stations at Rome, p. 510, G f 24.

† This parable was addressed to the Jews when Jesus was in Peraea shortly before going to Jerusalem to celebrate the last Passover, at which He Himself was to be the victim. See p. 508, note ††, and the map.

unhappy people mourn their sins and atone for them ; they come to Jesus, Who opens His arms to them, presses them to His Heart, and satisfies their hunger with His sacred Body and Precious Blood in the eucharistic feast.

Let us ask God to bless our Lenten fast so that the mortification of our flesh may bring health to our souls (*Collect*).

Introit : Psalm xviii. 8.

THE law of the Lord is unspotted, converting souls : the testimony of the Lord is faithful, giving wisdom to little ones. Ps. xviii. 2. The heavens show forth the glory of God : and the firmament declareth the work of His hands. ℣. Glory be to the Father.

LEX Dómini irreprehensíbilis, convértens ánimas : testimónium Dómini fidéle, sapiéntiam praestans párvulis. *Ps.* Coeli enárrant glóriam Dei : et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, O Lord, *a salutary effect to our fasts : that the chastisement of the flesh, which we have taken upon us, may promote the vigour of our souls.* Through our Lord.

Da, quaesumus, Dómine, nostris *efféctum jejúniis salutárem : ut castigátio carnis assúmpta, ad nostrárum vegetatiónem tránseat animárum.* Per Dóminum.

Other **Collects,** pp. 157, 158.

Epistle : Genesis xxvii. 6-40.

Lesson from the Book of Genesis.—IN those days Rebecca said to her son Jacob : I heard thy father talking with Esau thy brother, and saying to him : Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel : and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth : which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her : Thou knowest that Esau my brother

Léctio libri Génesis.—IN diébus illis : Dixit Rebécca fílio suo Jacob : Audívi patrem tuum loquéntem cum Esau fratre tuo, et dicéntem ei : Affer mihi de venatióne tua, et fac cibos ut cómedam, et benedícam tibi coram Dómino ántequam móriar. Nunc ergo, fili mi, acquiésce consíliis meis : et pergens ad gregem, affer mihi duos hoedos óptimos, ut fáciam ex eis escas patri tuo, quibus libénter véscitur : quas cum intúleris, et coméderit, benedícat tibi priúsquam moriátur. Cui ille respóndit : Nosti quod Esau frater meus homo pilósus sit, et ego lenis : si attrectáverit

me pater meus, et sénserit, timeo ne putet me sibi voluísse illúdere, et indúcam super me maledictiónem pro benedictióne. Ad quem mater : In me sit, ait, ista maledíctio, fili mi : tantum audi vocem meam, et pergens affer quae dixi. Abiit, et áttulit, dedítque matri. Parávit illa cibos, sicut velle nóverat patrem illíus. Et véstibus Esau valde bonis, quas apud se habébat domi, índuit eum : pelliculásque hoedórum circúmdedit mánibus, et colli nuda protéxit. Dedítque pulméntum, et panes, quos cóxerat, trádidit. Quibus illátis, dixit : Pater mi ? At ille respóndit : Audio. Quis es tu, fili mi ? *Dixitque Jacob : Ego sum primogénitus tuus* Esau : feci sicut praecepísti mihi : surge, sede, et cómede de venatióne mea, ut benedícat mihi ánima tua. Rursúmque Isaac ad fílium suum : Quómodo, inquit, tam cito invenire potuísti, fili mi ? Qui respóndit : Volúntas Dei fuit, ut cito occúrreret mihi quod volébam. Dixítque Isaac : Accéde huc, ut tangam te, fili mi, et probem utrum tu sis fílius meus Esau, an non. Accéssit ille ad patrem, et palpáto eo, dixit Isaac : Vox quidem, vox Jacob est : sed manus, manus sunt Esau. Et non cognóvit eum, quia pilósae manus similitúdinem majóris expresserant. Benedícens ergo illi, ait : Tu es fílius meus Esau ? Respóndit : Ego sum. At ille : Affer mihi, inquit, cibos de venatióne tua,

is a hairy man, and I am smooth : if my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him : Upon me be this curse, my son : only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. She dressed meats, such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her : and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said, My father? But he answered : I hear. Who art thou, my son? *And Jacob said : I am* Esau, *thy firstborn :* I have done as thou didst command me : arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son : How couldst thou find it so quickly, my son ? He answered : It was the will of God that what I sought came quickly in my way. And Isaac said : Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau or not. He came near to his father, and when he had felt him, Isaac said : The voice indeed is the voice of Jacob ; but the hands are the hands of Esau. And

he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also. Which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him: Why, who art thou? *He answered: I am thy firstborn son Esau.* Isaac was struck with fear and astonished exceedingly, and wondering beyond what can be believed, said:

fíli mi, ut benedícat tibi ánima mea. Quos cum oblátos comedísset, óbtulit ei étiam vinum. Quo hausto, dixit ad eum: Accéde ad me, et da mihi ósculum, fili mi. Accéssit et osculátus est eum. Statímque ut sensit vestimentórum illíus fragrántiam, benedícens illi, ait: Ecce odor fílii mei sicut odor agri pleni, cui benedíxit Dóminus. Det tibi Deus de rore coeli, et de pinguédine terrae abundántiam fruménti et vini. Et sérviant tibi pópuli, et adórent te tribus: esto dóminus fratrum tuórum, et incurvéntur ante te fílii matris tuae. Qui maledíxerit tibi, sit ille maledictus: et qui benedíxerit tibi, benedictiónibus repleátur. Vix Isaac sermónem impléverat, et egrésso Jacob foras, venit Esau, coctósque de venatióne cibos íntulit patri, dicens: Surge, pater mi, et cómede de venatióne fílii tui, ut benedícat mihi ánima tua. Dixítque illi Isaac: Quis enim es tu? *Qui respóndit: Ego sum fílius tuus primogénitus Esau.* Expávit Isaac stupóre veheménti, et ultra quam credi potest, admírans, ait: Quis ígitur ille est, qui dudum captam venatiónem áttulit mihi, et comédi ex ómnibus priúsquam tu veníres? Benedixíque ei et erit benedíctus. Audítis Esau sermónibus patris, irrúgiit clamóre magno, et consternátus, ait: Benedic étiam et mihi, pater mi. Qui ait: Venit germánus tuus fraudulénter, et accépit benedictiónem tuam. At ille sub-

júnxit: *Juste vocátum est nomen ejus Jacob: supplantávit enim me in áltera vice: primogénita mea ante tulit, et nunc secúndo surrípuit benedictiónem meam.* Rursúmque ad patrem: Numquid non reservásti, ait, et mihi benedictiónem? Respóndit Isaac: Dóminum tuum illum constítui, et omnes fratres ejus servitúti illíus subjugávi: fruménto et vino stabilívi eum, et tibi post haec, fili mi, ultra quid fáciam? Cui Esau: Num unam, inquit, tantum benedictiónem habes pater? mihi quoque óbsecro ut benedícas. Cumque ejulátu magno fleret, motus Isaac, dixit ad eum: In pinguédine terrae, et in rore coeli désuper erit benedíctio tua.

Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? And I have blessed him and he shall be blessed. Esau having heard his father's words, roared out with a great cry, and being in a great consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully, and got thy blessing. But he said again: *Rightly is his name called Jacob; for he hath supplanted me, lo, this second time: my first birthright he took away before, and now this second time he hath stolen away my blessing.* And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee, bless me also. And when he wept with a loud cry, Isaac being moved said to him: In the fat of the earth, and in the dew of heaven from above shall thy blessing be.

Gradual: Psalm xci. 2, 3.

Bonum est confitéri Dómino, et psállere nómini tuo, Altíssime. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

It is good to give praise to the Lord, and to sing to Thy Name, O Most High. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Gospel: Luke xv. 11-32.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus Pharisaeis, et scribis parábolam istam: Homo quidam hábuit duos fílios: et dixit adolescéntior ex illis patri: Pater, da mihi portiónem substántiae,

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus spoke to the Pharisees and Scribes this parable: A certain man had two sons: and the younger of them said to his father: Father, give me the portion of substance that

falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? *I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not worthy to be called thy son:* make me as one of thy hired servants. And rising up, he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and *let us eat and make merry, because this my son was dead, and*

quae me contíngit. Et divísit illis substántiam. Et non post multos dies, congregátis ómnibus, adolescéntior fílius péregre proféctus est in regiónem longínquam, et ibi dissipávit substántiam suam vivéndo luxurióse. Et postquam ómnia consummásset, facta est fames válida in regióne illa, et ipse coepit egére. Et ábiit, et adhaesit uni cívium regiónis illíus. Et misit illum in villam suam, ut pásceret porcos. Et cupiébat implére ventrem suum de síliquis, quas porci manducábant: et nemo illi dabat. In se autem revérsus, dixit: Quanti mercenárii in domo patris mei abúndant pánibus, ego autem hic fame péreo? *Surgam, et ibo ad patrem meum, et dicam ei: Pater, peccávi in coelum, et coram te: jam non sum dignus vocári filius tuus:* fac me sicut unum de mercenáriis tuis. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsíus, et misericórdia motus est, et accúrrens cécidit super collum ejus, et osculátus est eum. Dixítque ei fílius: Pater, peccávi in coelum, et coram te, jam non sum dignus vocári fílius tuus. Dixit autem pater ad servos suos: Cito proférte stolam primam, et indúite illum, et date ánnulum in manum ejus, et calceaménta in pedes ejus: et addúcite vítulum saginátum, et occídite, et *manducémus, et epulémur, quia hic filius meus mórtuus erat, et revíxit: peri-*

erat, et invéntus est. Et coepérunt epulári. Erat autem fílius ejus sénior in agro: et cum veníret, et appropinquáret dómui, audívit symphoníam, et chorum: et vocávit unum de servis, et interrogávit, quid haec essent. Isque dixit illi: Frater tuus venit, et occídit pater tuus vítulum saginátum, quia salvum illum recépit. Indignátus est autem, et nolébat introíre. Pater ergo illíus egréssus, coepit rogáre illum. At ille, respóndens, dixit patri suo: Ecce tot annis sérvio tibi, et nunquam mandátum tuum praeterívi, et nunquam dedísti mihi hoedum, ut cum amícis meis epulárer: sed postquam fílius tuus hic, qui devorávit substántiam suam cum meretrícibus, venit, occidísti illi vítulum saginátum. At ipse dixit illi: Fili, tu semper mecum es, et ómnia mea tua sunt: *epulári autem, et gaudére oportébat, quia frater tuus hic mórtuus erat, et revixit: perierat, et invéntus est.*

is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field: and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all I have is thine: *but it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost, and is found.*

Offertory : Psalm xii. 4, 5.

Illúmina óculos meos, ne unquam obdórmiam in morte: nequándo dicat inimícus meus: Praeválui advérsus eum.

Enlighten my eyes that I never sleep in death: lest at any time my enemy say: I have prevailed against him.

Secret.

His sacrifíciis, Domine, concéde placátus: ut, qui própriis óramus absólvi delíctis, non gravémur extérnis. Per Dóminum.

Be appeased, O Lord, by this sacrifice: and grant that we who pray to be absolved from our own sins, may not be burthened with those of others. Through our Lord.

Other **Secrets,** pp. 157, 158.—**Preface** *for Lent,* p. 52.

Communion : Luke xv. 32.

Thou oughtest to rejoice, my son, because thy brother was dead, and is come to life again: he was lost, and is found.

Opórtet te, fili, gaudére quia frater tuus mórtuus fúerat, et revíxit: períerat, et invéntus est.

Postcommunion.

May the divine libation of Thy sacrament, O Lord, be infused into the inmost recesses of our hearts: and powerfully render us partakers thereof. Through our Lord.

Sacraménti tui, Dómine, divína libátio, penetrália nostri cordis infúndat: et sui nos partícipes poténter effíciat. Per Dóminum.

Other **Postcommunions,** pp. 157, 158.

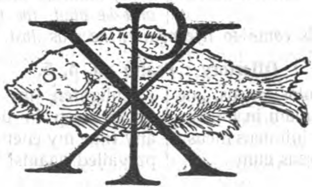
Prayer over the People.

Let us pray. Bow down your heads before God.

Preserve, we beseech Thee, O Lord, Thy family, by continued mercy: that, relying solely on the hope of heavenly grace, it may be also defended by Thy protection. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Famíliam tuam, quaesumus, Dómine, contínua pietáte custódi: ut, quae in sola spe grátiae coeléstis innítitur, coeléstí étiam protectióne muniátur. Per Dóminum.





Jesus was casting out a devil which was dumb. Then a woman lifting up her voice said: Blessed is the womb that bore Thee.
(Gospel of to-day.)

Third Sunday in Lent.

STATION AT ST. LAWRENCE WITHOUT THE WALLS.*

(Indulgence of 10 *years and* 10 *quarantines.)*

Semi-double.—Privilege of the First Class.

Purple vestments.

This sanctuary, built by Constantine on the Tiburtine Way, contains the tomb of the celebrated deacon, the great martyr of Rome. Enlarged and enriched in the course of the ages, it has always been much visited by the faithful. The high Altar is reserved for the sole use of the Pope; it is one of the five patriarchal basilicas of Rome.

To-day we see Jesus in open conflict with Satan. He throws him to the ground, disarms him and expels him from the body of one possessed.† As He Himself explains in a parable (*Gospel*), Satan believed himself secure in his empire, like the strong and well-armed man who defends the entrance of his house, but the Son of God, stronger than the fallen angel, came and took from him his unjust conquest, and we become His. Also we should during Lent, which is a time when the struggle against the old man is more intense, "live as children of the light, performing actions good, just and true" (*Epistle*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : OCULI MEI.

Introit : Psalm xxiv. 15, 16.

OCULI mei semper ad Dóminum, quia ipse evéllet	MY eyes are ever towards the Lord: for He shall

* See Plan of the Stations at Rome, p. 510, K d 18.
† Jesus performed this miracle in Peraea during the third year of His ministry. See p. 508, note ¶, and the map.

pluck my feet out of the snare: look Thou upon me, and have mercy on me; for I am alone and poor. Ps. xxiv. 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed. ℣. Glory be to the Father.

de láqueo pedes meos: réspice in me, et miserére mei, quóniam únicus et pauper sum ego. *Ps.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

Collect.

We beseech Thee, Almighty God, regard the desires of those that humble themselves: and stretch forth in our defence the right hand of Thy Majesty. Through our Lord.

Quaesumus, omnípotens Deus, vota humílium réspice: atque ad defensiónem nostram, déxteram tuae majestátis exténde Per Dóminum.

Other **Collects,** p. 157.

Epistle : Ephesians v. 1-9.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.—BRETHREN: Be ye followers of God, as most dear children: and walk in love, as *Christ* also *hath loved us and hath delivered Himself for us, an oblation and a sacrifice to God for an odour of sweetness.* But fornication, and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know you this, and understand, that no fornicator, or unclean or covetous person, which is a serving of idols, hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief. Be ye

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.—FRATRES: Estóte imitatóres Dei, sicut fílii caríssimi: et ambuláte in dilectióne, sicut et *Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis.* Fornicátio autem, et omnis immundítia, aut avarítia, nec nominétur in vobis, sicut decet sanctos: aut turpitúdo, aut stultilóquium, aut scurrílitas, quae ad rem non pértinet: sed magis gratiárum actio. Hoc enim scitóte intelligéntes, quod omnis fornicátor, aut immúndus, aut avárus, quod est idolórum sérvitus, non habet hereditátem in regno Christi, et Dei. Nemo vos sedúcat inánibus verbis: propter haec enim venit ira Dei in fílios diffidéntiae. Nolíte ergo éffici partícipes eórum. *Erátis enim aliquándo ténebrae:*

nunc autem lux in Dómino. Ut fílii lucis ambuláte: fructus enim lucis est in omni bonitáte et justítia, et veritáte.

not therefore partakers with them. *For you were heretofore darkness: but now light in the Lord. Walk then as children of the light: for the fruit of the light is in all goodness, and justice, and truth.*

Gradual : Psalm ix. 20, 4.

Exsúrge, Dómine, non praeváleat homo: judicéntur gentes in conspéctu tuo. ℣. In converténdo inimícum meum retrórsum, infirmabúntur, et períbunt a fácie tua.

Arise, O Lord, let not man be strengthened; let the Gentiles be judged in Thy sight. ℣. When my enemy shall be turned back, they shall be weakened and perish before Thy face.

Tract : Psalm cxxii. 1-3.

Ad te levávi óculos meos, qui hábitas in coelis. ℣. Ecce sicut óculi servórum in mánibus dominórum suórum. ℣. Et sicut óculi ancíllae in mánibus dóminae suae: ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri. ℣. *Miserére nobis, Dómine, miserére nobis.*

To Thee have I lifted up my eyes, Who dwellest in heaven. ℣. Behold as the eyes of servants are on the hands of their masters. ℣. And as the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until He have mercy on us. ℣. *Have mercy on us, O Lord, have mercy on us.*

Gospel : Luke xi. 14-28.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: *Erat Jesus ejíciens daemónium,* et illud erat mutum. Et cum ejecísset daemónium, locútus est mutus et admirátae sunt turbae. Quidam autem ex eis dixérunt: In Beélzebub príncipe daemoniórum éjicit daemónia. Et álii tentántes, signum de coelo quaerébant ab eo. Ipse autem ut vidit cogitatiónes eórum, dixit eis: Omne regnum in seípsum divísum desolábitur et domus supra domum cadet. Si autem et satánas in

✠ Continuation of the holy Gospel according to St. Luke.—At that time *Jesus was casting out a devil,* and the same was dumb. And when He had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of Him a sign from heaven. But He, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan

also be divided against himself, how shall his kingdom stand? because you say that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. *But if I by the finger of God cast out devils: doubtless the kingdom of God is come upon you.* When a strong man armed keepeth his court, those things are in peace which he possesseth. *But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted, and will distribute his spoils.* He that is not with Me is against Me: and he that gathereth not with Me scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first. And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: *Yea rather, blessed are they who hear the word of God, and keep it.*—**Creed.**

seípsum divísus est, quómodo stabit regnum ejus? quia dícitis in Beélzebub me ejícere daemónia. Si autem ego in Beélzebub ejício daemónia, fílii vestri in quo ejíciunt? Ideo ipsi júdices vestri erunt. *Porro si in dígito Dei ejício daemónia: profécto pervénit in vos regnum Dei.* Cum fortis armátus custódit átrium suum, in pace sunt ea, quae póssidet. *Si autem fórtior eo supervéniens vícerit eum, univérsa arma ejus áuferet, in quibus confidébat, et spólia ejus distríbuet.* Qui non est mecum, contra me est: et qui non cólligit mecum, dispérgit. Cum immúndus spíritus exíerit de hómine, ámbulat per loca inaquósa, quaerens réquiem: et non invéniens, dicit: Revértar in domum meam, unde exívi. Et cum vénerit, ínvenit eam scopis mundátam, et ornátam. Tunc vadit, et assúmit septem álios spíritus secum nequióres se, et ingréssi hábitant ibi. Et fiunt novíssima hóminis illíus pejóra prióribus. Factum est autem, cum haec díceret: extóllens vocem quaedam múlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera, quae suxísti. At ille dixit: *Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.*—**Credo.**

Offertory : Psalm xviii. 9-12.

The justices of the Lord are right, rejoicing hearts, and His

Justítiae Dómini rectae, laetificántes corda, et judícia ejus

dulcióra super mel et favum: nam et servus tuus custódit ea.

judgments are sweeter than honey and the honey-comb: for Thy servant keepeth them.

Secret.

Haec hóstia, Dómine, quaesumus, emúndet nostra delícta: et ad sacrifícium celebrándum. subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

May this victim, we beseech Thee, O Lord, cleanse away our sins: and sanctify the bodies and minds of Thy servants to celebrate the sacrifice. Through our Lord.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion: Psalm lxxxiii. 4, 5.

Passer invénit sibi domum, et turtur nidum, ubi repónat pullos suos: altária tua, Dómine virtútum, Rex meus, et Deus meus: beáti qui hábitant in domo tua, in saeculum saeculi laudábunt te.

The sparrow hath found herself a house, and the turtle a nest, where she may lay her young ones: Thy altars, O Lord of Hosts, my King, and my God: blessed are they that dwell in Thy house, they shall praise Thee for ever and ever.

Postcommunion.

A cunctis nos, quaesumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tríbuis esse partícipes. Per Dóminum.

Mercifully absolve us, we beseech Thee, O Lord, from all guilt and dangers: whom Thou grantest to be partakers of so great a mystery. Through our Lord.

Other **Postcommunions**, pp. 157, 158.

SECOND VESPERS.

Psalms and Antiphons of Sunday, p. 95.

Chapter: Ephesians v. 1.

Fratres, estóte imitatóres Dei, sicut fílii caríssimi: et ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis * oblatiónem et hostiam Deo in odórem suavitátis.

℟. Deo grátias.

Brethren, be ye followers of God, as most dear children: and walk in love, as Christ also hath loved us, and hath delivered Himself for us as an oblation and a sacrifice to God for an odour of sweetness.

℟. Thanks be to God.

Hymn : *Audi benigne Conditor*, p. 109, and ℣. *Angelis*, p. 110.

Antiphon at the Magnificat : Luke xi. 27.

A certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee and the paps that gave Thee suck. But Jesus said: *Yea, rather, blessed are they who hear the word of God and keep it.*

Extóllens * vocem quaedam múlier de turba, dixit: Beátus venter qui te portávit, et úbera quae suxísti. At Jesus ait illi: *Quinímo beáti qui áudiunt verbum Dei, et custódiunt illud.*

Collect *as at Mass*, p. 600.

Monday of the Third Week in Lent.†

STATION AT ST. MARK'S.‡

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

The Station is at St. Mark's, an ancient parish church of Rome, built in the fourth century by Pope St. Mark in honour of his patron, the evangelist. Under the altar lie the remains of this Pope with the bodies of the holy martyrs Abdon and Sennen.

The *Epistle* and the *Gospel* § speak to us of Naaman, the valiant general of the King of Syria's army. He was cured by bathing in the Jordan, although he did not belong to the race of Israel. Later on Jesus was to plunge Himself into the same river and to communicate a sanctifying virtue to its waters. Naaman, therefore, is a figure of the heathen whom the Church by baptism cures of the leprosy of sin. Indeed the liturgy of the day is specially intended for the catechumens.

Let us renew ourselves in the spirit of our baptism by purifying our hearts in the salutary bath of penitence. This will cure them of the leprosy of the soul called sin.

Introit : Psalm lv. 5.

IN God I will praise the word, in the Lord I will praise his speech: in God I will trust: I will not fear what man can do against me. Ps. lv. 2. Have mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me. ℣. Glory be to the Father.

IN Deo laudábo verbum, in Dómino laudábo sermónem: in Deo sperábo; non timébo quid fáciat mihi homo. *Ps.* Miserére mei, Deus, quóniam conculcávit me homo: tota die bellans tribulávit me. ℣. Glória Patri.

† After the liturgy of to-day the faithful were called upon to assist at the first examination or ballot of the catechumens on the following Wednesday. These ballots were seven in number, of which the first (Wednesday of the Third Week in Lent), the third (Wednesday of the Fourth Week), and the seventh (Holy Saturday) were the most important.

‡ See Plan of the Stations at Rome, p. 510, E d 22.

§ It was in the synagogue at Nazareth, during the first year of His ministry, that Jesus uttered the words of which the Gospel speaks to us; see p. 507 and note ¶, and the map on p. 508. That which He tells us of the widow of Sarepta was shown to us in the Epistle of Tuesday of the Second Week in Lent; see p. 575.

Collect.

Córdibus nostris, quaesumus, Dómine, grátiam tuam benígnus infúnde : ut, *sicut ab escis carnálibus abstinémus : ita sensus quoque nostros a nóxiis retrahámus excéssibus.* Per Dóminum.

Pour forth in Thy mercy, we beseech Thee, O Lord, Thy grace into our hearts : that, *as we abstain from flesh, we may also restrain our senses from hurtful excesses.* Through our Lord.

Other **Collects**, p. 157.

Epistle : 4 Kings v. 1-15.

Léctio libri Regum.—In diébus illis : Náaman princeps milítiae regis Sýriae, erat vir magnus apud dóminum suum, et honorátus : per illum enim dedit Dóminus salútem Sýriae : erat autem vir fortis et dives, sed leprósus. Porro de Sýria egréssi fúerant latrúnculi, et captívam dúxerant de terra Israel puéllam párvulam, quae erat in obséquio uxóris Náaman, quae ait ad dóminam suam : Utinam fuísset dóminus meus ad prophétam, qui est in Samária : profécto curásset eum a lepra, quam habet. Ingréssus est ítaque Náaman ad dóminum suum, et nuntiávit ei, dicens : Sic et sic locúta est puélla de terra Israel. Dixítque ei rex Sýriae : Vade, et mittam lítteras ad regem Israel. Qui cum proféctus esset, et tulísset secum decem talénta argénti, et sex míllia áureos, et decem mutatória vestimentórum, détulit lítteras ad regem Israel, in haec verba : Cum accéperis epístolam hanc, scito quod míserim ad te Náaman servum meum, ut cures eum a lepra sua. Cumque legísset rex Israel lítteras,

Lesson from the Book of Kings.—In those days Naaman, general of the army of the king of Syria, was a great man with his master, and honourable : for by him the Lord gave deliverance to Syria : and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife, and she said to her mistress : I wish my master had been with the prophet that is in Samaria : he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying :Thus and thus said the girl from the land of Israel. And the king of Syria said to him : Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words : When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy.

And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana, and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: *Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times, ac-*

scidit vestiménta sua, et ait: Numquid Deus ego sum, ut occídere possim, et vívificáre, quia iste misit ad me, ut curem hóminem a lepra sua? animadvértite, et vidéte quod occasiónes quaerat advérsum me. Quod cum audísset Eliséus vir Dei, scidísse vidélicet regem Israel vestiménta sua, misit ad eum dicens: Quare scidísti vestiménta tua? véniat ad me, et sciat esse prophétam in Israel. Venit ergo Náaman cum equis, et cúrribus, et stetit ad óstium domus Eliséi: misítque ad eum Eliséus núntium, dicens: Vade, et laváre sépties in Jordáne, et recípiet sanitátem caro tua, atque mundáberis. Irátus Náaman recedébat, dicens: Putábam quod egrederétur ad me, et stans invocáret nomen Dómini Dei sui, et tángeret manu sua locum leprae, et curáret me. Numquid non melióres sunt Abana, et Pharphar, flúvii Damásci, ómnibus aquis Israel, ut laver in eis, et munder? Cum ergo vertísset se, et abíret indígnans, accessérunt ad eum servi sui, et locúti sunt ei: Pater, et si rem grandem dixísset tibi prophéta, certe fácere debúeras: quanto magis quia nunc dixit tibi: *Laváre, et mundáberis? Descéndit, et lavit in Jordáne sépties, juxta sermónem viri Dei, et restitúta est caro ejus, sicut caro púeri párvuli, et mundátus est.* Reversúsque ad virum Dei cum univérso comitátu suo, venit, et stetit coram eo, et ait: Vere

scio, quod non sit álius Deus in univérsa terra, nisi tantum in Israel.

cording to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came, and stood before him, and said: In truth I know, there is no other God in all the earth, but only in Israel.

Gradual : Psalm lv. 9, 2.

Deus, vitam meam annuntiávi tibi: posuísti lácrymas meas in conspéctu tuo. ℣. Miserére mei, Dómine, quóniam conculcávit me homo: tota die bellans tribulávit me.

O God, I have declared to Thee my life: Thou hast set my tears in Thy sight. ℣. Have mercy on me, O Lord, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

Tract : *Domine, non secundum*, p. 519.

Gospel : Luke iv. 23-30.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus pharísaeis: Utique dicétis mihi hanc similitúdinem: Médice, cura teípsum: quanta audívimus facta in Caphárnaum, fac et hic in pátria tua. Ait autem: *Amen dico vobis, quia nemo prophéta accéptus est in pátria sua.* In veritáte dico vobis, multae víduae erant in diébus Elíae in Israel, quando clausum est coelum annis tribus, et ménsibus sex, cum facta esset fames magna in omni terra: et ad nullam illárum missus est Elías, nisi in Sarépta Sidóniae, ad mulíerem víduam. *Et multi leprósi erant in Israel sub Eliséo prophéta: et nemo eórum mundátus est nisi Náaman Syrus.* Et repléti sunt omnes in synagóga ira haec audiéntes. Et surrexérunt, et ejecérunt illum

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus said to the Pharisees: Doubtless you will say to Me this similitude: Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said: *Amen I say to you, that no prophet is accepted in his own country.* In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth; and to none of them was Elias sent but to Sarepta of Sidon, to a widow woman. *And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.* And all they in the synagogue hearing these things were filled with

anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way.

extra civitátem: et duxérunt illum usque ad supercílium montis, super quem cívitas illórum erat aedificáta, ut praecipitárent eum. Ipse autem tránsiens per médium illórum, ibat.

Offertory : Psalm liv. 2, 3.

Hear, O God, my prayer, and despise not my supplication: be attentive to me and hear me.

Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde in me, et exáudi me.

Secret.

Do Thou, O Lord, perfect as a salutary sacrament for us the gift of our services which we offer to Thee. Through our Lord.

Munus quod tibi, Dómine, nostrae servítutis offérimus, tu salutáre nobis pérfice sacraméntum. Per Dóminum.

Other **Secrets,** pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm xiii. 7.

Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of His people, Jacob shall rejoice and Israel shall be glad.

Quis dabit ex Sion salutáre Israel? cum avérterit Dóminus captivitátem plebis suae, exsultábit Jacob, et laetábitur Israel.

Postcommunion.

Grant, we beseech Thee, O Almighty and merciful God: that, what we receive with our mouths, we may take with pure minds. Through our Lord.

Praesta, quaesumus, omnipotens et misericors Deus: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Other **Postcommunions,** pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Let Thy mercy, O Lord, assist us: that, by Thy protection, we may deserve to be delivered

Orémus. Humiliáte cápita vestra Deo.

Subvéniat nobis, Dómine, misericórdia tua: ut ab imminéntibus peccatórum nos-

trórum perículis, te mereámur protegénte éripi, te liberánte salvári. Per Dóminum.

from the threatening dangers of our sins, and by Thy deliverance be saved. Through our Lord.

Tuesday of the Third Week in Lent.

STATION AT ST. PUDENTIANA'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

The Station is at the very ancient sanctuary of St. Pudentiana erected on the site of the house of her grandfather, the senator Pudens, mentioned by St. Paul in his epistles. St. Pudentiana lived here with her sister St. Praxedes. Here St. Peter received hospitality and the first Christians often assembled there. For such reasons it became one of the twenty-five parish churches of Rome in the fifth century.

The clemency of the Jews was content to forgive three times: Jesus in the *Gospel* † says we are to forgive seventy times seven times, that is to say always. Mercy with the sacrifices which accompany it forms part of the Lenten penance. Wherefore the *Epistle* shows us in the miraculous increase of a small quantity of oil at the word of Eliseus, by the sale of which a poor widow was enabled to pay a pitiless creditor, a figure of the mercy of the Saviour, Whose infinite merits supply the ransom for our sins. In order to participate in the effects of this charity of Christ, we should in our turn exercise the same virtue. Then will the Church, in the name of Jesus, make use in our favour of the power of remission which she holds from her Head.

Let us atone for our sins and forgive our neighbour his sins against us. And then let us implore the God of mercy to grant us by His almighty power the pardon for our sins (*Postcommunion*).

Introit : Psalm xvi. 6, 8.

EGO clamávi, quóniam exaudísti me, Deus: inclína aurem tuam, et exáudi verba mea: custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. *Ps.* Exáudi, Dómine, justítiam meam: inténde deprecatiónem meam. ℣. Glória Patri.

I HAVE cried to Thee, for Thou, O God, hast heard me: O incline Thine ear unto me and hear my words: keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. Ps. xvi. 1. Hear, O Lord, my justice: attend to my supplication. ℣. Glory be to the Father.

Collect.

Exáudi nos, omnípotens et miséricors Deus: et *continén-*

Graciously hear us, O Almighty and merciful God: and

* See Plan of the Stations at Rome, p. 510, G d 37.

† This parable of Christ was related at Capharnaum at the commencement of the third year of His public ministry. See p. 508 note *, and the map.

favourably grant to us the gifts of wholesome self-denial. Through our Lord.

tiae salutáris propitius nobis dona concéde. Per Dóminum.

Other **Collects, p. 157.**

Epistle : 4 Kings iv. 1-7.

Lesson from the Book of Kings.—In those days a certain woman cried to the prophet Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God: and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me to do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbours empty vessels not a few. And go in, and shut thy door, when thou art within, and thy sons: *and pour out thereof into all those vessels: and when they are full take them away.* So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in. *And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood.* And she came, and told the man of God. And he said: *Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.*

Léctio libri Regum.—In diébus illis: Múlier quaedam clamábat ad Eliséum prophétam, dicens: Servus tuus vir meus mórtuus est, et tu nosti, quia servus tuus fuit timens Dóminum: et ecce créditor venit, ut tollat duos fílios meos ad serviéndum sibi. Cui dixit Eliséus: Quid vis ut fáciam tibi? Dic mihi, quid habes in domo tua? At illa respóndit: Non hábeo ancílla tua quidquam in domo mea, nisi parum ólei, quo ungar. Cui ait: Vade, pete mútuo ab ómnibus vicínis tuis vasa vácua non páuca. Et ingrédere, et claude óstium tuum, cum intrínsecus fúeris tu, et fílii tui: *et mitte inde in ómnia vasa haec: et cum plena fúerint, tolles.* Ivit itaque múlier, et clausit óstium super se, et super fílios suos: illi offerébant vasa, et illa infundébat. *Cumque plena fuissent vasa, dixit ad fílium suum: Affer mihi adhuc vas. Et ille respóndit: non hábeo. Stetitque óleum.* Venit autem illa, et indicávit hómini Dei. Et ille: *Vade, inquit, vende óleum, et redde creditóri tuo: tu autem, et filii tui vívite de réliquo.*

Gradual : Psalm xviii. 13, 14.

From my secret sins, cleanse me, O Lord: and from those of others spare Thy servant. ℣. If they shall have no dominion

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo. ℣. Si mei non fúerint domináti, tunc immacu-

látus ero: et emundábor a delícto máximo.

over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

Gospel : Matthew xviii. 15-22.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—IN illo témpore: Dixit Jesus discípulis suis: Si peccáverit in te frater tuus, vade, et corrípe eum inter te, et ipsum solum. Si te audíerit, lucrátus eris fratrem tuum. Si autem te non audíerit, ádhibe tecum adhuc unum, vel duos, ut in ore duórum, vel trium téstium stet omne verbum. Quod si non audíerit eos: dic ecclésiae. Si autem ecclésiam non audíerit: sit tibi sicut éthnicus, et publicánus. Amen dico vobis, quaecumque alligavéritis super terram, erunt ligáta et in coelo: et quaecúmque solvéritis super terram, erunt solúta et in coelo. Iterum dico vobis, quia si duo ex vobis consénserint super terram, de omni re quamcúmque petíerint, fiet illis a Patre meo, qui in coelis est. Ubi enim sunt duo vel tres congregáti in nómine meo, ibi sum in médio eórum. Tunc accédens Petrus ad eum, dixit: *Dómine, quóties peccábit in Me frater meus, et dimittam ei? usque sépties? Dicit illi Jesus*: *Non dico tibi usque sépties sed usque septuágies sépties.*

✠ Continuation of the holy Gospel according to St. Matthew.—AT that time Jesus said to His disciples: If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church: let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth concerning any thing whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them. Then came Peter unto Him and said: *Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee till seven times, but till seventy times seven times.*

Offertory : Psalm cxvii. 16, 17.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit

The right hand of the Lord hath wrought strength: the right

hand of the Lord hath exalted me: I shall not die, but live, and shall declare the works of the Lord.

me: non móriar, sed vivam, et narrábo ópera Dómini

Secret.

May the effect of our redemption come to us, we beseech Thee, O Lord, by means of this sacrament: and let it ever restrain us from human excesses, and conduct us to salutary gifts. Through our Lord.

Per haec véniat, quaesumus, Dómine, sacraménta nostrae redemptiónis efféctus: qui nos et ab humánis rétrahat semper excéssibus, et ad salutária dona perdúcat. Per Dóminum.

Other **Secrets,** pp. 157, 158.

Communion: Psalm xiv. 1, 2.

Lord, who shall dwell in Thy tabernacle? or who shall rest in Thy holy hill? He that walketh without blemish, and worketh justice.

Dómine, quis habitábit in tabernáculo tuo? aut quis requiéscet in monte sancto tuo? Qui ingréditur sine mácula, et operátur justítiam.

Postcommunion.

Being expiated by the holy mysteries, O Lord, we beseech Thee: that we may obtain both pardon and grace. Through our Lord.

Sacris, Dómine, mystériis expiáti: et véniam, quaesumus, consequámur, et grátiam. Per Dóminum.

Other **Postcommunions,** pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Defend us, O Lord, by Thy protection: and always preserve us from all iniquity. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Tua nos, Dómine, protectióne defénde: et ab omni semper iniquitáte custódi. Per Dóminum.

Wednesday of the Third Week in Lent.

Station at St. Xystus.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

The Station is at St. Xystus on the Appian Way, a parish church of Rome in the fifth century. It was of this holy Pontiff, and according to

* See Plan of the Stations at Rome, p. 510, G g 43. The candidates from among the heathen after a period of waiting became catechumens at the Station this day. Their sponsors presented them by testifying to their purity of intention and conduct. Their names were written on tablets of ivory covered in leather, which were read at the Commemoration of the Living. After the Collect and before the Lessons they proceeded

several authors in this very place, that St. Lawrence begged to be permitted to accompany him as his minister in the sacrifice of himself which he was about to make.

God on Sinai had commanded men, the *Epistle* and *Gospel* * tell us, to honour their parents and to love their neighbour. The Pharisees added to these commandments human traditions which consisted of formalities wholly exterior and to which they attached more importance than they did to the law of Moses.

The Church, therefore, seeks to put us on our guard against the observance of exterior practices of worship or fasts which are not united to acts of charity. For in order to obtain the approval of heaven our penitence must come from a heart overflowing with love of God and our neighbour, for it is from the heart that the holiness and malice of man proceeds.

To bodily mortifications let us take great care to add the practice of virtues: sincerity, justice, patience, charity, or, as the *Collect* expresses it, let us impose upon ourselves fasting of soul and body.

Introit : Psalm xxx. 7, 8.

EGO autem in Dómino sperábo: exsultábo, et laetábor in tua misericórdia: quia respexísti humilitátem meam. *Ps.* In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me. ℣. Glória Patri.

BUT I will hope in the Lord: I will be glad and rejoice in Thy mercy: for Thou hast regarded my humility. Ps. xxx. 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice and rescue me. ℣. Glory be to the Father.

Collect.

Praesta nobis, quaesumus, Dómine: ut *salutáribus jejúniis eruditi, a nóxiis quoque vitiis abstinéntes,* propitiatiónem tuam facílius impetrémus. Per Dóminum.

Grant us, we beseech Thee, O Lord: that *instructed by wholesome fasting, and abstaining from dangerous vices,* we may more easily obtain Thy favour. Through our Lord.

Other Collects, p. 157.

Epistle : Exodus xx. 12-24.

Léctio libri Exódi.—HAEC dicit Dóminus Deus: *Honóra patrem tuum et matrem tuam,* ut sis longaevus super terram,

Lesson from the Book of Exodus.—THUS saith the Lord God: *Honour thy father and thy mother,* that thou mayest be long-lived

to the rites of exsufflation, of the sign of the cross, of the imposition of hands, and of that of the salt which are found again in our days in the first part of the ceremonies of baptism. See p. 649, note †.

* It was at the very end of the third year of His ministry, when He found Himself in the regions of Tyre and Sidon, that Jesus uttered these words. See page 507 and note †††, and the map on p. 508.

upon the land, which the Lord thy God will give thee. *Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his.* And all the people saw the voices, and the flames, and the sound of the trumpet, and the mount smoking: and being terrified, and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people: *Fear not: for God is come to prove you, and that the dread of Him might be in you, and you should not sin.* And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace offerings, your sheep, and oxen in every place, where the memory of My Name shall be.

quam Dóminus Deus tuus dabit tibi. *Non occides. Non moechâberis. Non furtum fácies. Non loquéris contra próximum tuum falsum testimónium. Non concupisces domum próximi tui: nec desiderábis uxórem ejus, non servum, non ancillam, non bovem, non ásinum, nec ómnia, quae illius sunt.* Cunctus autem pópulus vidébat voces, et lámpades, et sónitum búccinae, montémque fumántem: et pertérriti, ac pavóre concússi, stetérunt procul, dicéntes Móysi: Lóquere tu nobis, et audiémus: non loquátur nobis Dóminus, ne forte moriámur. Et ait Móyses ad pópulum: *Nolíte timére: ut enim probáret, vos, venit Deus, et ut terror illius esset in vobis, et non peccarétis.* Stetítque pópulus de longe. Móyses autem accéssit ad calíginem, in qua erat Deus. Dixit praetérea Dóminus ad Móysen: Haec dices fíliis Israel: Vos vidístis, quod de coelo locútus sim vobis. Non faciétis deos argénteos, nec deos áureos faciétis vobis. Altáre de terra faciétis mihi, et offerétis super eo holocáusta et pacífica vestra, oves vestras, et boves in omni loco, in quo memória fúerit nóminis mei.

Gradual : Psalm vi. 3, 4.

Have mercy on me, O Lord, for I am weak: heal me, O Lord. ℣. All my bones are troubled: and my soul is troubled exceedingly.

Miserére mei, Dómine, quóniam infírmus sum: sana me, Dómine. ℣. Conturbáta sunt ómnia ossa mea: et ánima mea turbáta est valde.

Tract : *Domine, non secundum*, p. 519.

Gospel : **Matthew xv. 1-20.**

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Accessérunt ad Jesum ab Jerosólymis scribae, et pharísaei, dicéntes: Quare discípuli tui transgrediúntur traditiónem seniórum? Non enim lavant manus suas, cum panem mandúcant. Ipse autem respóndens, ait illis: Quare et vos transgredímini mandátum Dei propter traditiónem vestram? *Nam Deus dixit: Honóra patrem, et matrem. Et: Qui maledixerit patri, vel matri, morte moriátur.* Vos autem dícitis: Quicúmque díxerit patri, vel matri: munus quodcúmque est ex me, tibi próderit: et non honorificábit patrem suum, aut matrem suam: *et irritum fecistis mandátum Dei propter traditiónem vestram.* Hypócritae, bene prophetávit de vobis Isaías, dicens: Pópulus hic lábiis me honórat: cor autem eórum longe est a me. Sine causa autem colunt me, docéntes doctrínas, et mandáta hóminum. Et convocátis ad se turbis, dixit eis: Audíte, et intellígite. Non quod intrat in os, coínquinat hóminem: sed *quod procédit ex ore, hoc coínquinat hóminem.* Tunc accedéntes discípuli ejus, dixérunt ei: Scis quia pharísaei audíto verbo hoc, scandalizáti sunt? At ille respóndens, ait:

✠ Continuation of the holy Gospel according to St. Matthew.—At that time the scribes and Pharisees came to Jesus from Jerusalem, saying: Why do Thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But He answering, said to them: Why do you also transgress the commandment of God for your tradition? *For God said: Honour thy father and mother. And: He that shall curse father or mother, let him die the death.* But you say: Whosoever shall say to father or mother: The gift, whatsoever proceedeth from me, shall profit thee: and he shall not honour his father or his mother: * *and you have made void the commandment of God for your tradition.* Hypocrites, well hath Isaias prophesied of you, saying: This people honoureth Me with their lips: but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man, but *what cometh out of the mouth, this defileth a man.* Then came His disciples and said to Him: Dost Thou know that the Pharisees, when they heard this word, were

* The Pharisees said that it was sufficient for a man to offer to God his fortune, saying the word: Gift, so that he should be dispensed from coming to the assistance of his parents under the excuse that his goods thus dedicated to the Divinity could not be alienated.

scandalized? But He answering, said: Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone: they are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to Him: Expound to us this parable. But He said: Are you also yet without understanding? Do you not understand that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy? *But the things which proceed out of the mouth come forth from the heart, and those things defile a man: for from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man.* But to eat with unwashed hands doth not defile a man.

Omnis plantátio, quam non plantávit Pater meus coeléstis, eradicábitur. Sínite illos: caeci sunt, et duces caecórum. Caecus autem si caeco ducátum praestet, ambo in fóveam cadunt. Respóndens autem Petrus dixit ei: Edíssere nobis parábolam istam. At ille dixit: Adhuc et vos sine intelléctu estis? Non intellígitis, quia omne quod in os intrat, in ventrem vadit, et in secéssum emíttitur? *Quae autem procédunt de ore, de corde éxeunt, et ea coínquinant hóminem: de corde enim éxeunt cogitatiónes malae, homicídia, adultéria, fornicatiónes, furta, falsa testimónia, blasphémiae. Haec sunt, quae coínquinant hóminem.* Non lotis autem mánibus manducáre, non coínquinat hóminem.

Offertory : Psalm cviii. 21.

O Lord, be merciful to me for Thy Name's sake: because Thy mercy is sweet.

Dómine, fac mecum misericórdiam tuam, propter nomen tuum: quia suávis est misericórdia tua.

Secret.

Accept, we beseech Thee, O Lord, the prayers of Thy people with the oblation of sacrifice: and defend us, who celebrate Thy mysteries, from all dangers. Through our Lord.

Súscipe, quaesumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: et tua mystéria celebrántes, ab ómnibus nos defénde perículis. Per Dóminum.

Other Secrets, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm xv. 11.

Thou hast made known to me the ways of life: Thou shalt fill me with joy with Thy countenance, O Lord.

Notas mihi fecísti vias vitae: adimplébis me laetítia cum vultu tuo, Dómine.

Postcommunion.

Sanctificet nos, Dómine, qua pasti sumus, mensa coeléstis: et a cunctis erróribus expiátos, supérnis promissiónibus reddat accéptos. Per Dóminum.

May the heavenly table, o. which we have partaken, sanctify us, O Lord: and purifying us from all errors, render us worthy of the heavenly promises. Through our Lord.

Other **Postcommunions, pp. 157, 158.**

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Concéde, quaesumus, omnípotens Deus: ut, qui protectiónis tuae grátiam quaerimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Let us pray. Bow down your heads before God.

Grant, we beseech Thee, O Almighty God: that we who seek the favour of Thy protection, being delivered from all evils, may serve Thee with secure minds. Through our Lord.

Thursday of the Third Week in Lent.*

STATION AT THE HOLY MARTYRS COSMAS AND DAMIAN.†

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

It is in the ancient temple of Romulus transformed into a church, where rest the bodies of the holy martyrs Cosmas and Damian, who were put to death during the Diocletian persecution, that this Station is made. The sick came in crowds to visit the tomb of these two brothers, doctors by profession, imploring them to restore their health.

The Jews, who possessed the magnificent Temple of Jerusalem, began to believe that respect for the house of God sufficed to sanctify them, and they considered themselves dispensed from observing the spirit of the law. Wherefore the Church warns us that our Lent should not only consist of prayers and fasts, but should be accompanied by exercises of charity and justice towards our neighbour.

We must imitate the example of Jesus, and during the whole of Lent follow Him with the holy liturgy in His ministry of redemption, preaching the Kingdom of God, healing the sick, and casting out devils (*Gospel*).‡ Let us love to listen to the word of God: it will cure our souls and banish from them the devil who seeks to reign therein.

The catechumens who were preparing for baptism listened specially at this season of the year to the word of God. They also received the

* This Thursday takes the name of Mid Lent Thursday, because it is the twentieth day in the middle of the holy forty days. The Church brings to the following Sunday the sentiments of joy with which she wishes to fill our hearts. The feast of Easter approaches, and we must courageously continue the Lenten fast already half completed.

† See Plan of the Stations at Rome, p. 510, F 28.

‡ Peter, the son of Jonas, married a woman of Capharnaum. It was in the house of the parents-in-law of Peter that Jesus entered. During the first year of His public life Galilee was the chief theatre of His ministry. See p. 507 and note **, and the map on p. 508.

imposition of hands so as to be delivered from evil spirits and to obtain the cure of their souls.

Through the intercession of the holy doctors Cosmas and Damian in whose church to-day's solemnities are celebrated, let us ask the Divine Physician that the severe abstinence of the Lenten fast may cool the fever of our passions and assure our salvation (*Collect, Epistle, Postcommunion*).

Introit : Psalm lxxvii. 1.

I AM the salvation of the people, saith the Lord: from whatever tribulation they shall cry to me, I will hear them: and I will be their Lord for ever. Ps. lxxvii. 1. Attend, O My people, to My law: incline your ears to the words of My mouth. ℣. Glory be to the Father.

SALUS pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris meï. ℣. Glória Patri.

Collect.

May the blessed solemnity of Thy Saints Cosmas and Damian magnify Thee, O Lord: by which Thou hast both granted eternal glory to them, and assistance to us in Thy ineffable providence. Through our Lord.

Magníficet te, Dómine, *sanctórum tuórum Cosmae et Damiáni beáta solémnitas:* qua et illis glóriam sempitérnam, et opem nobis ineffábili providéntia contulísti. Per Dóminum.

Other **Collects,** p. 157.

Epistle : Jeremias vii. 1-7.

Lesson from Jeremias the Prophet.—IN those days the word of the Lord came to me, saying: Stand in the gate of the house of the Lord: and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda that enter in at these gates to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

Léctio Jeremíae Prophétae.—IN diébus illis: Factum est verbum Dómini ad me, dicens: Sta in porta domus Dómini: et praedica ibi verbum istud, et dic: Audíte verbum Dómini omnis Juda, qui ingredímini per portas has, ut adorétis Dóminum. Haec dicit Dóminus exercítuum Deus Israel: Bonas fácite vias vestras, et stúdia vestra: et habitábo vobíscum in loco isto. Nolíte confídere in verbis mendácii, dicéntes: Templum Dómini, templum Domini, templum Dómini est. Quóniam *si bene*

direxéritis vias vestras, et stúdia vestra: si fecéritis judícium inter virum et próximum ejus, ádvenae, et pupíllo, et víduae non fecéritis calúmniam, nec sánguinem innocéntem effudéritis in loco hoc, et post deos aliénos non ambulavéritis in malum vobismetípsis: habitábo vobíscum in loco isto, in terra, quam dedi pátribus vestris a saeculo et usque in saeculum: ait Dóminus omnípotens.

For *if you will order well your ways and your doings: if you will execute judgment between a man and his neighbour, if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt: I will dwell with you in this place,* in the land which I gave to your fathers from the beginning and for evermore: saith the Lord Almighty.

Gradual : Psalm cxliv. 15, 16.

Oculi ómnium te sperant, Dómine: et tu das illis escam in témpore opportúno. ℣. Apéris tu manum tuam: et imples omne ánimal benedictióne.

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. ℣. Thou openest Thy hand, and fillest every living creature with blessing.

Gospel : Luke iv. 38-44.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Surgens Jesus de synagóga, introívit in domum Simónis. Socrus autem Simónis *tenebátur magnis fébribus:* et rogavérunt illum pro ea. Et stans super illam, *imperávit febri: et dimísit illam.* Et contínuo surgens, ministrábat illis. Cum autem sol occidísset, *omnes qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem daemónia a multis, clamántia, et dicéntia: Quia tu es Fílius Dei:* et increpans non sinébat ea loqui, quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother *was taken with a great fever;* and they besought Him for her. And standing over her, *He commanded the fever: and it left her.* And immediately rising, she ministered to them. And when the sun was down, *all they that had any sick with divers diseases brought them to Him. But He, laying His hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God:* and rebuking them, He suffered them not to speak, for they knew that He was Christ.

And when it was day, going out He went into a desert place: and the multitudes sought Him, and came unto Him: and they stayed Him that He should not depart from them. To whom He said: *To other cities also I must preach the kingdom of God: for therefore am I sent. And He was preaching in the synagogues of Galilee.*

locum, et turbae requirébant eum et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: *Quia et áliis civitátibus opórtet me evangelizáre regnum Dei: quia ideo missus sum. Et erat praedicans in synagógis Galilaeae.*

Offertory : Psalm cxxxvii. 7.

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord: and Thou wilt stretch forth Thy hand against the wrath of my enemies, and Thy right hand shall save me.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténde manum tuam, et salvum me fáciet déxtera tua.

Secret.

In the precious death of Thy just, O Lord, we offer to Thee that sacrifice which was the genuine source of martyrdom. Through our Lord.

In tuórum, Dómine, pretiósa morte justórum sacrifícium illud offérimus, de quo martyrium sumpsit omne princípium. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm cxviii. 4, 5.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Tu mandásti, mandáta tua custodíri nimis: útinam dirigántur viae meae, ad custodiéndas justificatiónes tuas.

Postcommunion.

May we experience, O Lord, the sure salvation of Thy sacrament: *which we implore by the merits of Thy blessed Martyrs Cosmas and Damian.* Through our Lord.

Sit nobis, Dómine, sacraménti tui certa salvátio: *quae cum beatórum Mártyrum tuórum Cosmae et Damiáni méritis implorátur.* Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Orémus. Humiliáte cápita vestra Deo.

Subjéctum tibi pópulum, quaesumus, Dómine, propitiátio coeléstis amplifícet: et tuis semper fáciat servíre mandátis. Per Dóminum.

May heavenly propitiation increase Thy people subject to Thee, O Lord, we beseech Thee: and make them ever servants of Thy commandments. Through our Lord.

Friday of the Third Week in Lent.

STATION AT ST. LAWRENCE IN LUCINA.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

This is one of the numerous sanctuaries built at Rome in honour of the martyred deacon. Part of the gridiron on which he was tortured is kept there. This church, one of the twenty-five titular or parish churches of the Christian capital in the fifth century, is still to-day that from which the first of the Cardinal Priests derives his title.

It was during the forty years passed in the desert that Moses and Aaron asked God to bring forth from the rock—a figure of Christ—"a spring of living water," so that all the people could quench their thirst (*Epistle*). During these forty days of Lent the Church asks Christ to give us the living water about which He spoke to the woman of Samaria near Jacob's well, the water which quenches our thirst for ever (*Gospel*).† This water is our faith in Jesus, it is grace, it is the blood which flows from the wounds of the Saviour, and which through baptism, penance and the other sacraments purifies our souls, and gushes forth into eternal life, of which it assures us a share.

Introit: Psalm lxxxv. 17.

FAC mecum, Dómine, signum in bonum: ut vídeant, qui me odérunt, et confundántur: quóniam tu, Dómine, adjuvísti me, et consolátus es me. *Ps.* Inclína, Dómine, aurem tuam, et exáudi me: quóniam inops et pauper sum ego. ℣. Glória Patri.

SHOW me, O Lord, a token for good: that they who hate me may see, and be confounded: because Thou, O Lord, hast helped me, and hast comforted me. Ps. lxxxv. 1. Incline Thy ear, O Lord, and hear me: for I am needy and poor. ℣. Glory be to the Father.

Collect.

Jejúnia nostra, quaesumus, Dómine, benígno favóre prosséquere: ut, sicut ab aliméntis abstinémus in córpore: ita a vítiis jejunémus in mente. Per Dóminum.

Look down on our fasts, we beseech Thee, O Lord, with merciful favour: that, as we abstain from food in body: so we may fast from vice in mind. Through our Lord.

* See Plan of the Stations at Rome, p. 510, E c 20.

† After the feast of the Passover which terminated the first year of His public ministry, Jesus returned to Galilee, crossing Samaria. He stopped at Sichem near the wells sunk by Jacob. See p. 507 and note ‖, and the map on p. 508.

Other **Collects, p. 157.**

Epistle : Numbers xx. 1, 3 and 5-13.

Lesson from the Book of Numbers.—In those days the children of Israel came together against Moses and Aaron: and making a sedition, they said: *Give us water that we may drink.* And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: *O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied, they may cease to murmur.* And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying: Take the rod, and assemble the people together, thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him, and having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock? *And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank.* And the Lord said to Moses and Aaron: Because you have not believed Me, to sanctify Me before the children of Israel, you shall not

Léctio libri Númeri.—In diébus illis: Convenérunt fílii Israel advérsum Móysen et Aaron: et versi in seditiónem, dixérunt: *Date nobis aquam, ut bibámus.* Ingressúsque Móyses et Aaron, dimíssa multitúdine tabernáculum foedéris, corruérunt proni in terram, clamaverúntque ad Dóminum, atque dixérunt: *Dómine Deus, audi clamórem hujus pópuli, et áperi eis thesáurum tuum, fontem aquae vivae, ut satiáti, cesset murmurátio eórum.* Et appáruit glória Dómini super eos. Locutúsque est Dóminus ad Móysen, dicens: Tolle virgam, et cóngrega pópulum, tu et Aaron frater tuus, et loquímini ad petram coram eis, et illa dabit aquas. Cumque edúxeris aquam de petra, bibet omnis multitúdo, et juménta ejus. Tulit igítur Móyses virgam, quae erat in conspéctu Dómini, sicut praecéperat ei, congregáta multitúdine ante petram, dixítque eis: Audíte, rebélles et incréduli: Num de petra hac vobis aquam potérimus ejícere? *Cumque elevásset Móyses manum, percútiens virga bis sílicem, egréssae sunt aquae largíssimae, ita ut pópulus bíberet, et juménta.* Dixítque Dóminus ad Móysen et Aaron: Quia non credidístis mihi, ut sanctificarétis me coram fíliis Israel, non introducétis hos pópulos in terram, quam dabo eis. Haec est aqua contradictiónis, ubi jurgáti sunt fílii

Israel contra Dóminum, et sanctificátus est in eis.

bring these people into the land, which I will give them. This is the Water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

Gradual : Psalm xxvii. 7, 1.

In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. ℣. Ad te, Dómine, clamávi: Deus meus ne síleas, ne discédas a me.

In God hath my heart confided, and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. ℣. Unto Thee will I cry, O Lord: O my God, be not Thou silent nor depart from me.

Tract : *Domine, non secundum,* p. 519.

Gospel : John iv. 5-42.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Venit Jesus in civitátem Samaríae, quae dícitur Sichar: juxta praedium, quod dedit Jacob Joseph fílio suo. Erat autem ibi fons Jacob. Jesus ergo fatigátus ex itínere, sedébat sic supra fontem. Hora erat quasi sexta. Venit múlier de Samaría hauríre aquam. *Dicit ei Jesus: Da mihi bíbere.* (Discípuli enim ejus abíerant in civitátem, ut cibos émerent.) Dicit ergo ei múlier illa Samaritána: Quómodo tu, Judaeus cum sis, bíbere a me poscis, quae sum múlier Samaritána? non enim coutúntur Judaei Samaritánis. Respóndit Jesus, et dixit ei: *Si scires donum Dei, et quis est, qui dicit tibi: Da mihi bíbere: tu fórsitan petísses ab eo, et dedísset tibi aquam vivam.* Dicit ei múlier: Dómine, neque in quo háurias habes, et púteus altus est: unde ergo habes aquam vivam?

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus came to a city of Samaria which is called Sichar: near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. *Jesus saith to her: Give Me to drink.* (For His disciples were gone into the city to buy meats.) Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? for the Jews do not communicate with the Samaritans. Jesus answered and said to her: *If thou didst know the gift of God, and Who He is that saith to thee: Give Me to drink: thou perhaps wouldst have asked of Him, and He would have given thee living water.* The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is

deep: from whence then hast Thou living water? Art Thou greater than our father Jacob, who gave us the well, and drank thereof, himself and his children and his cattle? Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: *but he that shall drink of the water that I will give him shall not thirst for ever: but the water that I will give him shall become in him a fountain of water, springing up into life everlasting. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw.* Jesus saith to her: Go, call thy husband, and come hither. The woman answered and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband: this thou hast said truly. The woman saith to Him: Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain, and You say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe Me that the hour cometh, when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know, for salvation is of the Jews. But *the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit: and they that adore Him must adore*

Numquid tu major es patre nostro Jacob, qui dedit nobis púteum, et ipse ex eo bibit, et filii ejus, et pécora ejus? Respóndit Jesus, et dixit ei: Omnis, qui bibit ex aqua hac, sítiet íterum: *qui autem biberit ex aqua, quam ego dabo ei, non sitiet in aetérnum: sed aqua, quam ego dabo ei, fiet in eo fons aquae saliéntis in vitam aetérnam. Dicit ad eum múlier: Dómine, da mihi hanc aquam ut non sitiam: neque véniam huc hauríre.* Dicit ei Jesus: Vade, voca virum tuum, et veni huc. Respóndit múlier, et dixit: Non hábeo virum. Dicit ei Jesus: Bene dixísti, quia non hábeo virum: quinque enim viros habuísti, et nunc, quem habes, non est tuus vir: hoc vere dixísti. Dicit ei múlier: Dómine, vídeo, quia prophéta es tu. Patres nostri in monte hoc adoravérunt, et vos dícitis, quia Jerosólymis est locus, ubi adoráre opórtet. Dicit ei Jesus: Múlier crede mihi, quia venit hora, quando neque in monte hoc, neque in Jerosólymis adorábitis Patrem. Vos adorátis quod nescítis: nos adorámus quod scimus, quia salus ex Judaeis est. Sed *venit hora, et nunc est, quando veri adoratóres adorábunt Patrem in spíritu et veritáte. Nam et Pater tales quaerit, qui adórent eum. Spíritus est Deus: et eos, qui adórant eum, in spíritu et veritáte opórtet adoráre. Dicit ei múlier: Scio, quia Messías venit (qui dicitur Christus). Cum ergo vénerit ille, nobis*

annuntiábit ómnia. Dicit ei Jesus: Ego sum, qui loquor tecum. Et contínuo venérunt discípuli ejus: et mirabántur, quia cum muliére loquebátur. Nemo tamen dixit: Quid quaeris, aut quid lóqueris cum ea? Relíquit ergo hýdriam suam múlier, et ábiit in civitátem, et dicit illis homínibus: Veníte, et vidéte hóminem, qui dixit mihi ómnia quaecúmque feci: numquid ipse est Christus? Exiérunt ergo de civitáte, et veniébant ad eum. Intérea rogábant eum discipúli, dicéntes: Rabbi, mandúca. Ille autem dicit eis: Ego cibum hábeo manducáre, quem vos nescítis. Dicébant ergo discípuli ad ínvicem: Numquid áliquis áttulit ei manducáre? Dicit eis Jesus: *Meus cibus est, ut fáciam voluntátem ejus, qui misit me, ut perfíciam opus ejus.* Nonne vos dícitis, quod adhuc quátuor menses sunt, et messis venit? Ecce dico vobis: Leváte óculos vestros, et vidéte regiónes, quia albae sunt jam ad messem. Et qui metit, mercédem áccipit, et cóngregat fructum in vitam aetérnam: ut, et qui séminat, simul gáudeat, et qui metit. In hoc enim est verbum verum: quia álius est qui séminat, et álius est qui metit. Ego misi vos métere quod vos non laborástis: álii laboravérunt, et vos in labóres eórum introístis. *Ex civitáte autem illa multi credidérunt in eum Samaritanórum, propter verbum mulíeris testimónium perhibéntis:*

Him in spirit and in truth. The woman saith to Him: I know that the Messias cometh (Who is called Christ). Therefore when He is come, He will tell us all things. Jesus saith to her: I am He, Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman. Yet no man said: What seekest Thou? or, Why talkest Thou with her? The woman therefore left her waterpot and went her way into the city, and saith to the men there: Come, and see a man who has told me all things whatsoever I have done: is not he the Christ? They went therefore out of the city, and came unto Him. In the mean time, the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought Him to eat? Jesus saith to them: *My meat is to do the will of Him that sent Me, that I may perfect His work.* Do not you say: There are yet four months, and then the harvest cometh? Behold I say to you: Lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour: others

have laboured, and you have entered into their labours. *Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony:* He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired that He wouldtarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman : *We now believe, not for thy saying : for we ourselves have heard Him, and know that this is indeed the Saviour of the world.*

Quia dixit mihi ómnia quaecúmque feci. Cum veníssent ergo ad illum Samaritáni, rogavérunt eum, ut ibi manéret. Et mansit ibi duos dies. Et multo plures credidérunt in eum propter sermónem ejus. Et mulíeri dicébant : Quia *jam non propter tuam loquélam crédimus : ipsi enim audívimus, et scimus, quia hic est vere Salvátor mundi.*

Offertory : Psalm v. 3, 4.

Hearken to the voice of my prayer, O my King, and my God : for to Thee will I pray, O Lord.

Inténde voci oratiónis meae, Rex meus, et Deus meus : quóniam ad te orábo, Dómine.

Secret.

Look down favourably, we beseech Thee, O Lord, upon the offerings we consecrate : that they may be pleasing to Thee, and ever prove salutary to us. Through our Lord.

Réspice, quaesumus, Dómine, propítius ad múnera, quae sacrámus : ut tibi grata sint, et nobis salutária semper exístant. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : John iv. 13, 14.

He that shall drink of the water that I will give him, saith the Lord, it shall become in him a fountain of water springing up into life everlasting.

Qui bíberit aquam, quam ego dabo ei, dicit Dóminus, fiet in eo fons aquae saliéntis in vitam aetérnam.

Postcommunion.

May the reception of this sacrament, O Lord, cleanse us from sin : and guide us to the kingdom of heaven. Through our Lord.

Hujus nos, Dómine, percéptio sacraménti mundet a crímine : et ad coeléstia regna perdúcat. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Orémus. Humiliáte cápita vestra Deo.

Praesta, quaesumus, omnípotens Deus: ut, qui in tua protectióne confídimus, cuncta nobis adversántia, te adjuvánte, vincámus. Per Dóminum.

Grant, we beseech Thee, Almighty God: that we, who trust in Thy protection, may, by Thy help, overcome the obstacles that beset us. Through our Lord.

Saturday of the Third Week in Lent.

STATION AT ST. SUSANNA'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the Church of St. Susanna, a Roman virgin who was martyred under the Emperor Diocletian. This sanctuary was one of the twenty-five parish churches of Rome in the fifth century. The saint recalls to us Susanna, daughter of Helcias, mentioned in the Mass.

As is often seen in the Lenten liturgy, both *Epistle* and *Gospel* † illustrate the same thought.

To-day both recall an accusation of adultery which recoils against its authors. The *Epistle* speaks to us of the chaste Susanna who is innocent, and the *Gospel* of a woman who is guilty. God avenges the rights of justice with regard to the first by rewarding her virtue, whilst He opens the treasures of His mercy towards the second by pardoning her because of her repentance.

For the acceptance of the trials that God imposes on the just the eternal reward will be granted, and the remission of their sins to the guilty for self-inflicted penance.

Introit : Psalm v. 2, 3.

VERBA mea áuribus pércipe, Dómine, intéllige clamórem meum: inténde voci oratiónis meae, Rex meus, et Deus meus. *Ps.* Quóniam ad te orábo, Dómine: mane exáudies vocem meam. ℣. Glória Patri.

GIVE ear, O Lord, to my words, understand my cry: hearken to the voice of my prayer, O my King and my God. Ps. v. 4. For to Thee will I pray, O Lord: in the morning Thou shalt hear my voice. ℣. Glory be to the Father.

Collect.

Praesta, quaesumus, omnípotens Deus: ut, *qui se affligéndo carnem, ab aliméntis ábstinent; sectándo justítiam, a culpa jejúnent.* Per Dóminum.

Grant, we beseech Thee, O Almighty God: that, *they who, afflicting their flesh, abstain from food, may, following justice, fast from sin.* Through our Lord.

* See Plan of the Stations at Rome, p. 510, F c 39.

† The Feast of Tabernacles was instituted to recall the wandering of the Hebrews in the desert. For seven days all the Jews lived in leafy cabins like those their fathers had inhabited in the desert. It was on this occasion, during the third year of the ministry of Christ, that the scene described in the Gospel took place. See p. 508, note ‡, and the map.

Other **Collects, p. 157.**

Epistle : Daniel xiii. 1-9, 15-17, 19-30, 33-62.

Lesson from the Prophet Daniel.—In those days there was a man that dwelt in Babylon, and his name was Joakim : and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God : for her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house : and the Jews resorted to him, because he was the most honourable of them all. And there were two of the ancients of the people appointed judges that year : of whom the Lord said : Iniquity came out from Babylon from the ancient judges that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in and walked in her husband's orchard. And the old men saw her going in every day, and walking : and they were inflamed with lust towards her : and *they perverted their own mind, and turned away their eyes that they might not look unto heaven, nor remember just judgments.* And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard : for it was hot weather, and there was nobody there, but the two old men that had hid

Léctio Daniélis Prophétae.—In diébus illis : Erat vir hábitans in Babylóne, et nomen ejus Jóakim : et accépit uxórem nómine Susánnam, fíliam Helcíae, pulchram nimis, et timéntem Deum : paréntes enim illíus, cum essent justi, erudiérunt fíliam suam secúndum legem Móysi. Erat autem Jóakim dives valde, et erat ei pomárium vicínum dómui suae : et ad ipsum confluébant Judaei, eo quod esset honorabílior ómnium. Et constitúti sunt de pópulo duo senes júdices in illo anno : de quibus locútus est Dóminus : Quia egréssa est iníquitas de Babylóne a senióribus judícibus, qui videbánturrégere pópulum. Isti frequentábant domum Jóakim, et veniébant ad eos omnes, qui habébant judícia. Cum autem pópulus revertísset per merídiem, ingrediebátur Susánna, et deambulábat in pomário viri sui. Et vidébant eam senes quotídie ingrediéntem, et deambulántem : et exarsérunt in concupiscéntiam ejus : et *evertérunt sensum suum, et declinavérunt óculos suos, ut non vidérent coelum, neque recordaréntur judiciórum justórum.* Factum est autem, cum observárent diem aptum, ingréssa est aliquándo sicut heri et nudiustértius, cum duábus solis puéllis, voluítque lavári inpomário: aestus quippe erat, et non erat ibi quisquam, praeter duos senes abscónditos,

et contemplántes eam. Dixit ergo puéllis: Afférte mihi óleum et smígmata, et óstia pomárii cláudite, ut laver. Cum autem egréssae essent puéllae, surrexérunt duo senes, et accurrérunt ad eam, et dixérunt: Ecce óstia pomárii clausa sunt, et nemo nos videt, et nos in concupiscéntia tui sumus: quam ob rem assentíre nobis, et commiscére nobíscum. Quod si nolúeris, dicémus contra te testimónium, quod fúerit tecum júvenis, et ob hanc causam emíseris puéllas a te. Ingémuit Susánna, et ait: Angústiae sunt mihi úndique: si enim hoc égero, mors mihi est: si autem non égero, non effúgiam manus vestras. Sed *mélius est mihi absque ópere incídere in manus vestras, quam peccáre in conspéctu Dómini.* Et exclamávit voce magna Susánna: exclamavérunt autem et senes advérsus eam. Et cucúrrit unus ad óstia pomárii, et apéruit. Cum ergo audíssent clamórem fámuli domus in pomário, irruérunt per postícum, ut vidérent quidnam esset. Postquam autem senes locúti sunt, erubuérunt servi veheménter: quia nunquam dictus fúerat sermo hujuscémodi de Susánna. Et facta est dies crástina. Cumque venísset pópulus ad Jóakim virum ejus, venérunt et duo senióres pleni iníqua cogitatióne advérsus Susánnam, ut interfícerent eam. Et dixérunt coram pópulo: Míttite ad Susánnam fíliam Helcíae, uxórem Jó-

themselves and were beholding her. So she said to the maids: Bring me oil and washing balls, and shut the doors of the orchard, that I may wash me. Now when the maids were gone forth, the two elders arose and ran to her, and said: Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed, and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. But *it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord.* With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed: for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias, the wife of Joakim. And presently they sent.

And she came with her parents and children and all her kindred. Therefore her friends and all her acquaintance wept. But the two elders rising up in the midst of the people laid their hands upon her head. *And she weeping looked up to heaven: for her heart had confidence in the Lord.* And the elders said: As we walked in the orchard alone, this woman came in with two maids: and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we, that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And him indeed we could not take, because he was stronger than us, and opening the doors he leaped out: but having taken this woman, we asked who the young man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: *O eternal God, Who knowest hidden things, Who knowest all things before they come to pass, Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice.* And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was

akim. Et statim misérunt. Et venit cum paréntibus, et fíliis, et univérsis cognátis suis. Flebant ígitur sui, et omnes qui nóverant eam. Consurgéntes autem duo senióres in médio pópuli, posuérunt manus suas super caput ejus. *Quae flens suspéxit ad coelum: erat enim cor ejus fidúciam hábens in Dómino.* Et dixérunt senióres: Cum deambularémus in pomário soli, ingréssa est haec cum duábus puéllis: et clausit óstia pomárii, et dimísit a se puéllas. Venítque ad eam adoléscens, qui erat abscónditus, et concúbuit cum ea. Porro nos, cum essémus in ángulo pomárii, vidéntes iniquitátem, cucúrrimus ad eos, et vídimus eos páriter commiscéri. Et illum quidem non quivímus comprehéndere, quia fórtior nobis erat, et apértis óstiis exsilívit: hanc autem cum apprehendissémus, interrogávimus, quisnam esset adoléscens, et nóluit indicáre nobis: hujus rei testes sumus. Crédidit eis multitúdo quasi sénibus, et judícibus pópuli, et condemnavérunt eam ad mortem. Exclamávit autem voce magna Susánna, et dixit: *Deus aetérne, qui absconditórum es cógnitor, qui nosti ómnia ántequam fiant, tu scis quóniam falsum testimónium tulérunt contra me: et ecce mórior, cum nihil horum fécerim, quae isti malitióse composuérunt advérsum me. Exaudívit autem Dóminus vocem ejus.* Cumque ducerétur ad mortem, suscitá-

vit Dóminus spíritum sanctum púeri junióris, cujus nomen Dániel. Et exclamávit voce magna: Mundus ego sum a sánguine hujus. Et convérsus omnis pópulus ad eum, dixit: Quis est iste sermo, quem tu locútus es? Qui cum staret in médio eórum, ait: Sic fátui, fílii Israel, non judicántes, neque quod verum est cognoscéntes, condemnástis fíliam Israel? Revertímini ad judícium, quia falsum testimónium locúti sunt advérsus eam. Revérsus est ergo pópulus cum festinatióne. Et dixit ad eos Dániel: Separáte illos ab ínvicem procul, et dijudicábo eos. Cum ergo divísi essent alter ab áltero, vocávit unum de eis, et dixit ad eum: Inveteráte diérum malórum, nunc venérunt peccáta tua, quae operabáris prius: júdicans judícia injústa, innocéntes ópprimens, et dimíttens nóxios, dicénte Dómino: Innocéntem et justum non interfícies. Nunc ergo si vidísti eam, dic sub qua árbore víderis eos colloquéntes sibi. Qui ait: Sub schino. Dixit autem Dániel: Recte mentítus es in caput tuum. *Ecce enim Angelus Dei, accépta senténtia ab eo, scindet te médium.* Et, amóto eo, jussit veníre álium, et dixit ei: Semen Chánaan, et non Juda, spécies decépit te, et concupiscéntia subvértit cor tuum: sic faciebátis filiábus Israel, et illae timéntes loquebántur vobis: sed fília Juda non sustínuit iniquitátem

Daniel. And he cried out with a loud voice: I am clear from the blood of this woman. Then all the people, turning themselves towards him, said: What meaneth this word that thou hast spoken? But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste. And Daniel said to them: Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them, and said to him: O thou that art grown old in evil days, now are thy sins come out, which thou hast committed before: in judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree. And Daniel said: Well hast thou lied against thine own head. *For behold the angel of God, having received the sentence of Him, shall cut thee in two.* And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: thus did you do to the daughters

of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together? And he answered: Under a holm tree. And Daniel said to him: Well hast thou also lied against thy own head: *for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him.* And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbour: and they put them to death, and *innocent blood was saved in that day.*

vestram. Nunc ergo dic mihi, sub qua árbore comprehénderis eos loquéntes sibi. Qui ait: sub prino. Dixit autem ei Dániel: Recte mentítus es et tu in caput tuum: *manet enim Angelus Dómini, gládium habens, ut secet te médium, et interficiat vos. Exclamávit itaque omnis coetus voce magna, et benedixérunt Deum, qui salvat sperántes in se.* Et consurrexérunt advérsus duos senióres (convícerat enim eos Dániel ex ore suo falsum dixísse testimónium), fecerúntque eis sicut male egerant advérsus próximum: et interfecérunt eos, et *salvátus est sanguis innóxius in die illa.*

Gradual : Psalm xxii. 4.

For though I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. ℣. Thy rod and Thy staff they have comforted me.

Si ambulem in médio umbrae mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua, et báculus tuus, ipsa me consoláta sunt.

Gospel : John viii. 1-11.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus went to Mount Olivet: and early in the morning He came again into the temple and all the people came to Him, and sitting down He taught them. And the scribes and Pharisees bring unto Him a woman taken in adultery: and they set her in the midst, and said to Him: Master, this woman was even now taken in adultery.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Perréxit Jesus in montem Olivéti: et dilúculo íterum venit in templum et omnis pópulus venit ad eum, et sedens docébat eos. Addúcunt autem scribae et pharisaei mulíerem in adultério deprehénsam: et statuérunt eam in médio, et dixérunt ei: Magíster, haec múlier modo deprehénsa est in adul-

tério. In lege autem Móyses mandávit nobis hujúsmodi lapidáre. Tu ergo quid dicis? Hoc autem dicébant tentántes eum, ut possent accusáre eum. Jesus autem ínclinans se deórsum, dígito scribébat in terra. Cum ergo perseverárent interrogántes eum, eréxit se, et dixit eis: *Qui sine peccáto est vestrum, primus in illam lápidem mittat.* Et íterum se ínclinans, scribébat in terra. Audiéntes autem unus post unum exíbant, incipiéntes a senióribus: et remánsit solus Jesus, et múlier in médio stans. Erigens autem se Jesus, dixit ei: Múlier, ubi sunt, qui te accusábant? *nemo te condemnávit? Quae dixit: Nemo, Dómine. Dixit autem Jesus: Nec ego te condemnábo: Vade, et jam ámplius noli peccáre.*

Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him, that they might accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground. When therefore they continued asking Him, He lifted up Himself, and said to them: *He that is without sin among you, let him first cast a stone at her.* And again stooping down, He wrote on the ground. But they hearing this, went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her: Woman, where are they that accused thee? *hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee: Go, and now sin no more.*

Offertory : Psalm cxviii. 133.

Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis injustítia, Dómine.

Direct my steps according to Thy word: and let no iniquity have dominion over me, O Lord. Through our Lord.

Secret.

Concéde, quaesumus, omnípotens Deus: ut hujus sacrifícii munus oblátum, fragilitátem nostram ab omni malo purget semper, et múniat. Per Dóminum.

Grant, we beseech Thee, O Almighty God: that the gift of this sacrifice which we offer, may ever purify and preserve our frailty from all evil. Through our Lord.

Other **Secrets,** pp. 157, 158.—**Preface** *for Lent,* p. 52.

Communion : John viii. 10, 11.

Nemo te condemnávit, múlier? Nemo, Dómine. Nec ego te condemnábo: jam ámplius noli peccáre.

Hath no man condemned thee, woman? No man, Lord. Neither will I condemn thee: now sin no more.

Postcommunion.

We beseech Thee, Almighty God : that we may be numbered among His members, of Whose Body and Blood we communicate. Who with Thee.

Quaesumus, omnípotens Deus : ut inter ejus membra numerémur, cujus córpori communicámus, et sánguini. Qui tecum.

Other **Postcommunions,** pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Extend, O Lord, to Thy faithful, the right hand of heavenly succour : that they may seek Thee with their whole hearts: and deserve to obtain what they ask for worthily. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Praeténde, Dómine, fidélibus tuis déxteram coeléstis auxílii : ut te toto corde perquírant ; et quae digne póstulant, cónsequi mereántur. Per Dóminum.



Fourth Sunday in Lent.

STATION AT THE CHURCH OF THE HOLY CROSS IN JERUSALEM.*

(*Indulgence of* 15 *years and* 15 *quarantines.*)

Semi-double.—Privilege of the First Class.

Purple or rose vestments.

St. Helena, mother of Constantine, lived on Mount Coelius in a palace known as the house of Sessions. She transformed it, in order to keep therein important relics of the true Cross, into a sanctuary which became the Basilica of the Holy Cross of Jerusalem. Hence the *Introit, Communion* and *Tract* speak of Jerusalem, which St. Paul in the *Epistle* compares to Mount Sinai.

Just as the Sunday of Gaudete or " Rejoice " comes in the middle of Advent to excite us with holy joy courageously to continue our diligent preparation for the Feast of Christmas, so the Sunday of Laetare or " Be glad " offers us a rest in the middle of the Lenten observance.†

" Rejoice, be thrilled with joy," says the *Introit*, for, dead to sin with Jesus during Lent, we are soon to rise again with Him through confession and Paschal communion. Wherefore the *Gospel* ‡ tells us of the miracle of the multiplication of loaves and fishes, symbols of the Eucharist §

* See Plan of the Stations at Rome, p. 510, K f 10.

† As on the Third Sunday of Advent, the Church to-day allows the use of rose vestments. The deacon puts on his dalmatic and the subdeacon his tunicle, vestments of joy. The organ is played and the altar decorated with flowers.

‡ It was in the vast solitudes which are found round the town of Bethsaida Julias that the Saviour multiplied the loaves in the second year of His ministry. See p. 507 and note ¶¶, and the map on p. 508.

§ Christ was symbolised in the Catacombs by a fish because this word in Greek is composed of the first letters of five words which signify Jesus Christ, Son of God, Saviour (I-ch-th-u-s : Jesous Christos THeou Uios Soter). The Fathers of the Church also see in the fish a figure of Christians, because they are born in the baptismal pool (*piscis*) and have drawn from the water the beginning of their spiritual life. St. Paul reminds us also that at Easter, being delivered from the old leaven of sin, we are the unleavened bread, under the species of which we receive the Eucharist.

which we shall receive in our Easter Communion, and the *Epistle* of our deliverance through the sacrament of Baptism, which the catechumens received at Easter, or through the sacrament of Penance when we make our Easter confession, by which we are restored to Christian liberty.

The two sons of Abraham (*Epistle*) symbolise the two Testaments: Ishmael, son of Agar, represents the Jews as slaves to the Mosaic law, whilst Isaac, son of Sarah, represents the Gentiles whose faith makes them heirs to the promise.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : LAETARE JERUSALEM.

Introit : Isaias lxvi. 10, 11.

REJOICE, *O Jerusalem:* and come together all you that love her: rejoice with joy, you that have been in sorrow: that you may exult, and be filled from the breasts of your consolation. Ps. cxxi. 1. I rejoiced at the things that were said to me: we shall go into the house of the Lord. ℣. Glory be to the Father.

LAETARE *Jerúsalem : et* convéntum fácite omnes qui dilígitis eam: gaudéte cum laetítia, qui in tristítia fuístis: ut exsultétis, et satiémini ab ubéribus consolatiónis vestrae. *Ps.* Laetátus sum in his quae, dicta sunt mihi: in domum Dómini íbimus. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, O Almighty God: *that we who are afflicted for our deeds as we deserve, may be relieved by the comfort of Thy grace.* Through our Lord.

Concéde, quaesumus, omnípotens Deus: *ut qui ex mérito nostrae actiónis affligimur, tuae grátiae consolatióne respirémus.* Per Dóminum.

Other **Collects, p. 157.**

Epistle : Galatians iv. 22-31.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.—BRETHREN: It is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise: which things are said by an allegory. For these are the two testaments.

Léctio Epístolae beáti Pauli Apóstoli ad Galátas.–FRATRES: Scriptum est: Quóniam Abraham duos fílios hábuit: unum de ancílla, et unum de líbera. Sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: quae sunt per allegoríam dicta. Haec enim sunt duo testaménta. Unum quidem in monte Sina, in servitútem génerans:

quae est Agar: Sina enim mons est in Arábia, qui conjúnctus est ei, quae nunc est Jerúsalem, et servit cum fíliis suis. *Illa autem, quae sursum est Jerúsalem, líbera est, quae est mater nostra. Scriptum est enim: Laetáre, stérilis, quae non paris: erúmpe, et clama, quae non párturis: quia multi fílii desértae, magis quam ejus, quae habet virum.* Nos autem, fratres, secúndum Isaac promissiónis fílii sumus. Sed quómodo tunc is, qui secúndum carnem, natus fúerat, persequebátur eum, qui secúndum spíritum: ita et nunc. Sed quid dicit Scriptúra? Ejíce ancíllam, et fílium ejus: non enim heres erit fílius ancíllae cum fílio líberae. Itaque, fratres, non sumus ancíllae fílii, sed líberae: qua libertáte Christus nos liberávit.

The one from Mount Sina, engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.* *But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband.* Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman, but of the free: by the freedom wherewith Christ has made us free.

Gradual: Psalm cxxi. 1, 7.

Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

I rejoiced at the things that were said to me: we shall go into the house of the Lord. ℣. Let peace be in Thy strength : and abundance in Thy towers.

Tract : Psalm cxxiv. 1, 2.

Qui confídunt in Dómino, sicut mons Sion: *non commovébitur in aetérnum, qui hábitat in Jerúsalem.* ℣. Montes in circúitu ejus: et Dóminus in circúitu pópuli sui, ex hoc nunc et usque in saeculum.

They that trust in the Lord shall be as Mount Sion: *he shall not be moved for ever that dwelleth in Jerusalem.* ℣. Mountains are round about it : so the Lord is round about His people, from henceforth now and for ever.

* It is because Agar, through her son Ismael, was the founder of the Arabian race, that St. Paul sees in her a type of the old Covenant made by God with His people on Mount Sinai, in Arabia Petraea. Agar was a slave, as were also the Jews subject to the Mosaic law.

Gospel : John vi. 1-15.

✠ Continuation of the holy Gospel according to St. John.—AT that time Jesus went over the sea of Galilee, which is that of Tiberias : and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain : and there He sat with His disciples. Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread that these may eat? And this He said to try him : for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves and two fishes: but what are these among so many? Then Jesus said : Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. *And Jesus took the loaves, and when He had given thanks, He distributed to them that were set down: in like manner also of the fishes, as much as they would.* And when they were filled, He said to His disciples : Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN illo témpore : Abiit Jesus trans mare Galilaeae, quod est Tiberíadis : et sequebátur eum multitúdo magna, quia vidébant signa, quae faciébat super his, qui infirmabántur. Súbiit ergo in montem Jesus : et ibi sedébat cum discípulis suis. Erat autem próximum Pascha dies festus Judaeórum. Cum sublevásset ergo óculos Jesus, et vidísset quia multitúdo máxima venit ad eum, dixit ad Philíppum : Unde emémus panes, ut mandúcent hi? Hoc autem dicébat tentans eum: ipse enim sciébat quid esset factúrus. Respóndit ei Philíppus : Ducentórum denariórum panes non suffíciunt eis, ut unusquísque módicum quid accípiat. Dicit ei unus ex discípulis ejus. Andréas frater Simónis Petri : Est puer unus hic, qui habet quinque panes hordeáceos et duos pisces : sed haec quid sunt inter tantos? Dixit ergo Jesus : Fácite hómines discúmbere. Erat autem foenum multum in loco. Discubuérunt ergo viri, número quasi quinque míllia. *Accépit ergo Jesus panes, et cum grátias egisset, distríbuit discumbéntibus : similiter et ex piscibus quantum volébant.* Ut autem impléti sunt, dixit discípulis suis : Collígite quae superavérunt fragménta, ne péreant. Collegérunt ergo, et implevérunt duódecim cóphinos fragmentórum ex quinque pánibus

hordeáceis, quae superfuérunt his, qui manducáverant. *Illi ergo hómines cum vidíssent quod Jesus fécerat signum, dicébant: Quia hic est vere Prophéta, qui ventúrus est in mundum.* Jesus ergo cum cognovísset, quia ventúri essent ut ráperent eum, et fácerent eum regem, fugit íterum in montem ipse solus.—**Credo.**

with the fragments of the five barley loaves which remained over and above to them that had eaten. *Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world.* Jesus therefore when He knew that they would come to take Him by force and make Him king, fled again into the mountain, Himself alone.—**Creed.**

Offertory : Psalm cxxxiv. 3, 6.

Laudáte Dóminum, quia benígnus est: psállite nómini ejus, quóniam suávis est: ómnia quaecúmque vóluit, fecit in coelo et in terra.

Praise ye the Lord, for He is good : sing ye to His Name, for He is sweet: whatsoever He pleased, He hath done in heaven and in earth.

Secret.

Sacrifíciis praeséntibus, Dómine, quaesumus, inténde placátus: ut et devotióni nostrae profíciant, et salúti. Per Dóminum.

Look down favourably upon these sacrifices, O Lord, we beseech Thee: that they may be profitable to our devotion and salvation. Through our Lord.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm cxxi. 3, 4.

Jerúsalem, quae aedificátur ut civitas, cujus participátio ejus in idípsum: illuc enim ascendérunt tribus, tribus Dómini, ad confiténdum nómini tuo, Dómine.

Jerusalem, which is built as a city, which is compact together : for thither did the tribes go up, the tribes of the Lord, to praise Thy Name, O Lord.

Postcommunion.

Da nobis, quaesumus miséricors Deus: ut sancta tua, quibus incessánter explémur, sincéris tractémus obséquiis, et fidéli semper mente sumámus. Per Dóminum.

Grant us, we beseech Thee, O merciful God: that we may celebrate with sincere homage, and ever receive with faithful minds Thy holy mysteries, of which we are continually allowed to partake. Through our Lord.

Other **Postcommunions**, pp. 157, 158.

SECOND VESPERS.

Psalms and Antiphons as on Sunday, p. 95.

Chapter : Galatians iv. 22-24.

Brethren: It is written, that Abraham had two sons : the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman was born according to the flesh : but he of the free-woman was by promise : which things are said by an allegory. ℟. Thanks be to God.

Fratres: Scriptum est, quóniam Abraham duos fílios hábuit: unum de ancílla, et unum de líbera: sed qui de ancílla, secúndum carnem natus est: qui autem de líbera, per repromissiónem: * quae sunt per allegóriam dicta. ℟. Deo grátias.

Hymn : *Audi benigne Conditor*, p. 109, and ℣. *Angelis*, p. 110.

Antiphon at the Magnificat : John vi. 3.

Jesus therefore went up into a mountain, and there He sat with His disciples.

Súbiit * ergo in montem Jesus, et ibi sedébat cum discípulis suis.

Collect *as at Mass*, p. 636.

Monday of the Fourth Week in Lent.

STATION AT THE FOUR HOLY CROWNED MARTYRS.†

(*Indulgence of* 10 *years and* 10 *quarantines.*)—*Purple vestments.*

The Station is on Mount Coelius, in a church erected in the seventh century in honour of four officers of the Roman army who, having refused to adore a statue of Aesculapius, received the crown of martyrdom. These were the "four Crowned ones" whose relics are venerated in this sanctuary, together with the head of the martyr St. Sebastian, an officer of the army of Diocletian. It was one of the twenty-five parish churches of Rome in the fifth century.

The *Epistle* relates to us the famous judgment of Solomon. One of the two women who appealed to his justice, having suffocated her child whilst asleep, was jealous of her rival whose son was living. She represents the Synagogue, whose rulers, by their indifference, had stifled religious life in Israel and who were jealous of the Gentiles, to whom the Church had given life through baptism and penance. Penitents and catechumens prepared themselves for baptism and penance during Lent. Let us also prepare ourselves for our Easter confession.

The wisdom of Solomon, admired by the whole world, is a figure of the wisdom of the true Solomon, Whose doctrine comes to regenerate the world. The *Gospel* of to-day establishes another superiority of Jesus over His royal ancestor : Solomon had built a temple rich beyond compare ; Jesus speaking of His own Body throws this challenge to His enemies : " Destroy this Temple, and in three days I will raise It up." He rises

† See Plan of the Stations at Rome, p. 510, G f 9.

indeed the third day after His death. From the Church, His mystical Body, He drives out the unworthy, as He had driven out the sellers from the Temple,* and receives into it all those who believe in Him.

Let us make ourselves pleasing to God in body and in soul by the religious observance of the holy practices of Lent.

Introit : Psalm liii. 3, 4.

DEUS in nómine tuo, salvum me fac, et in virtúte tua líbera me: Deus, exáudi oratiónem meam: áuribus pércipe verba oris mei. *Ps.* Quóniam aliéni insurrexérunt in me: et fortes quaesiérunt ánimam meam. ℣. Glória Patri.

SAVE me, O God, by Thy name, and in Thy strength deliver me: O God, hear my prayer; give ear to the words of my mouth. Ps. liii. 5. For strangers have risen up against me: and the mighty have sought after my soul. ℣. Glory be to the Father.

Collect.

Praesta, quaesumus omnípotens Deus: ut *observatiónes sacras ánnua devotióne recoléntes*, et córpore tibi placeámus, et mente. Per Dóminum.

Grant, we beseech Thee, Almighty God: that *keeping with yearly devotion these sacred observances*, we may please Thee both in body and mind. Through our Lord.

Other **Collects, p. 157.**

Epistle : 3 Kings iii. 16-28.

Léctio libri Regum.—IN diébus illis: Venérunt duae mulíeres meretríces ad regem Salomónem, steterúntque coram eo, quarum una ait: Obsecro, mi dómine: ego et múlier haec habitabámus in domo una, et péperi apud eam in cubículo. Tértia autem die postquam ego péperi, péperit et haec: et erámus simul, nullúsque álius nobíscum in domo, excéptis nobis duábus. Mórtuus est autem fílius mulíeris hujus nocte: dórmiens quippe opprèssit eum. Et consúrgens intempéstae noctis siléntio, tulit fílium meum de látere meo ancíllae tuae dormi-

Lesson from the Book of Kings.—IN those days there came two women that were harlots, to King Solomon, and stood before him, and one of them said: I beseech thee, my lord: I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day after that I was delivered, she also was delivered: and we were together, and no other person with us in the house, only we two. And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep,

* Jesus drove the sellers out of the Temple on the occasion of His coming to Jerusalem to keep the Feast of the Passover in the first year of His ministry. See p. 507 and note §, and the map on p. 508.

and laid it in her bosom : and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered : It is not so as thou sayest, but thy child is dead and mine is alive. On the contrary she said: Thou liest: for my child liveth and thy child is dead. And in this manner they strove before the king. Then said the king : The one saith, My child is alive, and thy child is dead. And the other answereth : Nay, but thy child is dead, and mine liveth. The king therefore said : Bring me a sword. And when they had brought a sword before the king : Divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive said to the king (for her bowels were moved upon her child): I beseech thee, my lord, give her the child alive, and do not kill it. But the other said : Let it be neither mine nor thine, but divide it. *The king answered and said: Give the living child to this woman, and let it not be killed: for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.*

éntis, et collocávit in sinu suo : suum autem fílium, qui erat mórtuus, pósuit in sinu meo. Cumque surrexíssem mane ut darem lac fílio meo, appáruit mórtuus : quem diligéntius íntuens clara luce, deprehéndi non esse meum, quem genúeram. Respondítque áltera mulier : Non est ita ut dicis, sed fílius tuus mórtuus est, meus autem vivit. E contrário illa dicébat : Mentíris : fílius quippe meus vivit, et fílius tuus mórtuus est. Atque in hunc modum contendébant coram rege. Tunc rex ait : Haec dicit : Fílius meus vivit, et fílius tuus mórtuus est. Et ista respóndit : Non, sed fílius tuus mórtuus est, meus autem vivit. Dixit ergo rex : Afférte mihi gládium. Cumque attulíssent gládium coram rege : Divídite, inquit, infántem vivum in duas partes, et date dimídiam partem uni, et dimídiam partem álteri. Dixit autem múlier, cujus fílius erat vivus ad regem (commóta sunt quippe víscera ejus super fílio suo) : Obsécro, Dómine, date illi infántem vivum, et nolíte interfícere eum. E contrário illa dicébat : Nec mihi nec tibi sit, sed dividátur. *Respóndit rex, et ait : Date huic infántem vivum, et non occidátur : haec est enim mater ejus. Audívit itaque omnis Israel judícium, quod judicásset rex, et timuérunt regem, vidéntes sapiéntiam Dei esse in eo ad faciéndum judícium.*

Gradual : Psalm xxx. 3.

Be Thou unto me a God, a protector, and a place of refuge, to

Esto mihi in Deum protectórem, et in locum refúgii,

ut salvum me fácias. ℣. *Ps.* Deus, in te sperávi: Dómine, non confúndar in aetérnum.

save me. ℣. Ps. xxx. 2. O God, in Thee have I hoped: O Lord, let me never be confounded.

Tract: *Domine non secundum*, p. 519.

Gospel : John ii. 13-25.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo tímpore: Prope erat Pascha Judaeórum et ascéndit Jesus Jerosólymam: et invénit in templo vendéntes boves, et oves, et colúmbas, et nummulários sedéntes. Et cum fecísset quasi flagéllum de funículis, omnes ejécit de templo, oves quóque, et boves, et nummulariórum effúdit aes, et mensas subvértit. Et his, qui colúmbas vendébant, dixit: Auférte ísta hinc, et nolíte fácere domum Patris mei, domum negotiatiónis. Recordáti sunt vero discípuli ejus, quia scriptum est: *Zelus domus tuae comédit me.* Respondérunt ergo Judaei, et dixérunt ei: Quod signum osténdis nobis, quia haec facis? Respóndit Jesus, et dixit eis: *Sólvite templum hoc, et in tribus diébus excitábo illud.* Dixérunt ergo Judaei: Quadragínta et sex annis aedificátum est templum hoc, et tu in tribus diébus excitábis illud? *Ille autem dicébat de templo córporis sui. Cum ergo resurrexísset a mórtuis, recordáti sunt discípuli ejus, quia hoc dicébat, et credidérunt scriptúrae, et sermóni, quem dixit Jesus.* Cum autem esset Jerosólymis in Pascha in die festo, multi credidérunt in nómine ejus, vidéntes signa ejus,

✠ Continuation of the holy Gospel according to St. John.—At that time the pasch of the Jews was at hand, and Jesus went up to Jerusalem: and He found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written: *The zeal of Thy house hath eaten me up.* The Jews therefore answered and said to Him: What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered and said to them: *Destroy this temple, and in three days I will raise it up.* The Jews then said: Six and forty years was this temple in building, and wilt Thou raise it up in three days? *But He spoke of the temple of His Body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the scripture, and the word that Jesus had said.* Now when He was at Jerusalem at the pasch upon the

festival day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man.

quae faciébat. Ipse autem Jesus non credébat semetípsum eis, eo quod ipse nosset omnes, et quia opus ei non erat ut quis testimónium perhibéret de hómine: ipse enim sciébat quid esset in hómine.

Offertory : Psalm xcix. 2, 3.

Sing joyfully to God all the earth, serve ye the Lord with gladness : come in before His presence with exceeding great joy: for the Lord, He is God.

Jubiláte Deo omnis terra, servíte Dómino in laetítia: intráte in conspéctu ejus in exsultatióne: quia Dóminus ipse est Deus.

Secret.

May the sacrifice we offer to Thee, O Lord, ever enliven, and defend us. Through our Lord.

Oblátum tibi, Dómine, sacrifícium vivíficet nos semper, et múniat. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm xviii. 13, 14.

From my secret sins cleanse me, O Lord : and from those of others spare Thy servant.

Ab occúltis meis munda me, Dómine: et ab aliénis parce servo tuo.

Postcommunion.

Having received Thy saving sacraments, O Lord, we beseech Thee that we may profit to the increase of eternal redemption. Through our Lord.

Sumptis, Dómine, salutáribus sacraméntis: ad redemptiónis aetérnae quaesumus, proficiámus augméntum. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Mercifully hear our prayer, O Lord, we beseech Thee : and to those to whom Thou givest a mind to pray, grant the help of Thy protection. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Deprecatiónem nostram, quaesumus, Dómine, benígnus exáudi: et quibus supplicándi praestas afféctum, tríbue defensiónis auxílium. Per Dóminum.

Tuesday of the Fourth Week in Lent.

STATION AT ST. LAWRENCE IN DAMASO.*

(Indulgence of 10 *years and* 10 *quarantines.)*

Purple vestments.

The Station is at the church built in the fourth century by Pope St. Damasus in honour of the celebrated deacon, the martyr St. Lawrence. This sanctuary in the fifth century was one of the twenty-five parish churches of Rome. It contains the tomb of St. Damasus.

The *Epistle* carries us to Sinai. God had seen with indignation His people prostrated at the foot of the golden calf : He announced to Moses His intention to destroy this ungrateful race. Moses prayed and his prayer appeased the Divine anger. He descended from the mountain, chastised the idolaters and brought the Israelites to repentance. Let us do penance and God will hear our prayers, since we are henceforth part of the people of God.

The *Gospel* † introduces us into the Temple where Jesus is indicted by His perfidious enemies. He confounds them by appealing to the authority of Moses, but fails to change their hearts. Rejected by Jerusalem, He will found a new people, the Church, which spreads over the whole world and will soon have the joy of seeing increased numbers of her children at the Paschal festivities. Let us rejoice that we are members of this Church.

Let us persevere with a generous spirit in fasting and in humble submission to the *Gospel*; these will assure us of God's continual help and will favour our progress in perfection (*Collect*).

Introit : Psalm liv. 2, 3.

EXAUDI, Deus, oratiónem meam et ne despéxeris deprecatiónem meam : inténde in me, et exáudi me. *Ps.* Contristátus sum in exercitatióne mea : et conturbátus sum a voce inimíci, et a tribulatióne peccatóris. ℣. Glória Patri.

HEAR, O God, my prayer, and despise not my supplication: be attentive to me, and hear me. Ps. liv. 3, 4. I am grieved in my exercise; and am troubled at the voice of the enemy, and at the tribulation of the sinner. ℣. Glory be to the Father.

Collect.

Sacrae nobis, quaesumus Dómine, observatiónis jejúnia : et piae conversatiónis augméntum, et tuae propitiatiónis contínuum praestent auxílium. Per Dóminum.

We beseech Thee, O Lord, that the fasts of this holy observance may procure us an increase of piety in our lives, and the continual help of Thy mercy. Through our Lord.

Other **Collects,** pp. 157, 158.—**Preface** *for Lent,* p. 52.

* See Plan of the Stations at Rome, p. 510, D d 19.

† In the third year of His ministry Jesus left Galilee on the occasion of the Feast of Tabernacles and returned to Jerusalem, where in the Temple He spoke to the Jews the parables of to-day's Gospel: see p. 508, note †, and the map.

Epistle : Exodus xxxii. 7-14.

Lesson from the Book of Exodus.—IN those days the Lord spoke to Moses, saying: Go down from the mountain; thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst show them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: *I see that this people is stiffnecked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation.* But Moses besought the Lord his God, saying: *Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power and with a mighty hand?* Let not the Egyptians say, I beseech Thee: He craftily brought them out, that He might kill them in the mountains and destroy them from the earth: *let Thy anger cease, and be appeased upon the wickedness of Thy people: remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying: I will multiply your seed as the stars of heaven; and this whole land that I have spoken of I will give to your seed, and you shall possess it for ever. And the Lord was appeased from doing the evil which He had spoken against His people.*

Léctio libri Exódi.—IN diébus illis: Locútus est Dóminus ad Móysen, dicens: Descénde de monte: peccávit pópulus tuus, quem eduxísti de terra Aegypti. Recessérunt cito de via, quam ostendísti eis: fecerúntque sibi vítulum conflátilem, et adoravérunt, atque immolántes ei hóstias, dixérunt: Isti sunt dii tui Israel, qui te eduxérunt de terra Aegypti. Rursúmque ait Dóminus ad Móysen: *Cerno quod pópulus iste durae cervícis sit: dimítte me, ut irascátur furor meus contra eos, et déleam eos, faciámque te in gentem magnam.* Móyses autem orábat Dóminum Deum suum, dicens: *Cur, Dómine, iráscitur furor tuus contra pópulum tuum, quem eduxísti de terra in fortitúdine magna, et in manu robústa?* Ne quaeso dicant Aegyptii: Cállide edúxit eos, ut interfíceret in móntibus, et deléret e terra: *quiéscat ira tua, et esto placábilis super nequítia pópuli tui. Recordáre Abraham, Isaac, et Israel servórum tuórum, quibus jurásti per temetípsum, dicens: Multiplicábo semen vestrum sicut stellas coeli; et univérsam terram hanc, de qua locútus sum, dabo sémini vestro, et possidébitis eam semper. Placatúsque est Dóminus, ne fáceret malum, quod locútus fúerat advérsus pópulum suum.*

Gradual : Psalm xliii. 26, 2.

Exsúrge, Dómine, fer opem nobis: et líbera nos propter nomen tuum. ℣. Deus, áuribus nostris audívimus: et patres nostri annuntiavérunt nobis opus, quod operátus es in diébus eórum, et in diébus antíquis.

Arise, O Lord, bring help to us: and deliver us for Thy Name's sake. ℣. O God, we have heard with our ears: and our fathers have declared to us the work Thou hast wrought in their days, and in the days of old.

Tract : *Domine non secundum*, p. 519.

Gospel : John vii. 14-31.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Jam die festo mediánte, ascéndit Jesus in templum, et docébat. Et mirabántur Judaei, dicéntes: Quómodo hic lítteras scit, cum non didícerit? Respóndit eis Jesus, et dixit: Mea doctrína non est mea sed ejus, qui misit me. Si quis volúerit voluntátem ejus fácere: cognóscet de doctrína, utrum ex Deo sit, an ego a meípso loquar. Qui a semetípso lóquitur, glóriam própriam quaerit. Qui autem quaerit glóriam ejus, qui misit eum, hic verax est, et injustítia in illo non est. *Nonne Móyses dedit vobis legem: et nemo ex vobis facit legem? Quid me quaerítis interfícere?* Respóndit turba et dixit: Daemónium habes: quis te quaerit interfícere? Respóndit Jesus, et dixit eis: Unum opus feci, et omnes mirámini. Proptérea Móyses dedit vobis circumcisiónem (non quia ex Móyse est, sed ex pátribus): et in sábbato circumcíditis hóminem. Si circumcisiónem áccipit homo in sábbato, ut non

✠ Continuation of the holy Gospel according to St. John.—At that time, about the midst of the feast, Jesus went up into the temple and taught. And the Jews wondered, saying: How doth this man know letters, having never learned? Jesus answered them and said: My doctrine is not Mine, but His that sent Me. If any man will do the will of Him, he shall know of the doctrine whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory. But He that seeketh the glory of Him that sent Him, He is true, and there is no injustice in Him. *Did not Moses give you the law: and yet none of you keepeth the law? Why seek you to kill Me?* The multitude answered and said: Thou hast a devil: who seeketh to kill Thee? Jesus answered and said to them: One work I have done, and you all wonder. Therefore Moses gave you circumcision (not because it is of Moses, but of the fathers): and on the sabbath day you circumcise a man. If a man receive circumcision on the sabbath day, that the law of Moses may not

be broken : you are angry at me, because I have healed the whole man on the sabbath day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said : Is not this He Whom they seek to kill? And behold He speaketh openly, and they say nothing to Him. Have the rulers known for a truth that this is the Christ? But we know this Man whence He is: but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching and saying : *You both know Me, and you know whence I am : and I am not come of Myself, but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him : and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him.*

solvátur lex Móysi : mihi, indignámini, quia totum hóminem sanum feci in sábbato? Nólite judicáre secúndum fáciem, sed justum judícium judicáte. Dicébant ergo quidam ex Jerosólymis: Nonne hic est, quem quaerunt interfícere? Et ecce palam lóquitur, et nihil ei dicunt. Numquid vere cognovérunt príncipes, quia hic est Christus? Sed hunc scímus, unde sit: Christus autem, cum vénerit, nemo scit, unde sit. Clamábat ergo Jesus in templo docens, et dicens : *Et me scitis, et unde sim, scitis, et a meipso non veni, sed est verus, qui misit me, quem vos nescítis. Ego scio eum, quia ab ipso sum, et ipse me misit. Quaerébant ergo eum apprehéndere : et nemo misit in illum manus, quia nondum vénerat hora ejus. De turba autem multi credidérunt in eum.*

Offertory : Psalm xxxix. 2-4.

With expectation I have waited for the Lord, and He was attentive to me : and He heard my prayer: and He put a new canticle into my mouth, a song to our God.

Exspéctans exspectávi Dóminum, et respéxit me : et exaudívit deprecatiónem meam : et immísit in os meum cánticum novum, hymnum Deo nostro.

Secret.

May this victim, O Lord, we beseech Thee, cleanse away our sins : and sanctify the bodies and minds of Thy servants, to celebrate this sacrifice. Through our Lord.

Haec hóstia, Dómine, quaesumus, emúndet nostra delícta : et ad sacrifícium celebrándum, subditórum tibi córpora mentésque sanctíficet. Per Dóminum.

Other **Secrets,** pp. 157, 158.—**Preface** *for Lent,* p. 52.

Communion : Psalm xix. 6.

Laetábitur in salutári tuo : et in nómine Dómini Dei nostri magnificábimur.

We will rejoice in Thy salvation : and in the name of our God we shall be exalted.

Postcommunion.

Hujus nos, Dómine, percéptio sacraménti mundet a crímine : et ad coeléstia regna perdúcat. Per Dóminum.

May the reception of this sacrament, O Lord, cleanse us from sin : and conduct us to an eternal kingdom. Through our Lord.

Other **Postcommunions,** pp. 157, 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Let us pray. Bow down your heads before God.

Miserére, Dómine, pópulo tuo : et contínuis tribulatiónibus laborántem, propítius respiráre concéde. Per Dóminum.

Have mercy, O Lord, on Thy people : and mercifully grant them relief, who labour under continual tribulations. Through our Lord.

Wednesday of the Fourth Week in Lent.

STATION AT ST. PAUL'S WITHOUT THE WALLS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station was made at Rome in the great Basilica of St. Paul on the Ostian Way. It was natural to assemble near the tomb of the Doctor of the Gentiles on this day, called the Feria of the Great Ballot, when they held the examination upon which depended the admission of catechumens to baptism.

After the singing of the *Introit*, which announces the baptism in which God " will pour on the souls the water which will cleanse them from all stain," the catechumens were exorcised anew, were marked with the sign of the cross and received the imposition of hands.† This water has already purified us.

After having read the *Epistle* or the Lessons from the prophets Ezechiel and Isaias, who speak of this same purification " when souls shall be made white as snow," the beginning of the four Gospels was read to them and the Apostles' Creed and Pater noster explained to them. Let us love to read the Gospels, let us often recite the Credo and the Pater noster.

The *Gospel* ‡ tells us of the healing of the man blind from birth,

* See Plan of the Stations at Rome, p. 510, E h 31.

† As we have already remarked (see p. 612, note *), the rites for the admission of the catechumens and those for their final preparation which proceeded during Lent are found in the ceremonies of baptism, particularly exorcism, the signing with the cross, the imposition of hands and the recitation of the Pater noster and Credo, which formerly took place at the Mass of the Catechumens for this day.

‡ It was on the occasion of the Feast of Tabernacles which Jesus celebrated at Jerusalem during the third year of His ministry that He cured the man blind from birth. See p. 508, note ||, and the map.

who was sent to wash himself in the pool of Siloe. This is another symbol of baptism and of the instructions preceding it, which conveyed to the Gentiles the supernatural light of which they were deprived, and gave them faith in the divinity of Jesus Christ. Let us purify ourselves by penance from the defilements which have unfortunately stained our baptismal innocence, and God will make our souls white as snow.

Aware that fasting is for the just a means of increasing his merits, and for the guilty of obtaining forgiveness for his sins (*Collect*), let us with courage mortify our bodies so that we may enjoy more readily the things that are of heaven.

Introit : Ezechiel xxxvi. 23-28.

WHEN I shall be sanctified in you, I will gather you from every land: and I will pour upon you clean water, and you shall be cleansed from all your filthiness: and I will give you a new spirit. Ps. xxxiii. 2. I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory be to the Father.

CUM sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effundam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

After the *Kyrie eleison* is said:—

Let us pray. Let us kneel down. ℟. Arise.

O God, Who grantest to the just the reward of their merits, and to sinners pardon by means of fasting: have mercy on Thy supplicants: that the confession of our guilt may enable us to receive the forgiveness of our sins. Through our Lord.

Orémus. Flectámus génua. ℟. Leváte.

Deus, qui et justis praemia meritórum, et peccatóribus per jejúnium véniam praebes: miserére supplícibus tuis: ut reátus nostri conféssio, indulgéntiam váleat percípere delictórum. Per Dóminum.

Lesson : Ezechiel xxxvi. 23-28.

Lesson from the Prophet Ezechiel.—THUS saith the Lord God: I will sanctify My great name, which was profaned among the Gentiles, which you have profaned in the midst of them: that the Gentiles may know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take

Léctio Ezechiélis Prophétae. —HAEC dicit Dóminus Deus: Sanctificábo nomen meum magnum, quod pollútum est inter gentes, quod polluístis in médio eárum: ut sciant gentes, quia ego Dóminus, cum sanctificátus fúero in vobis coram eis. Tollam quippe vos de géntibus, et congregábo vos de univérsis

terris, et addúcam vos in terram vestram. *Et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris, et ab univérsis idólis vestris mundábo vos. Et dabo vobis cor novum, et spíritum novum ponam in médio vestri:* et áuferam cor lapídeum de carne vestra, et dabo vobis cor cárneum. Et spíritum meum ponam in médio vestri: et fáciam ut in praecéptis meis ambulétis, et judícia mea custodiátis et operémini. Et habitábitis in terra, quam dedi pátribus vestris: et éritis mihi in pópulum, et ego ero vobis in Deum: dicit Dóminus omnípotens.

you from among the Gentiles, and will gather you together out of all the countries, and will bring you into your own land. *And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you:* and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you: and I will cause you to walk in My commandments, and to keep My judgments and do them. And you shall dwell in the land which I gave to your fathers: and you shall be My people, and I will be your God: saith the Lord Almighty.

Gradual : Psalm xxxiii. 12, 6.

Veníte fílii, audíte me: timórem Dómini docébo vos. ℟. Accédite ad eum, et illuminámini: fácies vestrae non confundéntur.

Come, children, hearken to Me: I will teach you the fear of the Lord. ℣. Come ye to Him and be enlightened: and your faces shall not be confounded.

Herc is said *Dominus vobiscum,* without *Flectamus genua.*

Collect.

Praesta, quaesumus, omnípotens Deus: ut, quos jejúnia votíva castígant, ipsa quoque devótio sancta laetíficet; ut terrénis affectibus mitigátis, facílius coeléstia capiámus. Per Dóminum.

Grant, we beseech Thee, Almighty God: that we who are chastised by the fasts we have undertaken may rejoice also with holy devotion: that our earthly affections being weakened, we may more easily apprehend heavenly things. Through our Lord.

Other **Collects**, p. 157.

Epistle : Isaias i. 16-19.

Lesson from the Prophet Isaias.—Thus saith the Lord God: *Wash yourselves, be clean, take away the evil of your devices from My eyes: cease to do perversely, learn to do well : seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.* And then come and accuse Me, saith the Lord: *if your sins be as scarlet, they shall be made as white as snow : and if they be red as crimson, they shall be white as wool.* If you be willing, and will hearken to Me, you shall eat the good things of the land: saith the Lord Almighty.

Léctio Isaíae Prophétae.—Haec dicit Dóminus Deus: *Lavámini, mundi estóte, auférte malum cogitatiónum vestrárum ab óculis meis: quiéscite ágere pervérse, díscite benefácere: quaerite judícium, subveníte opprésso, judicáte pupíllo, defendite víduam.* Et veníte, et argúite me, dicit Dóminus: *si fúerint peccáta vestra ut cóccinum, quasi nix dealbabúntur: et si fúerint rubra quasi vermículus, velut lana alba erunt.* Si voluéritis, et audiéritis me, bona terrae comedétis: dicit Dóminus omnípotens.

Gradual : Psalm xxxii. 12, 6.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established : and all the power of them by the spirit of His mouth.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. ℣. Verbo Dómini coeli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Tract : *Domine non secundum*, p. 519.

Gospel : John ix. 1-38.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus, passing by, saw a man who was blind from his birth: and His disciples asked Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day : the night cometh, when no man can work.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Praetériens Jesus vidit hóminem caecum a nativitáte: et interrogavérunt eum discípuli ejus: Rabbi, quis peccávit, hic, aut paréntes ejus, ut caecus nascerétur? Respóndit Jesus: Neque hic peccávit, neque paréntes ejus: sed ut manifesténtur ópera Dei in illo. Me opórtet operári ópera ejus, qui misit me, donec dies est: venit nox, quando nemo potest operári. Quámdiu

sum in mundo, lux sum mundi. Haec cum dixísset éxspuit in terram, et fecit lutum ex sputo, et linívit lutum super óculos ejus et dixit ei: *Vade, lava in natatória Siloe* (quod interpretátur Missus). *Abiit ergo, et lavit, et venit videns.* Itaque vicíni, et qui víderant eum prius, quia mendícus erat, dicébant: Nonne hic est, qui sedébat, et mendicábat? Alii dicébant: Quia hic est. Alii autem: Nequáquam, sed símilis est ei. Ille vero dicébat: Quia ego sum. Dicébant ergo ei: Quómodo apérti sunt tibi óculi? Respóndit: Ille homo, qui dícitur Jesus, lutum fecit, et unxit óculos meos, et dixit mihi: Vade ad natatória Síloe, et lava. Et ábii, lavi, et vídeo. Et dixérunt ei: Ubi est ille? Ait: Néscio. Addúcunt eum ad pharisaeos, qui caecus fúerat. Erat autem sábbatum quando lutum fecit Jesus, et apéruit óculos ejus. Iterum ergo interrogábant eum pharisaei quómodo vidísset. Ille autem dixit eis: Lutum mihi pósuit super óculos, et lavi, et vídeo. Dicébant ergo ex pharisaeis quidam: Non est hic homo a Deo, qui sábbatum non custódit. Alii autem dicébant: Quómodo potest homo peccátor haec signa fácere? Et schisma erat inter eos. Dicunt ergo caeco íterum: Tu quid dicis de illo, qui apéruit óculos tuos? Ille autem dixit: Quia prophéta est. Non credidérunt ergo Judaei de illo, quia caecus

As long as I am in the world I am the light of the world. When He had said these things, He spat on the ground and made clay of the spittle, and spread the clay upon his eyes, and said to him: *Go, wash in the pool of Siloe* (which is interpreted, Sent). *He went therefore and washed, and he came seeing.* The neighbours therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus made clay and anointed my eyes, and said to me: Go to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is He? He saith: I know not. They bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of Him that hath opened thy eyes? And he said: He is a pro-

phet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you say was born blind? How then doth he now see? His parents answered them and said: We know that this is our son and that he was born blind: but how he now seeth we know not, or who hath opened his eyes we know not: ask himself, he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask himself. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If He be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did He to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? Will you also become His disciples? They reviled him therefore, and said: Be thou His disciple: but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is. The man

fuísset et vidísset, donec vocavérunt paréntes ejus, qui víderat: et interrogavérunt eos, dicéntes: Hic est fílius vester, quem vos dícitis, quia caecus natus est? Quómodo ergo nunc videt? Respónderunt eis paréntes ejus, et dixérunt: Scimus, quia hic est fílius noster, et quia caecus natus est: quómodo autem nunc vídeat, nescímus: aut quis ejus apéruit óculos, nos nescímus: ipsum interrogáte, aetátem habet, ipse de se loquátur. Haec dixérunt paréntes ejus, quóniam timébant Judaeos: jam enim conspiráverant Judaei, ut si quis eum confiterétur esse Christum, extra synagógam fíeret. Proptérea paréntes ejus dixérunt: Quia aetátem habet, ipsum interrogáte. Vocavérunt ergo rursum hóminem, qui fúerat caecus, et dixérunt ei: Da glóriam Deo. Nos scimus quia hic homo peccátor est. Dixit ergo eis ille: Si peccátor est, néscio: unum scio, quia caecus cum essem, modo vídeo. Dixérunt ergo illi: Quid fecit tibi? quómodo apéruit tibi óculos? Respóndit eis: Dixi vobis jam, et audístis: quid íterum vultis audíre? Numquid et vos vultis discípuli ejus fíeri? Maledixérunt ergo ei, et dixérunt: Tu discípulus illíus sis: nos autem Móysi discípuli sumus. Nos scimus quia Móysi locútus est Deus: hunc autem nescímus unde sit. Respóndit ille homo, et dixit eis: In hoc enim mirábile est, quia vos

nescítis unde sit, et apéruit meos óculos: scimus autem quia peccatóres Deus non audit: sed, si quis Dei cultor est, et voluntátem ejus facit, hunc exáudit. A saeculo non est audítum, quia quis apéruit óculos caeci nati. Nisi esset hic a Deo, non póterat fácere quidquam. Respondérunt, et dixérunt ei: in peccátis natus es totus, et tu doces nos? Et ejecérunt eum foras. Audívit Jesus quia ejecérunt eum foras, et cum invenísset eum, dixit ei: *Tu credis in Filium Dei? Respondit ille, et dixit: Quis est, Dómine, ut credam in eum? Et dixit ei Jesus: Et vidisti eum, ei qui lóquitur tecum, ipse est. At ille ait: Credo Dómine* (here kneel). *Et prócidens adorávit eum.*

answered and said to them: Why, herein is a wonderful thing, that you know not from whence He is, and He hath opened my eyes: now we know that God doth not hear sinners: but if a man be a server of God and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, He could not do any thing. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out, and when He had found him, He said to him: *Dost thou believe in the Son of God? He answered and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, Lord* (here kneel). *And falling down, he adored Him.*

Offertory: Psalm lxv. 8, 9, 20.

Benedícite gentes Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecatiónem meam, et misericórdiam suam a me.

O ye Gentiles, bless the Lord our God, and make the voice of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved: blessed be God, Who hath not turned away my prayer, nor His mercy from me.

Secret.

Súpplices te rógamus, omnípotens Deus: ut his sacrifíciis peccáta nostra mundéntur; quia tunc veram nobis tríbuis et mentis et córporis sanitátem. Per Dóminum.

We humbly beseech Thee, Almighty God, that by this sacrifice our sins may be cleansed away: for then Thou givest us true health of soul and body. Through our Lord.

Other **Secrets,** pp. 157, 158.—**Preface** *for Lent,* p. 52.

Communion : John ix. 11.

The Lord made clay of spittle, and anointed my eyes : and I went, and I washed, and I saw, and I have believed in God.

Lutum fecit ex sputo Dóminus, et linívit óculos meos : et ábii, et lavi, et vidi, et crédidi Deo.

Postcommunion.

May the sacrament we have received, O Lord our God, both fill us with spiritual food, and defend us by bodily succour. Through our Lord.

Sacraménta, quae súmpsimus, Dómine, Deus noster : et spirituálibus nos répleant aliméntis, et corporálibus tueántur auxíliis. Per Dóminum.

Other **Postcommunions,** pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants : and, that Thou mayest grant what Thy petitioners desire, make them to ask what is pleasing to Thee. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Páteant aures misericórdiae tuae, Dómine, précibus supplicántium : et, ut peténtibus desideráta concédas, fac eos, quae tibi sunt plácita postuláre. Per Dóminum.

Thursday of the Fourth Week in Lent.

STATION AT THE CHURCH OF SAINTS SYLVESTER AND MARTIN.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at a sanctuary situated on the Esquiline. A holy priest had given his house to Pope St. Sylvester to turn into a church. In the sixth century Pope St. Symmachus built a new one next to the first on a higher level, and dedicated them to St. Sylvester and St. Martin, the great miracle-worker of Gaul.† It was one of the twenty-five parish churches of Rome in the fifth century.

The *Epistle* and *Gospel* ‡ announce to us the great mystery of the resurrection of Jesus Christ which is drawing nigh, and in the celebration of

* See Plan of the Stations at Rome, p. 510, G e 40.

† The first Christians for the honour of their *martyrs* built sanctuaries over their tombs and placed their bodies under the High Altar. From this the custom of placing relics in the altar stone is taken. From Rome the worship of these martyrs spread throughout the Church. St. Martin was one of the first *Confessors* to whom universal devotion was accorded in the West.

‡ In the second year of His ministry, after having cured the servant of the Centurion at Capharnaum, Jesus went nine leagues from there to Naim. It was on entering this town that He met the funeral procession and performed His miracle. See p. 507 and note III, and the map on p. 508.

which at Easter public penitents participated. The Sunamite woman and the widow of Naim had lost their sons. Eliseus, who is a figure of Jesus, raises the first to life and Christ gives back the second to his mother.

This is what God in His mercy will do in the holy Sacrament of Penance for souls which have died by sin. He restores them to the life of grace and gives them back to the Church, their mother. Let us prepare ourselves for our Easter confession, which will more abundantly fill our souls with supernatural life.

Let us moderate by fasting our earthly appetites in order that we may better enjoy heavenly things (*Collect*).

Introit : Psalm civ. 3, 4.

LAETETUR cor quaeréntium Dóminum: quaerite Dóminum, et confirmámini: quaerite fáciem ejus semper. *Ps.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

LET the heart of them rejoice that seek the Lord: seek ye the Lord, and be strengthened: seek His face evermore. Ps. civ. 1. Give glory to the Lord, and call upon His name: declare His deeds among the Gentiles.

Collect.

Praesta, quaesumus, omnípotens Deus: ut, quos jejúnia votíva castígant, ipsa quoque devótio sancta laetíficet; ut, *terrénis afféctibus mitigátis, facílius coeléstia capiámus.* Per Dóminum.

Grant, we beseech Thee, Almighty God: that we, who are chastised by the fasts we have undertaken, may rejoice with holy devotion; that, *our earthly affections being weakened, we may more easily apprehend heavenly things.* Through our Lord.

Other **Collects, p. 157.**

Epistle : 4 Kings iv. 25-38.

Léctio libri Regum.—IN diébus illis: Venit múlier Sunamítis as Eliséum in montem Carméli: cumque vidísset eam vir Dei e contra, ait ad Giézi púerum suum: Ecce Sunamítis illa. Vade ergo in occúrsum ejus, et dic ei: Recte ne ágitur circa te, et circa virum tuum, et circa fílium tuum? Quae respóndit: Recte. Cumque venísset ad virum Dei in montem, apprehéndit pedes ejus: et accéssit Giézi ut

Lesson from the Book of Kings.—IN those days a Sunamite woman came to Eliseus to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant: Behold that Sunamitess. Go therefore to meet her, and say to her: Is it well with thee, and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to

remove her. And the man of God said: Let her alone: for her soul is in anguish, and the Lord hath hid it from me and hath not told me. And she said to him: Did I ask a son of my lord? Did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take my staff in thy hand and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed: and going in he shut the door upon him, and upon the child: and prayed to the Lord. And he went up and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he bowed himself upon him: and the child's flesh grew warm. Then he returned, and walked in the house, once to and fro: and he went up and lay upon him: and *the child gaped seven times, and opened his eyes.* And he called Giezi, and said to him: Call this Sunamitess. And she being called, went in to him. *And he said: Take up thy son. She*

amovéret eam. Et ait homo Dei: Dimítte illam: ánima enim ejus in amaritúdine est, et Dóminus celávit a me, et non indicávit mihi. Quae dixit illi: Numquid petívi fílium a dómino meo? Numquid non dixi tibi: Ne illúdas me? Et ille ait ad Giézi: Accínge lumbos tuos, et tolle báculum meum in manu tua et vade. Si occúrrerit tibi homo, non salútes eum: et si salutáverit te quíspiam, non respóndeas illi: et pones báculum meum super fáciem puéri. Porro mater púeri ait: Vivit Dóminus, et vivit ánima tua, non dimíttam te. Surréxit ergo, et secútus est eam. Giézi autem praecésserat ante eos, et posúerat báculum super fáciem púeri, et non erat vox, neque sensus: reversúsque est in occúrsum ejus, et nuntiávit ei, dicens: Non surréxit puer. Ingréssus est ergo Eliséus domum, et ecce puer mórtuus jacébat léctulo ejus: ingressúsque clausit óstium super se, et super púerum: et orávit ad Dóminum. Et ascéndit, et incúbuit super púerum: posuítque os suum super os ejus, et óculos suos super óculos ejus, et manus suas super manus ejus, et incurvávit se super eum: et calefácta est caro púeri. At ille revérsus, deambulávit in domo semel huc atque illuc: et ascéndit, et incúbuit super eum: et *oscitávit puer séptie, aperuítque óculos.* At ille vocávit Giézi, et dixit ei: Voca Suna-

mítidem hanc. Quae vocáta ingréssa est ad eum. *Qui ait: Tolle fílium tuum. Venit illa, et córruit ad pedes ejus, et adorávit super terram: tulítque fílium suum, et egréssa est,* et Eliséus revérsus est in Gálgala.

came and fell at his feet, and worshipped upon the ground: and took up her son, and went out, and Eliseus returned to Galgal.

Gradual : Psalm lxxiii. 20, 19, 22.

Réspice, Dómine, in testaméntum tuum: et ánimas páuperum tuórum ne obliviscáris in finem. ℣. Exsúrge, Dómine, júdica causam tuam: memor esto oppróbrii servórum tuórum.

Have regard, O Lord, to Thy covenant: forget not to the end the souls of Thy poor. ℣. Arise, O Lord, judge Thy own cause: remember the reproaches of Thy servants.

Gospel : Luke vii. 11-16.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Ibat Jesus in civitátem quae vocátur Naïm: et ibant cum eo discípuli ejus, et turba copiósa. Cum autem appropinquáret portae civitátis, ecce defúnctus efferebátur fílius únicus matris suae: et haec vídua erat, et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) *Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et coepit loqui. Et dedit illum matri suae.* Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus went into a city that is called Naim: and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow, and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near, and touched the bier. (And they that carried it stood still.) *And He said: Young man, I say to thee, arise. And he that was dead sat up, and begun to speak. And He gave him to his mother.* And there came a fear upon them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited His people.

Offertory : Psalm lxix. 2-4.

O Lord, make haste to help me : let all those be confounded that desire evils to Thy servants.

Dómine, ad adjuvándum me festína : confundántur omnes, qui cógitant servis tuis mala.

Secret.

Purify us, O merciful God : that the prayers of Thy Church, which are pleasing to Thee, bringing pious offerings, may purify our minds, and become still more pleasing in Thy sight. Through our Lord.

Purífica nos, misericors Deus : ut Ecclésiae tuae preces, quae tibi gratae sunt, pia múnera deferéntes, fiant expiátis méntibus gratióres. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm lxx. 16-18.

O Lord, I will be mindful of Thy justice alone : Thou hast taught me, O God, from my youth : and unto old age and gray hairs, O God, forsake me not.

Dómine, memorábor justítiae tuae solíus : Deus, docuísti me a juventúte mea : et usque in senéctam et sénium, Deus, ne derelínquas me.

Postcommunion.

Suffer not, O Lord, Thy heavenly gifts, which Thou hast provided as a remedy for Thy faithful, to become the judgment of those who receive them. Through our Lord.

Coeléstia dona capiéntibus, quaesumus, Dómine : non ad judícium proveníre patiáris, quae fidélibus tuis ad remédium providísti. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Let us pray. Bow down your heads before God.

O God, the Creator and Ruler of Thy people, drive away the sins by which they are assaulted : that they may be ever pleasing to Thee, and secure by Thy protection. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Pópuli tui, Deus, institútor et rector, peccáta, quibus impugnátur, expélle : ut semper tibi plácitus, et tuo munímine sit secúrus. Per Dóminum.

Friday of the Fourth Week in Lent.

STATION AT ST. EUSEBIUS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the sanctuary erected on the site of the house where St. Eusebius, an ardent defender of the faith against Arius, died a martyr. In the fifth century it was one of the twenty-five parish churches of Rome.

As in the Mass of yesterday, the *Epistle* and *Gospel*† tell us of a double resurrection, an image of that which was to operate in the souls of catechumens and public penitents at the Easter festival, and in the souls of sinners during the Season of Lent. Both the widow of Sarepta who went to Eliseus and the mother who had recourse to Elias represent the Gentiles, as they were both of heathen race. Whilst the unfaithful Jews have been rejected, our souls have through the sacraments of Baptism and Penance shared in the resurrection of Him Who is "the life" (*Gospel*). In the same way the bodily death of the son of the widow of Naim and that of Lazarus represent the spiritual death of our souls caused by grievous sin. Penitence restores them to life and brings them under the supernatural influence of Him Who is "the resurrection" (*Gospel*).

By prayer and penance let us provide for our spiritual interests (*Collect*)

Introit : Psalm xviii. 15.

MEDITATIO cordis mei in conspéctu tuo semper : Dómine, adjútor meus, et redémptor meus. *Ps.* Coeli enárrant glóriam Dei : et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

THE meditation of my heart is always in Thy sight : O Lord, my helper and my redeemer. Ps. xviii. 2. The heavens show forth the glory of God : and the firmament declareth the works of Thy hand. ℣. Glory be to the Father.

Collect.

Deus, qui ineffabílibus mundum rénovas sacraméntis: praesta, quaesumus ; ut Ecclésia tua et aetérnis profíciat institútis, et temporálibus non destituátur auxíliis. Per Dóminum.

O God, Who renewest the world by unspeakable mysteries ; grant, we beseech Thee, that Thy Church may profit by Thy eternal institutions, and not be deprived of temporal help. Through our Lord.

Other Collects, p. 157.

Epistle : 3 Kings xvii. 17-24.

Léctio libri Regum.—IN diébus illis : Aegrotávit fílius

Lesson from the Book of Kings.—IN those days the son

* See Plan of the Stations at Rome, p. 510, H d 13.

† At the end of His public life Jesus, Who was in Peraea, goes at the call of Martha and Mary to Bethany, where He raises Lazarus to life. See p. 508, note §§, and the map.

of the woman the mistress of the house fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her : Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed, and he cried to the Lord, and said : O Lord my God, hast Thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? *And he stretched, and measured himself upon the child three times, and cried to the Lord and said: O Lord my God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias : and the soul of the child returned into him, and he revived.* And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her : Behold thy son liveth. And the woman said to Elias: Now by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

mulíeris matris famílias, et erat languor fortíssimus, ita ut non remanéret in eo hálitus. Dixit ergo ad Elíam: Quid mihi et tibi, vir Dei? Ingréssus es ad me, ut rememoraréntur iniquitátes meae, et interfíceres fílium meum? Et ait ad eam Elías: Da mihi fílium tuum. Tulítque eum de sinu ejus, et portávit in coenáculum ubi ipse manébat, et pósuit super léctulum suum, et clamávit ad Dóminum, et dixit: Dómine, Deus meus, etiámne víduam, apud quam ego utcúmque susténtor, afflixísti, ut interfíceres fílium ejus? *Et expándit se, atque mensus est super púerum tribus vícibus, et clamávit ad Dóminum, et ait: Dómine, Deus meus, revertátur, óbsecro, ánima púeri hujus in víscera ejus. Et exaudívit Dóminus vocem Elíae: et revérsa est ánima púeri intra eum, et revíxit.* Tulítque Elías púerum, et depósuit eum de coenáculo in inferiórem domum, et trádidit matri suae, et ait illi: En vivit fílius tuus. Dixítque múlier ad Elíam: Nunc in isto cognóvi, quóniam vir Dei es tu, et verbum Dómini in ore tuo verum est.

Gradual : Psalm cxvii. 8, 9.

It is good to confide in the Lord, rather than to have confidence in man. ℣. It is good to trust in the Lord, rather than to trust in princes.

Bonum est confídere in Dómino, quam confídere in hómine. ℣. Bonum est speráre in Dómino quam speráre in princípibus.

Tract : *Domine non secundum*, p. 519.

Gospel : John xi. 1-45.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Erat quidam languens Lázarus a Bethánia de castéllo Maríae, et Marthae soróris ejus. (María autem erat, quae unxit Dóminum unguénto, et extérsit pedes ejus capíllis suis: cujus frater Lázarus infirmabátur.) Misérunt ergo soróres ejus ad eum, dicéntes: Dómine, ecce quem amas infirmátur. Audiens autem Jesus, dixit eis: Infírmitas haec non est ad mortem, sed pro glória Dei, ut glorificétur Fílius Dei per eam. Diligébat autem Jesus Martham et sorórem ejus Maríam, et Lázarum. Ut ergo audívit, quia infirmabátur tunc quidem mansit in eódem loco duóbus diébus. Deínde post haec dixit discípulis suis: Eámus in Judaeam íterum. Dicunt ei discípuli: Rabbi, nunc quaerébant te Judaei lapidáre, et íterum vadis illuc? Respóndit Jesus: Nonne duódecim sunt horae diéi? Si quis ambuláverit in die, non offéndit, quia lucem hujus mundi videt: si autem ambuláverit in nocte, offéndit, quia lux non est in eo. Haec ait, et post haec dixit eis: Lázarus amícus noster dormit: sed vado, ut a somno éxcitem eum. Dixérunt ergo discípuli ejus: Dómine, si dormit, salvus erit. Díxerat autem Jesus de morte ejus: illi autem putavérunt quia de dormitióne somni dí-

✠ Continuation of the holy Gospel according to St. John.—At that time there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment, and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him, saying: Lord, behold he whom Thou lovest is sick. And Jesus hearing it said to them: This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha and her sister Mary and Lazarus. When he had heard therefore that he was sick, He still remained in the same place two days. Then after that, He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee, and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things He said, and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep he shall do well. But Jesus spoke of his death: and they thought that He spoke of the repose of

sleep. Then therefore Jesus said to them plainly: Lazarus is dead: and I am glad for your sakes that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow disciples : Let us also go that we may die with Him. Jesus therefore came, and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him : but Mary sat at home. Martha therefore said to Jesus : Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her : Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her : I am the resurrection and the life : he that believeth in Me, although he be dead, shall live : and every one that liveth and believeth in Me shall not die for ever. Believest thou this? She saith to Him : Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world. And when she had said these things, she went and called her sister Mary secretly, saying : The Master is come, and calleth for thee. She, as soon as

ceret. Tunc ergo Jesus dixit eis maniféste: Lázarus mórtuus est: et gáudeo propter vos, ut credátis, quóniam non eram ibi: sed eámus ad eum. Dixit ergo Thomas, qui dícitur Dídymus, ad condiscípulos: Eámus et nos, ut moriámur cum eo. Venit ítaque Jesus, et invénit eum quátuor dies jam in monuménto habéntem. (Erat autem Bathánia juxta Jerosólymam quasi stádiis quíndecim.) Multi autem ex Judaeis vénerant ad Martham, et Maríam, ut consolaréntur eas de fratre suo. Martha ergo, ut audívit quia Jesus venit, occúrrit illi: María autem domi sedébat. Dixit ergo Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quaecúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectióne in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis, qui vivit, et credit in me, non moriétur in aetérnum. Credis hoc? Ait illi: Utique, Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti. Et cum haec dixísset, ábiit, et vocávit Maríam sorórem suam siléntio, dicens: Magíster adest, et vocat te. Illa ut audívit, surgit cito, et venit ad eum: nondum enim vénerat

Jesus in castéllum, sed erat adhuc in illo loco, ubi occúrrerat ei Martha. Judaei ergo, qui erant cum ea in domo, et consolabántur eam, cum vidíssent Maríam, quia cito surréxit, et éxiit, secúti sunt eam, dicéntes: Quia vadit ad monuméntum, ut ploret ibi. María ergo, cum venísset ubi erat Jesus, videns eum, cécidit ad pedes ejus, et dicit ei: Dómine, si fuísses hic, non esset mórtuus frater meus. Jesus ergo, ut vidit eam plorántem, et Judaeos, qui vénerant cum ea, plorántes, infrémuit spíritu, et turbávit seípsum, et dixit: Ubi posuístis eum? Dicunt ei: Dómine, veni, et vide. Et lacrimátus est Jesus. Dixérunt ergo Judaei: Ecce quómodo amábat eum. Quidam autem ex ipsis dixérunt: Non póterat hic, qui apéruit óculos caeci nati, fácere ut hic non morerétur? Jesus ergo rursum fremens in semetípso, venit ad monuméntum. Erat autem spelúnca et lapis superpósitus erat ei. Ait Jesus: Tóllite lápidem. Dicit ei Martha soror ejus, qui mórtuus fúerat: *Dómine, jam foetet, quatriduánus est enim.* Dicit ei Jesus: Nonne dixi tibi, quóniam si credíderis, vidébis glóriam Dei? Tulérunt ergo lápidem: *Jesus autem, elevátis sursum óculis, dixit: Pater, grátias ago tibi quóniam audísti me. Ego autem sciébam, quia semper me audis, sed propter pópulum, qui circúmstat, dixi: ut credant, quia tu me misísti.*

she heard this, riseth quickly, and cometh to Him: for Jesus was not yet come into the town, but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled Himself, and said: Where have you laid him? They say to Him: Lord, come and see. And Jesus wept. The Jews therefore said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born blind have caused that this man should not die? Jesus therefore, again groaning in Himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: *Lord, by this time he stinketh, for he is now of four days.* Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God? They took therefore the stone away: *and Jesus lifting up His eyes said: Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou*

hearest Me always, but because of the people who stand about have I said it: that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them : Loose him and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

Haec cum dixisset, voce magna clamávit: Lázare, veni foras. Et statim pródiit, qui fúerat mórtuus, ligátus pedes et manus institis, fácies illius sudário erat ligáta. Dixit eis Jesus: Sólvite eum et sinite abire. Multi ergo ex Judaeis, qui vénerant ad Mariam, et Martham, et viderant quae fecit Jesus, crediderunt in eum.

Offertory : Psalm xvii. 28, 32.

For Thou wilt save the humble people, O Lord, but wilt bring down the eyes of the proud: for Who is God but Thou, O Lord?

Pópulum húmilem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus praeter te, Dómine?

Secret.

May the gifts we offer purify us, we beseech Thee, O Lord: and ever make Thee appeased towards us. Through our Lord.

Múnera nos, Dómine, quaesumus, obláta puríficent: et te nobis júgiter fáciant esse placátum. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : John xi. 33, 35, 43, 44.

The Lord, seeing the sisters of Lazarus weeping at the tomb, wept before the Jews, and cried out: *Lazarus, come forth: and he that had been dead four days came forth, bound hands and feet.*

Videns Dóminus flentes soróres Lázari ad monuméntum, lacrimátus est coram Judaeis, et exclamávit: *Lázare, veni foras: et pródiit ligátis mánibus et pédibus qui fúerat quatriduánus mórtuus.*

Postcommunion.

May the participation of this sacrament, O Lord, we beseech Thee: ever cleanse us from our own faults, and defend us from all adversity. Through our Lord.

Haec nos, quaesumus, Dómine, participátio sacraménti: et a própriis reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Da nobis, quaesumus, omnípotens Deus: ut, qui infirmitátis nostrae cónscii, de tua virtute confídimus, sub tua semper pietáte gaudeámus. Per Dóminum.

Let us pray. Bow down your heads before God.

Grant, we beseech Thee, Almighty God: that we who, knowing our weakness, trust in Thy strength, may ever rejoice in Thy loving kindness. Through our Lord.

Saturday of the Fourth Week in Lent.

STATION AT ST. NICHOLAS IN CARCERE.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at a church built on the ruins of three pagan temples and consecrated to St. Nicholas. It is called *in carcere* because in former times it had a dungeon.

Here are venerated the remains of the holy Martyrs Mark, Marcellinus, Faustinus, Simplicius, and Beatrice, contained in an ancient urn placed under the High Altar. The interior, in the form of a basilica, is very harmonious.

Isaias, from whom the *Introit* and the *Epistle* of the Mass are taken, sees hastening from all sides the catechumens and public penitents who are waiting with holy impatience for the Easter Feast, when at last their souls may quench their thirst in the springs of grace through the sacraments of Baptism and Penance.

They were in darkness and Jesus gives them light (*Epistle*), for He tells us in the *Gospel* that He is the light of the world and that he who follows Him walketh not in darkness, but in the light of life.† Let us also, by penance, cast out sin from our hearts, and let us ask Christ to fill them with the light of His grace. Let us implore Him to convert our rebellious wills (*Secret*) and to help us to merit by our tears His divine consolations (*Collect over the People*).

Introit: Isaias lv. 1.

SITIENTES *venite ad aquas, dicit Dóminus:* et qui non habétis prétium, veníte, et bíbite cum laetítia. *Ps.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

ALL *you that thirst, come to the waters, saith the Lord:* and you that have no money, come and drink with joy. Ps. lxxvii. 1. Attend, O My people, to My law: incline your ears to the words of My mouth. ℣. Glory be to the Father.

* See Plan of the Stations at Rome, p. 510, E e 20.

† Jesus was at Jerusalem at the commencement of the third year of His public ministry to assist at the Feast of Tabernacles. Two large sconces lighted in the Temple illuminated the whole town. It was then that He declared Himself to be the Light of the world. See p. 571, note ‡.

Collect.

May the affection of our devotion be made fruitful by Thy grace, we beseech Thee, O Lord: for *then will the fasts we have undertaken become profitable to us, if they are pleasing to Thy mercy.* Through our Lord.

Fiat, Dómine, quaesumus, per grátiam tuam fructuósus nostrae devotiónis affectus: quia *tunc nobis próderunt suscépta jejúnia, si tuae sint plácita pietáti.* Per Dóminum.

Other **Collects**, p. 157.

Epistle : Isaias xlix. 8-15.

Lesson from the prophet Isaias.—THUS saith the Lord: *In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed: that thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves.* They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for He that is merciful to them shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains give praise with jubilation: because the Lord hath comforted His people, and will have mercy on His poor ones. And Sion

Léctio Isaíae Prophétae.—HAEC dicit Dóminus: *In témpore plácito exaudívite, et in die salútis auxiliátus sum tui: et servávi te, et dedi te in foedus pópuli, ut suscitáres terram, et possidéres hereditátes dissipátas: ut díceres his, qui vincti sunt: Exíte: et his, qui in ténebris: Reveláminí.* Super vías pascéntur, et in ómnibus planis páscua eórum. Non esúrient, neque sítient, et non percútiet eos aestus et sol: quia miserátor eórum reget eos, et ad fontes aquárum potábit eos. Et ponam omnes montes meos in viam, et sémitae meae exaltabúntur. Ecce isti de longe vénient, et ecce illi ab aquilóne et mari, et isti de terra austráli. Laudáte, coeli, et exsúlta, terra, jubiláte montes laudem: quia consolátus est Dóminus pópulum suum, et páuperum suórum miserébitur. Et dixit Sion: Derelíquit me Dóminus, et Dóminus oblítus est mei. Numquid oblivísci potest múlier infántem suum, ut non misereátur fílio úteri sui? et si illa oblíta fúerit, ego tamen

non oblivíscar tui, dicit Dóminus omnípotens.

said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee, saith the Lord Almighty.

Gradual : Psalm ix. 14, 1, 2.

Tibi, Dómine, derelíctus est pauper: pupíllo tu eris adjútor. ℣. Ut quid, Dómine, recessísti longe, déspicis in opportunitátibus, in tribulatióne? dum supérbit ímpius, incénditur pauper.

To Thee, O Lord, is the poor man left: Thou wilt be a helper to the orphan. ℣. Why, O Lord, hast Thou retired afar off, why dost Thou slight us in our wants, in the time of trouble? whilst the wicked man is proud, the poor is set on fire.

Gospel : John viii. 12-20.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Locútus est Jesus turbis Judaeórum, dicens: Ego sum lux mundi: qui séquitur me, non ámbulat in ténebris, sed habébit lumen vitae. Dixérunt ergo ei pharisaei: Tu de teípso testimónium pérhibes: testimónium tuum non est verum. Respóndit Jesus, et dixit eis: Et si ego testimónium perhíbeo de meípso, verum est testimónium meum: quia scio unde veni, et quo vado: vos autem nescítis unde vénio, aut quo vado. Vos secúndum carnem judicátis: ego non júdico quemquam: et si júdico ego, júdicium meum verum est, quia solus non sum: sed ego, et qui misit me, Pater. Et in lege vestra scriptum est, quia duórum hóminum testimónium verum est. *Ego sum, qui testimónium pérhibeo de meípso: et testimónium pérhibet de me, qui misit me, Pater.*

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus spoke to the multitudes of the Jews, saying: I am the light of the world: he that followeth Me walketh not in darkness, but shall have the light of life. The Pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered and said to them: Although I give testimony of Myself, My testimony is true: for I know whence I came and whither I go: but you know not whence I come or whither I go. You judge according to the flesh: I judge not any man: and if I do judge, My judgment is true, because I am not alone: but I and the Father that sent Me. And in your law it is written that the testimony of two men is true. *I am one that give testimony of Myself: and the Father that sent Me giveth testimony of Me* They said therefore to Him: Where is Thy Father? Jesus answered:

Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and *no man laid hands on Him, because His hour was not yet come.*

Dicébant ergo ei: Ubi est Pater tuus? Respóndit Jesus: *Neque me scitis, neque Patrem meum: si me sciretis, fórsitan et Patrem meum sciretis.* Haec verba locútus est Jesus in gazophylácio, docens in templo: et *nemo apprehéndit eum, quia necdum venerat hora ejus.*

Offertory : Psalm xvii. 3.

The Lord is become my firmament, and my refuge, and my deliverer: and in Him will I put my trust.

Factus est Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: et sperábo in eum.

Secret.

Be appeased, O Lord, and accept our offerings: and mercifully compel our rebellious wills to be subject to Thee. Through our Lord.

Oblatiónibus nostris, quaesumus, Dómine, placáre suscéptis: et ad te nostras étiam rebelles compélle propítius voluntátes. Per Dóminum.

Other **Secrets**, pp. 157, 158.—**Preface** *for Lent*, p. 52.

Communion : Psalm xxii. 1, 2.

The Lord ruleth me, and I shall want nothing: He hath set me in a place of pasture: He hath brought me up on the water of refreshment.

Dóminus regit me, et nihil mihi déerit: in loco páscuae ibi me collocávit: super aquam refectiónis educávit me.

Postcommunion.

May Thy holy mysteries purify us, O Lord, we beseech Thee, and by their operation render us pleasing to Thee. Through our Lord.

Tua nos, quaesumus, Dómine, sancta puríficent et operatióne sua tibi plácitos esse perfíciant. Per Dóminum.

Other **Postcommunions**, pp. 157, 158.

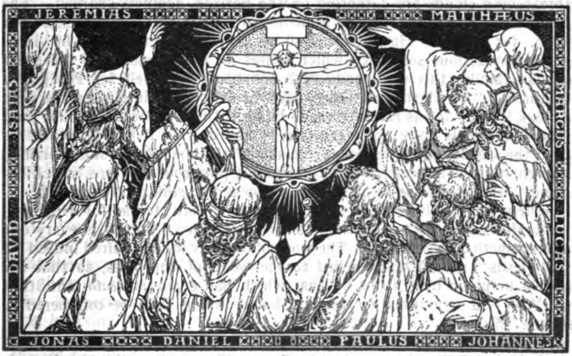
Prayer over the People.

Let us pray. Bow down your heads before God.

O God, Who choosest rather to have mercy than to be angry with those who hope in Thee: grant us worthily to lament the evils we have done: that we may deserve to find the grace of Thy consolation. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Deus, qui sperántibus in te miseréri pótius éligis, quam irásci: da nobis digne flere mala, quae fécimus; ut tuae consolatiónis grátiam invenire mereámur. Per Dóminum.



THE MYSTERY OF THE REDEMPTION.

Easter Cycle
- 4. **Season of Septuagesima** (Septuagesima Sunday to Ash Wednesday).
- 5. **Season of Lent** (Ash Wednesday to Passion Sunday).
- 6. **Passion Time** (Passion Sunday to Easter).
- 7. **Eastertide** (Easter Sunday to Trinity Sunday).
- 8. **Time after Whitsuntide** (Trinity Sunday to Advent).

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6. Passion Time.

1. Passion Time from a Doctrinal Point of View.

The Church, which since the commencement of the Easter Cycle has followed Jesus in His apostolic ministry, contemplates, in mourning, during the *Passion Time* the sorrowful events which occurred during the last year (Passion Week) and the last week (Holy Week) of His mortal life.

The hatred of the enemies of the Messiah was increasing day by day and was about to break out: Good Friday will remind us of the most dreadful of all crimes, the bloody drama of Golgotha foretold by the Prophets, and by Jesus Himself. Wherefore the Liturgy, comparing the Old and New Testaments, sets up a striking parallel between the words of St. Paul and the Evangelists on the subject of the Passion and the explicit prophecies of Jeremias, Isaias, David, Jonas and Daniel.

On the approach of the fatal dénouement, the Church's lamentations become more sorrowful, and soon we shall hear her bemoan the loss of her Spouse Who is no longer with her. "The sky of Holy Church becomes more and more darkened," writes Dom Guéranger.* As on stormy days,

* "Liturgical Year": Season of the Passion, Ch. iii.

threatening clouds are gathering on the horizon, tempest-charged. The thunderbolt of Divine Justice is about to fall: it will strike the Saviour Who, for love of His Father and of us, has become Man. In virtue of the mysterious solidarity which unites all the members of the great human family, this God made flesh substitutes Himself for His guilty brethren. " He clothes Himself," says the Prophet, " in our sins, as with a cloak " and " for us He hath made Himself sin,"* in order that He may " bear it in His body upon the tree "† and destroy it by His death.

In the Garden of Gethsemane the sins of all time, of all souls, horrible, repugnant, flow in foul waves into the most pure soul of Jesus, which becomes " the receptacle of all human vileness, the sink of creation."‡

Wherefore His Father, in spite of the love that He has for Him, will treat Him as an accursed being, for it is written: " Cursed is every one that hangeth on a tree." § " The work of our salvation required indeed " ‖ that Jesus " should be attached to the wood of the cross, so that *life* should be given back to us by that which had given us *death*, and that He Who had triumphed *by the tree* should in His turn be conquered *by the tree*." ¶

Between the Prince of life and the prince of death there was a matchless strife,** but " Christ triumphed by the sacrifice of Himself." †† Indeed, on Palm Sunday He proceeds as a conqueror, sure of Himself, acclaimed and already crowned with palms and laurels, " signs of the victory which was going to be won." ‡‡ " Rejoice, O daughter of Sion, for behold thy King cometh to thee," says Zacharias, and the crowd spread out, as was usual for kings, their garments under His feet, crying out: " Blessed is He Who comes as a king in the Name of the Lord." §§ Jesus enters Jerusalem, His capital, ascends the precious throne which His blood " adorns with royal purple " ‖‖ and above which the Jews and Romans in the three languages then spoken wrote His glorious title: " Jesus of Nazareth, the King of the Jews." " The prophecy of David is accomplished: God reigns by the Tree," ¶¶ which from an object of ignominy becomes " the standard of the King " *** and " our one hope in this Passion Time." ††† " Before the Cross let us prostrate ourselves, for it is through this wood that joy has come to the world." ‡‡‡ And to emphasise that it is from this point of view that the Church will henceforth consider Jesus on the cross,

* 2 Corinthians v. 21.
† 1 Peter ii. 24.
‡ Mgr. Gay, Sermon for Maundy Thursday.
§ Galatians iii. 13.
‖ Hymn at Matins for Passion Sunday.
¶ Preface for Masses of the Holy Cross.—Thus is shown the principle of opposition spoken of by the Holy Ghost: " Consider all the works of the Most High: they are, two and two, opposed the one to the other: good is set against evil, and life against death, so also is the sinner against a just man " (Ecclus. xxxiii. 15). " Since by a man came death," says St. Paul, " by a man also comes the resurrection of the dead; and as in Adam all die, so also in Christ all shall be made alive " (1 Cor. xv. 21, 22). And the liturgy points out that our first parents having been deceived by Satan, it was necessary " that a divine stratagem should frustrate the wiles of the serpent " (Hymn at Matins for Passion Sunday). St. Bernard explains this by saying that " Jesus having but the semblance of sin, it is this veil which hid from the devil the trap into which he fell." And St. Augustine: " By the just permission of God, Lucifer lost the right of death that he held over sinful man, on the day when he was so rash as to exercise it against the Just One."
** Sequence to the Hymn for Easter.
†† Pange Lingua.
‡‡ Collect at the Blessing of the Palms.
§§ Luke xix. 38.
‖‖, ¶¶, ***, ††† Vexilla Regis.
‡‡‡ Adoration of the Cross on Good Friday.

Christian artists in former times used to change His crown of thorns into a heraldic and royal crown. The abasement of Christ had indeed been for His Father a glorification, for Satan a defeat, for Jesus a triumph, and for us an infinite atonement. And the Church, who in her liturgy of *Eastertide* emphasises the vivifying aspect of the death of Jesus, already fills her liturgy with it during *Passion Time*, for the death of Christ, the symbol of our death to sin, and His resurrection, the model of our resurrection to the life of grace, are only two aspects of the same redeeming mystery. For that reason the Feast of Easter is called by the Greeks the Easter of Jesus crucified and the Easter of Jesus risen.

Likewise during the night of Easter the catechumens were "buried with Jesus by baptism in His death and rose with Him in newness of life."*

It was indeed at the end of Lent, when the Church celebrated the memory of the death and triumph of Jesus, that the Councils ordered that the sacraments of Baptism, Confirmation and Holy Eucharist should be given to the catechumens and that public penitents should be reconciled by sacramental absolution. Wherefore *Passion Time* and *Eastertide*, in fixing for all Christians the anniversary of the reception of these benefits, remind them that the Passion and Resurrection of Christ were the efficient and exemplary causes of their own, and enabled them yearly to take in them a greater and more intimate share. *These Feasts were not therefore a simple historical remembrance relating only to the person of Jesus: they became a reality for all His mystical body.* The strife of Golgotha spread itself over the whole world, where, with Christ her head, the Church each year at the solemnity of Easter won a new victory over Satan.

It was with this thought that the initiation of the *Catechumens* came to an end, and that public penitents, who founded all the more fervently their hope on the "sacrifice of the Lamb"† as the time for that sacrifice drew near, were stimulated to repentance.

Passion Time by its intimate connection with *Eastertide* brings therefore before us the remembrance of our baptism, when our souls were washed in the Blood of Jesus, and of our first Communion, when the thirst of our souls was quenched with it.‡ And by Easter confession and communion, relics of the penitential and baptismal discipline of former days, *this liturgical season makes us die and rise again with Christ.*

2. Passion Time from a Historical Point of View.

Passion Time refers specially to the third year of the ministry of Jesus and to the events which marked the last days of His mortal life.

Second year: After having healed the son of the widow of Naim, Jesus absolved Mary Magdalen, the sinner who did not fear to come and fall at His feet whilst He was at table in the house of Simon the Pharisee.§

Third year: After the Transfiguration Jesus went to Capharnaum, and subsequently made a pilgrimage to Jerusalem for the Feast of Tabernacles.‖ He proclaimed that He was the fountain of living water which would quench the thirst of souls and announced His approaching death.¶

* Romans vi. 4.

† "Christ our Pasch is immolated" (Sequence for Easter Sunday).

‡ From His opened side "there came out blood and water" (John xix. 34), symbols of Baptism and the Eucharist, as the Fathers tell us.

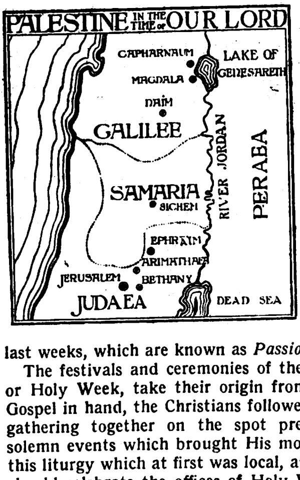
§ Thursday in Passion Week.

‖ Tuesday in Passion Week.

¶ Monday in Passion Week.

The day after these feasts, He gave to the Jews proofs of His divinity. They therefore attempted to stone Him.* Having returned to Galilee, He again went to Jerusalem to celebrate, in the winter, the feast of the anniversary of the Dedication of the Temple. The Jews again wanted to stone Him: for was it not blasphemy that He should presume to be one with the heavenly Father? † Having gone to Peraea, Jesus was called to Bethany, where He raised Lazarus from the dead. This work of wonder gave Him such renown that the Jews, unable any longer to restrain their spiteful jealousy, definitely resolved on His death. So Jesus took refuge at Ephraim.‡ Six days before the Passover He returned to Bethany, where Mary Magdalen poured perfumed oil over His feet to anoint Him.§

The Great Week: The next day Jesus entered Jerusalem in triumph.|| He left the town the same evening to return the following day, which was Monday in Holy Week, when He had an interview with the Gentiles in the Temple.¶ On Tuesday in Holy Week He went towards evening to the Mount of Olives and announced to His apostles His coming Passion. He only returned to Jerusalem on the Thursday evening for the Last Supper,** and the next day He was crucified at the gates of the town, on Calvary.†† On the same day He was buried in the sepulchre, from which He came forth gloriously on the following Sunday morning.‡‡



3. Passion Time from a Liturgical Point of View.

The *Season of Septuagesima* is a distant preparation for the Feast of Easter, while *Lent* is a near preparation, and the two last weeks, which are known as *Passion Time*, an immediate preparation.

The festivals and ceremonies of the last week, called the Great Week or Holy Week, take their origin from the Church in Jerusalem. With Gospel in hand, the Christians followed the Saviour step by step, piously gathering together on the spot precious recollections of those most solemn events which brought His mortal life to a close. Rome adopted this liturgy which at first was local, and even took care that her churches should celebrate the offices of Holy Week in the same way as was done at Jerusalem.

During this fortnight, to give her children a share in her sorrow, the Church suppresses the Psalm *Judica me* and in several places the *Gloria*

* Sunday in Passion Week.
† Wednesday in Passion Week.
‡ Friday in Passion Week.
§ Monday in Holy Week.
|| Gospel at the Blessing of the Psalms and Saturday in Passion Week.
¶ Saturday in Passion Week.
** Maundy Thursday.
†† Palm Sunday, Tuesday and Wednesday in Holy Week, and Good Friday.
‡‡ Holy Saturday.

Patri, because they were not to be found in the old liturgy and they evoked sentiments of joy.

She also covers with dark veils the images of Saints. Without doubt devotion to the Saints should efface itself before the great work of the Redemption, but if we observe that the Crucifix itself is veiled, we shall see in this custom a reference to the curtain which was formerly hung during Lent between the nave and the sanctuary. In former times, in fact, public penitents expelled from the church were only allowed to re-enter it on Maundy Thursday. After the suppression of this ceremony all Christians were more or less assimilated with the public penitents, and without pronouncing against them the penalty of exclusion, the sanctuary and all that it contains was hidden from them, in order to show them that they only deserved to take part in the Eucharistic worship by the Easter Communion after having performed suitable works of penance.

In stripping her altars and silencing her bells during the three holy days, the Church expresses the sadness that she feels at the recollection of the death of her Divine Spouse.





They took up stones therefore to cast at Him; but Jesus hid Himself and went out of the Temple. (*Gospel of St. John.*)

Passion Sunday.

STATION AT ST. PETER'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Semi-double.—Privilege of the First Class.

Purple vestments.

The Station is at the Church of the Vatican, which is the largest in the world and hardly yields in importance to that of the Lateran. It is indeed here on the site of the Circus of Nero that is located the tomb of St. Peter, where according to ancient tradition, he suffered martyrdom.

To-day's Mass is full of the thought of the Passion of Jesus and of the infidelity of the Jews, whose place in the Kingdom of God was taken by those who were baptised, that is to say the catechumens and the Christians.

In the *Introit*, the Psalmist, exiled among hostile people, represents Christ "against Whom rose up an angry nation" (*Gradual*).

The *Gospel* shows us indeed the growing hatred of the Sanhedrim.† Abraham believed the divine promises which announced Christ to him, and in limbo his soul, which eternal death could not reach, rejoiced to see them realised. And the Jews, who ought to have recognised in Jesus the Son of God, greater than Abraham and the Prophets because He is eternal, disregarded the meaning of His words. They insulted the Messiah, Whom they declared to be possessed by a devil, a blasphemer whom they would stone to death.

St. Paul tells us that Jesus Christ is the Pontiff and the Mediator of the New Testament. In the same way as the High Priest once entered the Holy of Holies with the blood of the victims, so, in a far more excellent manner, Christ enters into heaven, the true Holy of Holies, after having shed His own blood which He offers to God His Father (*Epistle*). The blood of heifers gave to the Jews an outward and legal purity: that of Jesus purifies our hearts.

* See Plan of the Stations at Rome, p. 510, AB c 33.

† After the Feast of Tabernacles which had taken place in the third year of His public ministry, Jesus spoke the parables of to-day's Gospel in the Temple. A part of the porch had been transformed into a stone-cutter's yard, as the reconstruction of the Temple had not been completed. The Jews collected there the stones for stoning Jesus, Who disappeared: His hour was not yet come. See p. 674, note *.

MASS : JUDICA ME.

From this Sunday till Maundy Thursday, at the Masses of the Season, the Psalm *Judica me* is omitted at the foot of the altar, and the *Gloria Patri* at the Introit and after the Psalm *Lavabo* is not said.

Introit : Psalm xlii. 1, 2.

JUDICA me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo, et dolóso éripe me: quia tu es Deus meus, et fortitúdo mea. *Ps.* Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum, et in tabernácula tua.—Júdica me.

JUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man: for Thou art my God and my strength. Ps. xlii. 3. Send forth Thy light, and Thy truth: they have conducted me, and brought me unto Thy holy hill, and into Thy tabernacles.—Judge me.

Collect.

Quaesumus, omnípotens Deus, famíliam tuam propítius réspice: ut, te largiénte, regátur in córpore; et, te servánte, custodiátur in mente. Per Dóminum.

We beseech Thee, Almighty God, mercifully look upon Thy family: that by Thy bounty it may be governed in body; and by Thy protection be kept in mind. Through our Lord.

From this day until Saturday *in albis*, the *Second Collect* is Against the Persecutors of the Church : *Ecclesiae*, p. 154, or For the Pope : *Deus omnium*, p. 155.

Epistle : Hebrews ix. 11-15.

Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos.—FRATRES: Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: *neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, aetérna redemptióne invénta.* Si enim sanguis hircórum et taurórum, et cinis vítulae aspérsus, inquinátos sanctíficat ad emundatiónem carnis; quanto magis sanguis Christi,

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.—BRETHREN: Christ being come, an High Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation: *neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption.* For if the blood of goats and of oxen and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

how much more shall the blood of Christ, Who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the Mediator of the new testament: that by means of His death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptiónem eárum praevaricatiónum, quae erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt aetérnae hereditátis, in Christo Jesu Dómino nostro.

Gradual : Psalm cxlii. 9, 10.

Deliver me, O Lord, from my enemies: teach me to do Thy will. ℣. Ps. xvii. 48, 49. My deliverer, O Lord, from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me.

Eripe me, Dómine, de inimícis meis: doce me fácere voluntátem tuam. ℣. *Ps.* Liberátor meus, Dómine, de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro íniquo erípies me.

Tract : Psalm cxxviii. 1-4.

Often have they fought against me from my youth. ℣. Let Israel now say: often have they fought against me from my youth. ℣. But they could not prevail over me: the wicked have wrought upon my back. ℣. They have lengthened their iniquities: the Lord Who is just will cut the necks of sinners.

Saepe expugnavérunt me a juventúte mea. ℣. Dicat nunc Israel: saepe expugnavérunt me a juventúte mea. ℣. Etenim non potuérunt mihi: supra dorsum meum fabricavérunt peccatóres. ℣. Prolongavérunt iniquitátes suas: Dóminus justus concídit cervíces peccatórum.

Gospel : John viii. 46-59.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dicébat Jesus turbis Judaeórum: Quis ex vobis árguet me de peccáto? Si veritátem dico vobis, quare non créditis mihi? Qui ex Deo est, verba Dei audit. Proptérea vos non audítis, quia ex

Deo non estis. Respondérunt ergo Judaei, et dixérunt ei: Nonne bene dícimus nos, quia Samaritánus es tu, et daemónium habes? Respóndit Jesus: Ego daemónium non hábeo: sed honorífico Patrem meum, et vos inhonorástis me. Ego autem non quaero glóriam meam: est qui quaerat, et júdicet. Amen, amen dico vobis: si quis sermónem meum serváverit, mortem non vidébit in aetérnum. Dixérunt ergo Judaei: Nunc cognóvimus quia daemónium habes. Abraham mórtuus est, et prophétae: et tu dicis: Si quis sermónem meum serváverit, non gustábit mortem in aetérnum. Numquid tu major es patre nostro Abraham, qui mórtuus est? et prophétae mórtui sunt. Quem teípsum facis? Respóndit Jesus: Si ego glorífico meípsum, glória mea nihil est: est Pater meus, qui gloríficat me, quem vos dícitis quia Deus vester est, et non cognovístis eum: ego autem novi eum: et si díxero, quia non scio eum, ero símilis vobis, mendax. Sed scio eum, et sermónem ejus servo. *Abraham pater vester exsultávit, ut vidéret diem meum: vidit, et gavísus est.* Dixérunt ergo Judaei ad eum: Quinquagínta annos nondum habes, et Abraham vidísti? Dixit eis Jesus: *Amen, amen dico vobis, antequam Abraham fíeret, ego sum. Tulérunt ergo lápides, ut jácerent in eum: Jesus autem abscóndit se, et exívit de templo.*—**Credo.**

not, because you are not of God. The Jews therefore answered, and said to Him: Do not we say well, that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honour My Father, and you have dishonoured Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: If any man keep My word, he shall not see death for ever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets: and Thou sayest: If any man keep My word, he shall not taste death for ever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing: it is My Father that glorifieth Me, of Whom you say that He is your God, and you have not known Him: but I know Him: And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. *Abraham your father rejoiced that he might see My day: he saw it and was glad.* The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: *Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him: but Jesus hid Himself, and went out of the temple.*—**Creed.**

Offertory : Psalm cxviii. 17.

I will confess to Thee, O Lord, with my whole heart: render to Thy servant: I shall live and keep Thy words: enliven me according to Thy word, O Lord.

Confitébor tibi, Dómine, in toto corde meo: retríbue servo tuo: vivam, et custódiam sermónes tuos: vivífica me secúndum verbum tuum, Dómine.

Secret.

May these offerings, we beseech Thee, O Lord, absolve the bonds of our wickedness, and procure for us the gifts of Thy mercy. Through our Lord.

Haec múnera, quaesumus, Dómine, et víncula nostrae pravitátis absólvant, et tuae nobis misericórdiae dona concílient. Per Dóminum.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross,* p. 53.

Communion : 1 Corinthians xi. 24, 25.

This is My Body which shall be delivered for you: this chalice is the new testament in My Blood, saith the Lord: do this, as often as you receive it, in commemoration of Me.

Hoc corpus, quod pro vobis tradétur: hic calix novi testaménti est in meo sánguine, dicit Dóminus: hoc fácite, quotiescúmque súmitis, in meam commemoratiónem.

Postcommunion.

Assist us, O Lord, our God: and defend with continual support those whom Thou hast refreshed with Thy mysteries. Through our Lord.

Adésto nobis, Dómine Deus noster: et quos tuis mystériis recreásti, perpétuis defénde subsídiis. Per Dóminum.

Second Postcommunion, p. 154.

SECOND VESPERS.

Psalms and Antiphons for Sunday, p. 95.

Chapter : Hebrews ix. 11.

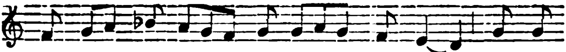
Brethren, Christ being come an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by His own blood entered once into the Holies, having obtained eternal redemption.

℟. Thanks be to God.

Fratres, Christus assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sánguinem hircórum, aut vitulórum, sed per próprium sánguinem introivit semel in Sancta, * aetérna redemptióne invénta.

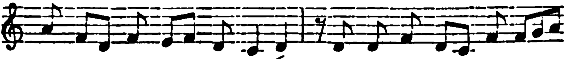
℟. Deo grátias.

Hymn.



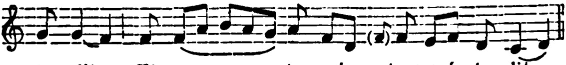
Vex - il - la Re - gis pró - de - unt: Ful - get

Forth comes the Standard of the King: All hail,



cru - cis mys - té - ri - um, qua vi-ta mor- tem pér-

thou Mystery ador'd ! Hail, Cross ! on which the Life Him-



tu - lit, Et mor - te vi - tam pró - tu - lit.

self Died, and by death our life restor'd !

2. Quae vulneráta lánceae
Mucróne diro, críminum
Ut nos laváret sórdibus,
Manávit unda et sánguine.

3. Impléta sunt quae cóncinit
David fidéli cármine,
Dicéndo natiónibus:
Regnávit a ligno Deus.

4. Arbor decóra et fúlgida,
Ornáta Regis púrpura,
Elécta digno stípite
Tam sancta membra tángere.

5. Beáta, cujus bráchiis
Prétium pepéndit saéculi:
Statéra facta córporis,
Tulítque praedam tártari.

2. On which our Saviour's holy side,
Rent open with a cruel spear,
Of blood and water poured a stream,
To wash us from defilement clear.

3. O sacred wood! in Thee fulfill'd
Was holy David's truthful lay!
Which told the world, that from a tree
The Lord should all the nations sway.

4. Most royally empurpled o'er,
How beauteously thy stem doth shine!
How glorious was its lot to touch
Those limbs so holy and divine!

5. Thrice blest, upon whose arms outstretched
The Saviour of the world reclined;
Balance sublime! upon whose beam
Was weighed the ransom of mankind.

6. Hail Cross! thou only hope of man, Hail on this holy Passion-day! To saints increase the grace they have; From sinners purge their guilt away.	6. O crux, ave, spes única, Hoc Passiónis témpore Piis adáuge grátiam, Reísque dele crímina.
7. Salvation's spring, blest Trinity, Be praise to Thee through earth and skies: Thou through the Cross the victory Dost give; oh, also give the prize! Amen.	7. Te, fons salútis, Trínitas, Colláudet omnis spíritus: Quibus Crucis victóriam Largíris, adde praemium. Amen.
℣. Ps. cxxxix. 1. Deliver me, O Lord, from the wicked man.	℣. Eripe me, Dómine, ab hómine malo.
℟. And save me from the evil doer.	℟. A viro iníquo éripe me.

Antiphon at the Magnificat : John viii. 56.

Abraham your father rejoiced that he might see My day: he saw it, and was glad.	Abraham * pater vester exsultávit ut vidéret diem meum: vidit, et gavísus est.

Collect *as at Mass*, p. 677.

Monday in Passion Week.

STATION AT ST. CHRYSOGONUS.†

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at St. Chrysogonus in the Trastevere. Under the High Altar of this church, one of the twenty-five parish churches of Rome in the fifth century, rests the body of this holy martyr, a victim of the Diocletian persecution. His name is mentioned in the Canon of the Mass. This was the titular church of the cardinal who became Sovereign Pontiff under the name of Leo XIII.

To encourage the public penitents, and ourselves likewise, to persevere in the austerities of Lent, the Church reminds us in the *Epistle* of the pardon granted to the Ninivites who, moved by the voice of Jonas, fasted and covered themselves with ashes for forty days.

With regard to the catechumens, how sweet must have been their

† See Plan of the Stations at Rome, p. 510, D of 6.

hope on hearing in the *Gospel* * the promises of the Divine Master. Faith is about to draw from their souls streams of living waters, springing from the Holy Spirit Who entered their souls when they were baptised.

The Jews, on the contrary, far from listening to Him of Whom Jonas was only a figure, sought to lay hands on Jesus, Whom they are shortly to put to death. Jesus, in predicting it to them, announced to them His triumph and their reprobation : " Yet a little while and I go to My Father, and thither you cannot come."

Let us ask " God to sanctify our fasts and mercifully grant us the pardon of our sins " (*Collect*), so that we may always enjoy " health of soul and body " (*Prayer over the People*).

Introit : Psalm lv. 2.

MISERERE mihi, Dómine, quóniam conculcávit me homo : tota die bellans tribulávit me. *Ps.* Conculcavérunt me inimíci mei tota die : quóniam multi bellántes advérsum me.—Miserére mihi.

HAVE mercy on me, O Lord, for man hath trodden me under foot : all the day long he hath afflicted me, fighting against me. Ps. lv. 3. My enemies have trodden on me all the day long : for they are many that make war against me.—Have mercy on me.

Collect.

Sanctífica, quaesumus, Dómine, nostra jejúnia : et cunctárum nobis indulgéntiam propítius largíre culpárum. Per Dóminum.

Sanctify our fasts, we beseech Thee, O Lord : and mercifully grant us the pardon of all our sins. Through our Lord.

Second Collect, Against the Persecutors of the Church, p. 154, *or* For the Pope, p. 155.

Epistle : Jonas iii. 1-10.

Léctio Jonae Prophétae.—In diébus illis : Factum est verbum Dómini ad Jonam prophétam secúndo, dicens : Surge, et vade in Níniven civitátem magnam : et praedica in ea praedicatiónem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat cívitas magna

Lesson from the Prophet Jonas.—In those days the word of the Lord came to Jonas the second time, saying : Arise, and go to Ninive the great city : and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days' journey. And Jonas began to

* After the Transfiguration Jesus went, in the third year of His ministry, to Jerusalem for the Feast of Tabernacles, which was celebrated in the autumn and lasted for seven days. The Jews not understanding His words believed that He was going to leave Palestine to preach the Gospel to their compatriots who were dispersed among the Gentiles, and who were called for this reason the dispersed Jews. Every morning of this week of feasts a priest went to draw water from the fountain of Siloe and brought it back solemnly to the Temple. It was probably on this occasion that Jesus explained to them the meaning of this sacred rite, applying it to Himself. See p. 673, note ¶.

enter into the city one day's journey: and he cried, and said: *Yet forty days, and Ninive shall be destroyed.* And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: *Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed nor drink water, and let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands.* Who can tell if God will turn and forgive: and will turn away from His fierce anger, and we shall not perish? *And God saw their works, that they were turned from their evil way: and the Lord our God had mercy upon his people.*

itínere trium diérum. Et coepit Jonas introíre in civitátem itínere diéi uníus: et clamávit, et dixit: *Adhuc quadraginta dies, et Nínive subvertétur.* Et credidérunt viri Ninivítae in Deum: et praedicavérunt jejúnium, et vestíti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et adjécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis, et príncipum ejus, dicens: *Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quae est in mánibus eórum.* Quis scit, si convertátur, et ignóscat Deus: et revertátur a furóre irae suae, et non períbimus? *Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: et misértus est pópulo suo Dóminus Deus noster.*

Gradual: Psalm liii. 4, 3.

O God, hear my prayer: give ear to the words of my mouth. ℣. Save me, O Lord, by Thy name and in Thy power deliver me.

Deus, exáudi oratiónem meam: áuribus pércipe verba oris mei. ℣. Deus, in nómine tuo salvum me fac et in virtúte tua líbera me.

Tract: Psalm cii. 10.

O Lord, repay us not according to the sins we have committed: nor according to our iniquities. ℣. Ps. lxxviii. 8, 9. O Lord, re-

Dómine, non secúndum peccáta nostra, quae fécimus nos: neque secúndum iniquitátes nostras retríbuas nobis. ℣.

Dómine, ne memíneris iniquitátum nostrárum antiquárum, cito antícipent nos misericórdiae tuae, quia páuperes facti sumus nimis. (*Here kneel.*) ℣. Adjuva nos, Deus salutáris noster: et propter glóriam nóminis tui, Dómine, líbera nos: et propitius esto peccátis nostris, propter nomen tuum.

member not our former iniquities, let Thy mercies speedily prevent us, for we are become exceeding poor. (*Here kneel.*) ℣. Help us, O God, our Saviour: and for the glory of Thy Name, O Lord, deliver us: and forgive us our sins, for Thy Name's sake.

Gospel : John vii. 32-39.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Misérunt príncipes et pharisaei minístros ut apprehénderent Jesum. Dixit ergo eis Jesus: *Adhuc módicum tempus vobíscum sum: et vado ad eum qui me misit.* Quaerétis me, et non inveniétis: et ubi ego sum, vos non potéstis veníre. Dixérunt ergo Judaei ad semetípsos: Quo hic itúrus est, quia non inveniémus eum? numquid in dispersiónem géntium itúrus est, et doctúrus gentes? Quis est hic sermo, quem dixit: Quaerétis me, et non inveniétis: et ubi sum ego, vos non potéstis veníre? In novissimo autem die magno festivitátis stabat Jesus, et clamábat, dicens: Si quis sitit, véniat ad me, et bibat. *Qui credit in me, sicut dicit Scriptúra, flúmina de ventre ejus fluent aquae vivae.* Hoc autem dixit de Spíritu, quem acceptúri erant credéntes in eum.

✠ Continuation of the holy Gospel according to St. John.—At that time the rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: *Yet a little while I am with you: and then I go to Him that sent Me.* You shall seek Me, and shall not find Me: and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? will He go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me: and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to Me and drink. *He that believeth in Me, as the Scripture saith, Out of his belly shall flow rivers of living water.* Now this He said of the Spirit which they should receive who believed in Him.

Offertory : Psalm vi. 5.

Dómine, convértere, et éripe ánimam meam: salvum me fac propter misericórdiam tuam.

Turn to me, O Lord, and deliver my soul: O save me for Thy mercy's sake.

Secret.

Grant us, O Lord our God, that this saving victim may become the expiation of our sins, and a propitiation with Thy Majesty. Through our Lord.

Concéde nobis, Dómine Deus noster: ut haec hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuae propitiátio majestátis. Per Dóminum.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross*, p. 53.

Communion : Psalm xxiii. 10.

The Lord of Hosts, He is the King of Glory.

Dóminus virtútum ipse est Rex glóriae.

Postcommunion.

May the salutary participation of Thy sacrament, we beseech Thee, O Lord, grant us purification and healing. Through our Lord.

Sacraménti tui, quaesumus, Dómine, participátio salutáris et purificatiónem nobis tríbuat, et medélam. Per Dóminum.

Second Postcommunion, p. 154.

Prayer over the People.

Let us pray. Bow down your heads before God.

Grant to Thy people, we beseech Thee, O Lord, health of soul and body: that, attending to good works, they may ever deserve to be defended by Thy protection. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Da, quaesumus, Dómine, pópulo tuo salútem mentis et córporis: ut bonis opéribus inhaeréndo, tua semper mereátur protectióne defféndi. Per Dóminum.

Tuesday in Passion Week.

STATION AT ST. CYRIACUS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station was formerly at the Church of the holy deacon Cyriacus, martyred under Diocletian at the gates of Rome. This sanctuary, one of the twenty-five parish churches of Rome in the fifth century, having been destroyed, the body of the holy martyr was translated to beneath the High Altar of St. Mary in Via Lata, which became the place of assembly for this day.

The *Epistle* and *Gospel* tell us of the approaching Passion of the Messiah and of the rejection of Israel, who is replaced by the Gentiles in the Church.

* See Plan of the Stations at Rome, p. 510, E d 11.

"Daniel who has destroyed Bel and slain the Dragon" (*Epistle*) is Jesus Who denounces the crimes and sins of the world (*Gospel*). The Babylonians sought to destroy the prophet by throwing him as food to the hungry lions. The Jews also "sought to kill Jesus" * and for this dark design "their hour is always at hand."

But, like Daniel, full of fortitude, He awaits the Lord (*Introit*), and God, "Who does not abandon those who love and seek Him" (*Epistle, Offertory*), "delivers Him from unjust men and from all the ills that threaten Him" (*Gradual, Communion*). "Those who had wished to destroy Daniel were themselves thrown to the lions and devoured instantly" (*Epistle*). In the same way the deicide nation suffered the penalty of its crime. Forty years later, a million Jews taken by surprise in Jerusalem were exterminated by the Roman legions, after five long months of famine.

Fearing the chastisements of Divine Justice, let us persevere in the expiatory practice of fasting in order that we may be made worthy of the eternal reward accorded to the just (*Collect*).

Introit : Psalm xxvi. 14.

EXSPECTA Dóminum, viríliter age: et confortétur cor tuum, et sústine Dóminum. *Ps.* Dóminus illuminátio mea, et salus mea: quem timébo?—Exspécta Dóminum.

EXPECT the Lord, do manfully: and let thy heart take courage, and wait thou for the Lord. Ps. xxvi. 1. The Lord is my light and my salvation: whom shall I fear?—Expect the Lord.

Collect.

Nostra tibi, Dómine, quaesumus, sint accépta jejúnia: quae nos et expiándo grátia tua dignos efficiant: et ad remédia perdúcant aetérna. Per Dóminum.

May our fasts be acceptable to Thee, O Lord: and by expiating our sins, may they make us worthy of Thy grace; and conduct us to eternal remedies. Through our Lord.

Second Collect, *Against the Persecutors of the Church,* p. 154, or *For the Pope,* p. 155.

Epistle : Daniel xiv. 27-42.

Léctio Daniélis Prophétae.—In diébus illis: Congregáti sunt Babylónii ad regem, et dixérunt ei: *Trade nobis Daniélem,* qui Bel destrúxit, et dracónem interfécit, alióquin interficié-

Lesson from the Prophet Daniel.—In those days the Babylonians came to the king and said to him: *Deliver us Daniel,* who hath destroyed Bel, and killed the dragon; or else we will destroy

* Jesus in the third year of His public ministry evangelised Galilee, and after His Transfiguration returned to Jerusalem to celebrate the Feast of Tabernacles. See p. 673, note ‖, and the map on p. 674. He went to it in secret in order to avoid the plots of His enemies, for His hour was not yet come. The term "brothers of Jesus" used by the Evangelist means His relations, for with the Jews this term applies to all the parents in the collateral line.

thee and thy house. And the king saw that they pressed upon him violently: *and, being constrained by necessity, he delivered Daniel to them. And they cast him into the den of lions, and he was there six days.* And in the den there were seven lions, and they had given to them two carcases every day, and two sheep: but *then they were not given unto them, that they might devour Daniel.* Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field to carry it to the reapers. And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon, over the den, in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose, and ate. And the angel of the Lord presently set Habacuc again in his own place. And upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, say-

mus te, et domum tuam. Vidit ergo rex quod irrúerent in eum veheménter: *et necessitáte compúlsus trádidit eis Daniélem. Qui misérunt eum in lacum leónum, et erat ibi diébus sex.* Porro in lacu erant leónes septem, et dabántur eis duo córpora quotídie, et duae oves: et *tunc non data sunt eis, ut devorárent Daniélem.* Erat autem Hábacuc prophéta in Judaea, et ipse cóxerat pulméntum et intríverat panes in alvéolo: et ibat in campum ut ferret messóribus. Dixítque Angelus Dómini ad Hábacuc: Fer prándium, quod habes, in Babylónem Daniéli, qui est in lacu leónum. Et dixit Hábacuc: Dómine, Babylónem non vidi, et lacum néscio. Et apprehéndit eum Angelus Dómini in vértice ejus, et portávit eum capíllo cápitis sui, posuítque eum in Babylóne supra lacum in ímpetu spíritus sui. Et clamávit Hábacuc, dicens: Dániel serve Dei, tolle prándium, quod misit tibi Deus. Et ait Dániel: Recordátus es mei, Deus et non derelinquísti diligéntes te. Surgénsque Dániel comédit. Porro Angelus Dómini restítuit Hábacuc conféstim in loco suo. Venit ergo rex die séptimo, ut lugéret Daniélem: et venit ad lacum, et introspéxit, et ecce Dániel sedens in médio leónum. Et exclamávit voce magna rex, dicens: Magnus es, Dómine Deus Daniélis. Et extráxit eum de lacu leónum. Porro illos, qui perditiónis ejus causa

fúerant, intromísit in lacum, et devoráti sunt in moménto coram eo. Tunc rex ait: *Páveant omnes habitántes in univérsa terra, Deum Daniélis: quia ipse est salvátor, fáciens signa, et mirabília in terra: qui liberávit Daniélem de lacu leónum.*

ing: Great art Thou, O Lord, the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said: *Let all the inhabitants of the whole earth fear the God of Daniel: for He is the Saviour, working signs and wonders in the earth: who hath delivered Daniel out of the lions' den.*

Gradual: Psalm xlii. 1, 3.

Discérne causam meam, Dómine: ab hómine iníquo, et dolóso éripe me. ℣. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum.

Distinguish my cause, O Lord deliver me from the unjust and deceitful man. ℣. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy hill.

Gospel: John vii. 1-13.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Ambulábat Jesus in Galilaeam, non enim volébat in Judaeam ambuláre, quia *quaerébant eum Judaei interfícere.* Erat autem in próximo dies festus Judaeórum, Scenopégia. Dixérunt autem ad eum fratres ejus: Transi hinc, et vade in Judaeam, ut et discípuli tui vídeant ópera tua, quae facis. Nemo quippe in occúlto quid facit, et quaerit ipse in palam esse: si haec facis, manifésta teípsum mundo. Neque enim fratres ejus credébant in eum. Dicit ergo eis Jesus: Tempus meum nondum advénit: tempus autem vestrum semper est parátum. *Non potest mundus odísse vos: me autem odit: quia ego testi-*

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus walked in Galilee, for He would not walk in Judea, because *the Jews sought to kill Him.* Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him: Pass from hence and go into Judea, that Thy disciples also may see Thy works which Thou dost. For there is no man that doth any thing in secret, and he himself seeketh to be known openly: if Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come: but your time is always ready. *The world cannot hate you: but Me it hateth, because I give testimony of it, that the works thereof are evil.* Go you

up to this festivalday, but I go not up to this festival day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then *He also went up to the feast* not openly, but as it were in secret. The Jews therefore sought Him on the festival day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

mónium perhibeo de illo, quod ópera ejus mala sunt. Vos ascéndite ad diem festum hunc, ego autem non ascéndo ad diem festum istum: quia meum tempus nondum implétum est. Haec cum dixísset, ipse mansit in Galílaea. Ut autem ascendérunt fratres ejus, tunc et *ipse ascéndit ad diem festum* non maniféste, sed quasi in occúlto. Judaei ergo quaerébant eum in die festo, et dicébant: Ubi est ille? Et murmur multum erat in turba de eo. Quidam enim dicébant: Quia bonus est. Alii autem dicébant: Non, sed sedúcit turbas. Nemo tamen palam loquebátur de illo, propter metum Judaeórum.

Offertory : Psalm ix. 11-13.

Let them trust in Thee who know Thy name, O Lord: for Thou hast not forsaken them that seek Thee: sing ye to the Lord, Who dwelleth in Sion: for He hath not forgotten the cry of the poor.

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quaeréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónes páuperum.

Secret.

We bring before Thee, O Lord, victims to be immolated: which we pray may bring us temporal consolation; that we may not despair of the eternal promises. Through our Lord.

Hóstias tibi, Dómine, deférimus immolándas: quae temporálem consolatiónem significent; ut promíssa non desperémus aetérna. Per Dóminum.

Second Secret, p. 154 or 155.—Preface *of the Holy Cross*, p. 53.

Communion : Psalm xxiv. 22.

Redeem me, O God of Israel, from all my tribulations.

Rédime me, Deus Israel, ex ómnibus angústiis meis.

Postcommunion.

Grant, we beseech Thee, Almighty God: that ever following after those things which are di-

Da, quaesumus, omnípotens Deus: ut quae divína sunt, júgiter exsequéntes, donis mere-

ámur coeléstibus propinquáre. Per Dóminum.

vine, we may deserve to arrive at heavenly rewards. Through our Lord.

Second Postcommunion, p. 154.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Da, nobis, quaesumus, Dómine: perseverántem in tua voluntáte famulátum; ut in diébus nostris, et mérito et número, pópulus tibi sérviens augeátur. Per Dóminum.

Let us pray. Bow down your heads before God.

Grant us, we beseech Thee, O Lord, a persevering obedience to Thy will; that in our days the people who serve Thee may increase both in merit and number. Through our Lord.

Wednesday in Passion Week.

STATION AT ST. MARCELLUS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Church of St. Marcellus, where to-day's Station is made, was one of the twenty-five parish churches of Rome in the fifth century. Originally the house of the holy dame Lucina, where she received St. Marcellus, it was transformed by her into a sanctuary and dedicated to this holy Pope, whose body rests under the High Altar.

The Mass of to-day shows us the obstinacy of the Jews in rejecting Jesus, as they had already rejected His Father. The divine law given by Him Whom the *Epistle* calls six times "the Lord," "Whose word is stable," declared formally "that one may not shed his neighbour's blood, nor hate his father in his heart." The members of the Sanhedrim, on the contrary, hated Christ and sought to stone Him (*Gospel*). Unfaithful to God "Who orders His laws to be kept" (*Epistle*), they blamed Jesus "Whom the Father has sent" and Who is the Son of God. "The Father and I are one. The miracles that I have worked come from My Father."† "Rejecting the legitimate pastor of their souls, they are no longer His sheep," and will be replaced by the Gentiles, who, baptised or reconciled to God at the Easter Festival, are "the sheep who hear His voice and to whom He gives eternal life" (*Gospel*).

Let us be faithful to Jesus and pray God "to sanctify our fast and illumine our hearts" (*Collect*), in order that, delivered from the abyss into which our sins have made us fall (*Gradual*), we "may wash our hands among the innocent and proclaim the wondrous works of God" (*Communion*).

* See Plan of the Stations at Rome, p. 510, E d 23.

† Three feasts called the Jews to Jerusalem: in the spring it was the Feast of the Passover, instituted to commemorate the departure from Egypt; in the autumn that of Tabernacles, in commemoration of the sojourn of the Jews in tents in the desert; and in the winter (middle of December) that of the anniversary of the Dedication of the Temple, which the Machabees had purified after their victory (B.C. 164). It was on the occasion of this last feast that Jesus, in the third year of His ministry, spoke the words in to-day's Gospel. He was then under Solomon's Porch, which faces the ravine of Cedron. See p. 674, note † and map; also plan, p. 741.

Introit : Psalm xvii. 48, 49.

MY deliverer from the angry nations: Thou wilt lift me up above them that rise up against me: from the unjust man Thou wilt deliver me, O Lord. Ps. xvii. 2, 3. I will love Thee, O Lord, my strength, the Lord is my firmament, and my refuge, and my deliverer.—My deliverer.

LIBERATOR meus de géntibus iracúndis: ab insurgéntibus in me exaltábis me: a viro iníquo erípies me, Dómine. *Ps.* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus.—Liberátor meus.

Collect.

Sanctify this fast, O God, and mercifully enlighten the hearts of Thy faithful: and to those to whom Thou grantest the grace of devotion, mercifully grant, when they pray to Thee, a favourable hearing. Through our Lord.

Sanctificáto hoc jejúnio, Deus, tuórum corda fidélium miserátor illústra: et quibus devotiónis praestas affléctum, praebe supplicántibus pium benígnus audítum. Per Dóminum.

Second Collect, *Against the Persecutors of the Church,* p. 154, or *For the Pope,* p. 155.

Epistle : Leviticus xix. 1, 2, 11-19, 25.

Lesson from the Book of Leviticus.—In those days the Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal. You shall not lie, neither shall any man deceive his neighbour. Thou shalt not swear falsely by My name, nor profane the name of Thy God: I am the Lord. *Thou shalt not calumniate thy neighbour, nor oppress him by violence.* The wages of him that hath been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumblingblock before the blind: but thou shalt fear the Lord thy God, because I am the

Léctio libri Levítici.—In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere ad omnem coetum filiórum Israel, et dices ad eos: Ego Dóminus Deus vester. Non faciétis furtum. Non mentiémini, nec decípiet unusquísque próximum suum. Non perjurábis in nómine meo, nec póllues nomen Dei tui. Ego Dóminus. *Non fácies calúmniam próximo tuo, nec vi óprimes eum.* Non morábitur opus mercenárii tui apud te usque mane. Non maledíces surdo, nec coram caeco pones offendículum: sed timébis Dóminum Deum tuum, quia ego sum Dóminus. Non fácies quod iníquum est, nec injúste

judicábis. Non consíderes persónam páuperis, nec honóres vultum poténtis. Juste júdica próximo tuo. Non eris criminátor, nec susúrro in pópulo. *Non stabis contra sánguinem próximi tui.* Ego Dóminus. *Non óderis fratrem tuum in corde tuo,* sed públice árgue eum, ne hábeas super illo peccátum. Non quaeras ultiónem, nec memor eris injúriae cívium tuórum. Díliges amícum tuum sicut teípsum. Ego Dóminus. Leges meas custodíte. Ego enim sum Dóminus Deus vester.

Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honour the countenance of the mighty. But judge thy neighbour according to justice. Thou shalt not be a detractor, nor a whisperer among the people. *Thou shalt not stand against the blood of thy neighbour.* I am the Lord. *Thou shalt not hate thy brother in thy heart,* but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws. For I am the Lord your God.

Gradual : Psalm xxix. 2-4.

Exaltábo te, Dómine, quóniam suscepísti me : nec delectásti inimícos meos super me. ℣. Dómine Deus meus, clamávi ad te, et sanásti me : Dómine, abstraxísti ab ínferis ánimam meam, salvásti me a descendéntibus in lacum.

I will extol thee, O Lord, for Thou hast upheld me : and hast not made my enemies to rejoice over me. ℣. O Lord my God, I have cried to Thee, and Thou hast healed me : thou hast brought forth, O Lord, my soul from hell, thou hast saved me from them that go down into the pit.

Tract : *Domine, non secundum,* p. 684.

Gospel : John x. 22-38.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore : Facta sunt Encaenia in Jerosólymis : et hiems erat. Et ambulábat Jesus in templo, in pórticu Salomónis. Circumdedérunt ergo eum Judaei, et dicébant ei : Quoúsque ánimam nostram tollis? si tu es Christus, dic nobis palam. Respóndit eis Jesus : Loquor vobis, et non créditis. Opera, quae ego

✠ Continuation of the holy Gospel according to St. John.—At that time it was the Feast of the Dedication at Jerusalem : and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him : How long dost Thou hold our souls in suspense? If Thou be the Christ tell us plainly. Jesus answered them : I speak to you, and you believe not. The

works that I do in the Name of My Father, they give testimony of Me: but you do not believe, because you are not of My sheep. *My sheep hear My voice: and I know them, and they follow Me: and I give them life everlasting:* and they shall not perish for ever, and no man shall pluck them out of My hand. That which My Father hath given Me is greater than all: and no one can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works I have showed you from My Father, for which of those works do you stone me? The Jews answered Him: For a good work we stone Thee not, but for blasphemy: and *because that Thou, being a Man, makest Thyself God.* Jesus answered them: Is it not written in your law: I said, You are gods? If he called them gods to whom the word of God was spoken, and the scripture cannot be broken: do you say of Him Whom the Father hath sanctified and sent into the world: Thou blasphemest: because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do: *though you will not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in the Father.*

fácio in nómine Patris mei, haec testimónium pérhibent de me: sed vos non créditis, quia non estis ex óvibus meis. *Oves meae vocem meam áudiunt: et ego cognósco eas, et sequúntur me: et ego vitam aetérnam do eis:* et non períbunt in aetérnum, et non rápiet eas quisquam de manu mea. Pater meus, quod dedit mihi, majus ómnibus est: et nemo potest rápere de manu Patris mei. Ego et Pater unum sumus. Sustulérunt ergo lápides Judaei, ut lapidárent eum. Respóndit eis Jesus: Multa bona ópera osténdi vobis ex Patre meo, propter quod eórum opus me lapidátis? Respondérunt ei Judaei: De bono ópere non lapidámus te, sed de blasphémia: et *quia tu, homo cum sis, facis teípsum Deum.* Respóndit eis Jesus: Nonne scriptum est in lege vestra: quia Ego dixi, dii estis? Si illos dixit deos, ad quos sermo Dei factus est, et non potest solvi Scriptúra: quem Pater sanctificávit, et misit in mundum, vos dícitis: Quia blasphémas: quia dixi, Fílius Dei sum? Si non fácio ópera Patris mei, nolíte crédere mihi. Si autem fácio: *et si mihi non vultis crédere, opéribus crédite, ut cognoscátis, et credátis, quia Pater in me est, et ego in Patre.*

Offertory : Psalm lviii. 2.

Deliver me from my enemies, O my God: and defend me from them that rise up against me, O Lord.

Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me, Dómine.

Secret.

Annue, miséricors Deus: ut hóstias placatiónis et laudis, sincéro tibi deferámus obséquio. Per Dóminum.

Grant, O merciful God: that we may bring to Thee with sincere minds, a sacrifice of propitiation and praise. Through our Lord.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross*, p. 53.

Communion: Psalm xxv. 6, 7.

Lavábo inter innocéntes manus meas, et circuíbo altáre tuum, Dómine: ut áudiam vocem laudis tuae, et enárrem univérsa mirabília tua.

I will wash my hands among the innocent, and will compass Thy altar, O Lord: that I may hear the voice of Thy praise, and tell of all Thy wondrous works.

Postcommunion.

Coeléstis doni benedictióne percépta: súpplices te, Deus omnípotens, deprecámur; ut hoc idem, nobis et sacraménti causa sit, et salútis. Per Dóminum.

Having received the blessing of a heavenly gift: we humbly beseech Thee, Almighty God, that the same may procure us the sacrament and salvation. Through our Lord.

Second Postcommunion, p. 154.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Adésto supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándae pietátis indúlges; consuétae misericórdiae tríbue benígnus efféctum. Per Dóminum.

Let us pray. Bow down your heads before God.

Attend to our supplications, O Almighty God: and graciously grant the effect of Thy wonted mercy to us, to whom Thou grantest confidence to hope for forgiveness. Through our Lord.

Thursday in Passion Week.

STATION AT ST. APOLLINARIS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station is at the church built towards 780 by Pope Adrian I., on the ruins of an ancient temple, in honour of the holy martyr Apollinaris, the disciple of Peter and Archbishop of Ravenna.

Daniel recalls the humiliation of the people of Israel who were delivered to their enemies "on account of their sins" (*Introit* and *Epistle*).

The Church also mourns over the bad Christians and the heathen, slaves of Satan and of their passions.

* See Plan of the Stations at Rome, p. 510, D c 2.

With Azarias, she asks the Lord "that all those who ill-treat His servants may be confounded, for it is with a contrite and humble heart that they return to God" (*Epistle*). She hopes that, faithful to His ancient and solemn oath, He will multiply His people like the stars in the firmament and the sand on the shore (*Epistle*). She already sees with joy the Paschal night when in the baptismal font numerous children are going to be born to her. She excites the penitents to true repentance and hope by relating the conversion of Magdalen the sinner,* who throws herself at the feet of Jesus shedding tears of repentance, whilst the Jews, represented by Simon the Pharisee, remain unmoved.

Forming part of the people of God through baptism, we should humbly, like Magdalen, weep for our sins and generously expiate them. Let us therefore purify our bodies and souls by mortification and penance, for it is "by abstinence that we must heal our wounds made by intemperance" (*Collect*).

Introit : Daniel iii. 31.

ALL that Thou hast done to us, O Lord, Thou hast done in true judgment: because we have sinned against Thee, and have not obeyed Thy commandments: but give glory to Thy Name, and deal with us according to the multitude of Thy mercy. Ps. cxviii. 1. Blessed are the undefiled in the way: who walk in the law of the Lord.—All.

OMNIA, quae fecísti nobis, Dómine, in vero judício fecísti: quia peccávimus tibi, et mandátis tuis non obedívimus: sed da glóriam nómini tuo, et fac nobíscum secúndum multitúdinem misericórdiae tuae. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini.—Omnia.

Collect.

Grant, we beseech Thee, Almighty God: that the dignity of human nature wounded by excess, may be reformed by attention to medicinal temperance. Through our Lord.

Praesta, quaesumus, omnipotens Deus: ut dígnitas conditiónis humánae per immoderántiam sauciáta, medicinális parcimóniae stúdio reformétur. Per Dóminum.

Second Collect, *Against the Persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Epistle : Daniel iii. 25, 34-45.

Lesson from the Prophet Daniel.—In those days Azarias prayed to the Lord, saying: O Lord our God: deliver us not

Léctio Daniélis Prophétae.—In diébus illis: Orávit Azarías Dóminum, dicens: Dómine Deus noster: ne, quae-

* This Gospel relates to the second year of the public ministry of Jesus, Who was received in Naim in the house of Simon the Pharisee. Several Fathers of the Latin Church think that this poor sinner was Mary of Magdala, called for that reason Magdalen, who was identified as the sister of Lazarus and Martha. See p. 673, note §, and map, p. 674.

sumus, tradas nos in perpétuum propter nomen tuum, et ne díssipes testaméntum tuum: neque áuferas misericórdiam tuam a nobis propter Abraham diléctum tuum, et Isaac servum tuum, et Israel sanctum tuum: quibus locútus es, *póllicens quod multiplicáres semen eórum sicut stellas coeli, et sicut arénam, quae est in littore maris:* quia, Dómine, imminúti sumus plus quam omnes gentes, sumúsque húmiles in univérsa terra hódie propter peccáta nostra. Et non est in témpore hoc princeps, et dux, et prophéta, neque holocáustum, neque sacrifícium, neque oblátio, neque incénsum, neque locus primitiárum coram te, ut possímus inveníre misericórdiam tuam: sed *in ánimo contrito, et spíritu humilitátis suscipiámur.* Sicut in holocáusto aríetum, et taurórum, et sicut in míllibus agnórum pínguium: *sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi:* quóniam non est confúsio confidéntibus in te. Et nunc séquimur te in toto corde, et timémus te, et quaerimus fáciem tuam. Ne confúndas nos: sed fac nobíscum juxta mansuetúdinem tuam, et secúndum multitúdinem misericórdiae tuae. Et érue nos in mirabílibus tuis, et da glóriam nómini tuo, Dómine: et confundántur omnes, qui osténdunt servis tuis mala, confundántur in omnipoténtia tua, et robur eórum conterátur: et sciant, quia tu es Dóminus

up for ever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant: and take not away Thy mercy from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one: to whom Thou hast spoken, *promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the sea shore:* for we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of firstfruits before Thee, that we may find Thy mercy: nevertheless *in a contrite heart and humble spirit let us be accepted.* As in holocausts of rams, and bullocks, and as in thousands of fat lambs: *so let our sacrifice be made in Thy sight this day, that it may please Thee:* for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to confusion: but deal with us according to Thy meekness, and according to the multitude of Thy mercies. And deliver us according to Thy wonderful works, and give glory to Thy name, O Lord: and let all them be confounded that show evils to Thy servants, let them be confounded in all Thy might, and let their strength be broken: and let them know that Thou art the Lord the only God, and glorious

over all the world, O Lord our God.

Deus solus, et gloriósus super orbem terrárum, Dómine Deus noster.

Gradual : Psalm xcv. 8, 9.

Bring up sacrifices, and come into His courts: adore the Lord in His holy court. ℣. Ps. xxviii. 9. The Lord will discover the thick woods: and in His temple all shall speak His glory.

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus. ℣. *Ps.* Revelábit Dóminus condénsa: et in templo ejus omnes dicent glóriam.

Gospel : Luke vii. 36-50.

✠ Continuation of the holy Gospel according to St. Luke.—At that time one of the Pharisees desired Jesus to eat with Him. And He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying: This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him: that she is a sinner. And Jesus answering said to Him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Rogábat Jesum quidam de pharísaeis, ut manducáret cum illo. Et ingréssus domum pharísaei, discúbuit. Et ecce múlier, quae erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo pharisaei, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis coepit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem Pharisaeus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quae et qualis est múlier, quae tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquid dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídam foeneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Aestimo quia

is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: haec autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: haec autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: haec autem unguénto unxit pedes meos. *Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum.* Cui autem minus dimittitur, minus díligit. *Dixit autem ad illam: Remittúntur tibi peccáta.* Et coepérunt, qui simul accumbébant, dícere intra se: *Quis est hic, qui étiam peccáta dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit: vade in pace.*

therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet: but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss: but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she with ointment hath anointed My feet. *Wherefore I say to thee: Many sins are forgiven her, because she hath loved much.* But to whom less is forgiven, he loveth less. *And He said to her: Thy sins are forgiven thee.* And they that sat at meat with Him began to say within themselves: *Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe: go in peace.*

Offertory: Psalm cxxxvi. 1.

Super flúmina Babylónis illic sédimus, et flévimus, dum recordarémur tui Sion.

Upon the rivers of Babylon there we sat and wept, when we remembered Sion.

Secret.

Dómine Deus noster, qui in his pótius creatúris, quas ad fragilitátis nostrae subsídium condidísti, tuo quoque nómini múnera jussísti dicánda constítui: tríbue, quaesumus; ut et vitae nobis praeséntis auxílium, et aeternitátis effíciant sacraméntum. Per Dóminum.

O Lord our God, Who in these creatures, which Thou hast created for the support of our weakness, hast commanded gifts to be appointed and dedicated to Thy Name: grant, we beseech Thee, that they may be made the support of this our present life, and a sacrament for eternity. Through our Lord.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross,* p. 53

Communion : Psalm cxviii. 49, 50.

Remember Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: haec me consoláta est in humilitáte mea.

Postcommunion.

May we receive, with a pure mind, O Lord, what we have taken with our mouth: and of a temporal gift, may it become to us an eternal remedy. Through our Lord.

Quod ore súmpsimus, Dómine, pura mente capiámus: et de múnere temporáli, fiat nobis remédium sempitérnum. Per Dóminum.

Second Postcommunion, p. 154.

Prayer over the People.

Let us pray. Bow down your heads before God.

Be merciful to Thy people, O Lord, we beseech Thee: that, rejecting those things which displease Thee, they may be rather filled with the delight of Thy commandments. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Esto, quaesumus, Dómine, propítius plebi tuae: ut, quae tibi non placent, respuéntes; tuórum pótius repleántur delectatiónibus mandatórum. Per Dóminum.

Friday in Passion Week.

The Seven Dolours of the Blessed Virgin Mary.*

Greater double.—White vestments.

The Christmas Cycle had celebrated the part taken by the Blessed Virgin in the Mystery of the Incarnation, glorifying both the Divinity of Jesus and the divine Maternity of Mary.

The Easter Cycle tells us how the mother of the Saviour co-operated in the Mystery of the Redemption. It shows her in this season of the Passion at the foot of the Cross where Christ is dying (*Introit, Sequence, Gospel*). " An ineffable union is established between the oblation of the Incarnate Word and that of Mary; the divine blood and the tears of the Mother flow together and are mixed for the redemption of the human race." †

" The prophecy of Simeon is realised: a sword of grief pierces the most gentle soul of the glorious Virgin Mary " (*Collect*), who by her unequalled love becomes the Queen of Martyrs (*Communion*). ‡

* See " Time after Whitsuntide from a Historical Point of View," p. 1017.
† " The Liturgical Year " by Dom Guéranger: Friday in Passion Week.
‡ St. Bernard: Sixth lesson in Matins.

As Judith had delivered Israel by killing Holofernes (*Epistle*), the Virgin is our deliverer with Jesus. Wherefore the Gospel shows us, at the foot of the tree of Passion, in a scene which recalls the tree of prevarication, the maternity of Mary with regard to the Church personified by St. John.

" Let us venerate the Transfixion of the glorious Virgin Mary at the foot of the cross, in order to gather the happy fruit of the Passion of her Son " (*Collect*).

MASS.

Introit: John xix. 25.

STABANT juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et Salóme, et María Magdaléne. ℣. Múlier, ecce fílius tuus: dixit Jesus; ad discípulum autem: Ecce mater tua. ℣. Glória Patri.

THERE stood by the cross of Jesus His mother, and His mother's sister Mary of Cleophas, and Salome, and Mary Magdalen. ℣. John xix. 26, 27. Woman, behold thy son, said Jesus; and to the disciple, Behold thy mother. ℣. Glory be to the Father.

Collect.

Deus, in cujus passióne, secúndum Simeónis prophetiam, dulcíssimam ánimam gloriósae Vírginis et Matris Mariae dolóris gládius pertransívit: concéde propítius; ut, qui transfixiónem ejus et passiónem venerándo recólimus, gloriósis méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuae efféctum felícem consequámur: Qui vivis.

O God, in Whose passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of the glorious Mary, mother and virgin; grant in Thy mercy that we who call to mind with veneration her transfixion and suffering, by the glorious merits and prayers of all the saints faithfully standing by the cross interceding for us, may obtain the happy effect of Thy Passion. Who livest and reignest.

Commemoration of the Feria, p. 703.

The rest of the Mass is identical with that of the other Feast of the Seven Dolours of Our Lady, September 15, except the following:—

Gradual.

Dolorósa et lacrimábilis es, Virgo María, stans juxta crucem Dómini Jesu Fílii tui Redemptóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis,

Thou art sorrowful and worthy of tears, O Virgin Mary, standing near the cross of the Lord Jesus, thy Son, the Redeemer. ℣. O Virgin Mother of God, He Whom

the whole world doth not contain beareth this punishment of the cross, the author of life made man.

hoc crucis fert supplícium, auctor vitae factus homo.

Tract: Lamentations I. 12.

Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of sadness. ℣. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow.

Stabat sancta María, coeli Regina, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa. ℣. O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus.

No Alleluia is said after the Sequence.

Second Secret of the Feria, p. 705.

Second Postcommunion of the Feria, p. 705.

Last Gospel, the Gospel of the Feria, p. 702.

Ferial Mass of the Friday in Passion Week.

STATION AT ST. STEPHEN ON MOUNT COELIUS.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

The Station was at the Church of St. Stephen on Mount Coelius, called St. Stephen the Round, on account of its circular form. It was dedicated in the fifth century to the first of the martyrs whose relics had just been brought to Rome.

The *Gospel* of to-day mentions the sitting of the Sanhedrim at which the death of Jesus was irrevocably decreed by the Jewish priests.†

The miracle of the resurrection of Lazarus, they say, will excite during the Paschal festivities, when crowds fill Jerusalem, such popular enthusiasm that the Romans, uneasy for their authority, will destroy our city and nation. It is therefore better, concludes Caiphas, that one man should disappear and that the nation should be saved.

Jeremias in the *Epistle* and the Psalmist in the *Introit*, the *Gradual*,

* See Plan of the Stations at Rome, p. 510, G f 12.

† Jesus having raised Lazarus from the dead at the time that the pilgrims were preparing to come in multitudes to Jerusalem for the Feast of the Passover, the Jewish authorities of the Sanhedrim assembled on the Mount of Evil Counsel, and under pretext that the Romans, who had conquered Judaea, would take umbrage at the influence of Christ and use repressive measures against the Jewish people, the High Priest declares that Jesus must die. See p. 674, note ‡ and map.

the *Offertory* and the *Communion*, express the sorrows and anguish of Jesus, Who feels Himself surrounded by such treacherous and relentless enemies.

Let us participate in the feelings of Christ, Who will soon atone for our sins by the sufferings of His Passion. And may the fear of eternal punishment make us accept the troubles of this life and the holy austerities of Lent (*Collect*).

Introit : Psalm xxx. 10, 16, 18.

MISERERE mihi, Dómine, quóniam tríbulor: líbera me, et éripe me de mánibus inimicórum meórum, et a persequéntibus me: Dómine, non confúndar, quóniam invocávi te. *Ps.* In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me.—Miserére mihi.

HAVE mercy on me, O Lord, for I am afflicted: deliver me out of the hands of my enemies, and from them that persecute me: O Lord, let me not be confounded, for I have called upon Thee. Ps. xxx. 2. In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice.—Have mercy on me.

Collect.

Córdibus nostris, quaesumus, Dómine, grátiam tuam benígnus infúnde: ut peccáta nostra castigatióne voluntária cohibéntes, temporáliter pótius macerémur, quam supplíciis deputémur aetérnis. Per Dóminum.

Mercifully infuse Thy grace into our hearts, we beseech Thee, O Lord: that refraining from sin by voluntary chastisement, we may be rather afflicted in time than condemned to punishment for eternity. Through our Lord.

Second Collect, *Against the Persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Epistle : Jeremias xvii. 13-18.

Léctio Jeremíae Prophétae.—IN diébus illis: Dixit Jeremías: Dómine, omnes qui te derelínquunt, confundéntur: recedéntes a te, in terra scribéntur: quóniam dereliquérunt venam aquárum vivéntium Dóminum. Sana me, Dómine, et sanábor: salvum me fac, et salvus ero: quóniam laus mea tu es. Ecce

Lesson from the Prophet Jeremias.—IN those days Jeremias said: O Lord, all that forsake Thee shall be confounded: they that depart from Thee shall be written in the earth: because they have forsaken the Lord, the vein of living waters. Heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise. Behold

they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor: and I have not desired the day of man, Thou knowest. That which went out of my lips hath been right in Thy sight. Be not Thou a terror unto me: Thou art my hope in the day of affliction. *Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid.* Bring upon them the day of affliction, and with a double destruction destroy them, O Lord our God.

ipsi dicunt ad me: Ubi est verbum Dómini? véniat. Et ego non sum turbátus, te pastórem sequens: et diem hóminis non desiderávi, tu scis. Quod egréssum est de lábiis meis, rectum in conspéctu tuo fuit. Non sis tu mihi formídini, spes mea tu in die afflictiónis. *Confundántur, qui me persequúntur, et non confúndar ego: páveant illi, et non páveam ego.* Induc super eos diem afflictiónis, et duplíci contritióne cóntere eos, Dómine Deus noster.

Gradual : Psalm xxxiv. 20, 22.

My enemies spoke indeed peaceably to me: and in their anger they devised guile. ℣. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacífice loquebántur mihi inimíci mei: et in ira moléstì erant mihi. ℣. Vidísti, Dómine, ne síleas: ne discédas a me.

Tract : *Domine, non secundum*, p. 684.

Gospel : John xi. 47-54.

✠ Continuation of the holy Gospel according to St. John.—At that time the chief priests and the Pharisees gathered a council against Jesus, and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him: and the Romans will come, and take away our place and nation. But one of them, named Caiphas, being the high priest that year, said to them: You know nothing, neither do you consider that *it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself:* but

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Collegérunt pontífices et pharísaei concílium advérsus Jesum, et dicébant: Quid fácimus, quia hic homo multa signa facit? Si dimíttimus eum sic, omnes credent in eum: et vénient Románi, et tollent nostrum locum, et gentem. Unus autem ex ipsis Cáiphas nómine, cum esset Póntifex anni illíus, dixit eis: Vos nescítis quidquam, nec cogitátis quia *éxpedit vobis ut unus moriátur homo pro pópulo, et non tota gens péreat. Hoc autem a semetipso non dixit:*

sed cum esset póntifex anni illius, prophetávit, quod Jesus moritúrus erat pro gente, et non tantum pro gente, sed ut filios Dei, qui erant dispérsi, congregáret in unum. Ab illo ergo die cogitavérunt, ut interficerent eum. Jesus ergo jam non in palam ambulábat apud Judaeos: sed ábiit in regiónem juxta desértum, in civitátem, quae dícitur Ephrem, et ibi morabátur cum discípulis suis.

being the high priest of that year, he prophesied that Jesus should die for the nation, and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews: but He went into a country near the desert, unto a city that is called Ephrem,* and there He abode with His disciples.

Offertory : Psalm cxviii. 12, 121, 42.

Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas calumniántibus me supérbis: et respondébo exprobrántibus mihi verbum.

Blessed art Thou, O Lord, teach me Thy justifications: and give me not up to them that slander me: and so shall I answer them that reproach me in any thing.

Secret.

Praesta nobis, mísericors Deus: ut digne tuis servíre semper altáribus mereámur; et eórum perpétua participatióne salvári. Per Dóminum.

Grant us, O merciful God, ever to deserve worthily to minister at Thy altars; and to be saved by a constant participation of them. Through our Lord.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross*, p. 53.

Communion : Psalm xxvi. 12.

Ne tradíderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Deliver me not over, O Lord, to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion.

Sumpti sacrifícii, Dómine, perpétua nos tuítio non derelínquat: et nóxia semper a nobis cuncta depéllat. Per Dóminum.

May the perpetual protection of the sacrifice we have received not forsake us, O Lord: and ever drive from us all that is hurtful. Through our Lord.

Second Postcommunion, p. 154.

* See map, p. 674.

Prayer over the People.

Let us pray. Bow down your heads before God.

Grant, we beseech Thee, Almighty God, that we who seek the favour of Thy protection, being freed from all evil, may serve Thee with an easy mind. Through our Lord.

Orémus. Humiliáte cápita vestra Deo.

Concéde, quaesumus, omnípotens Deus: ut, qui protectiónis tuae grátiam quaerimus, liberáti a malis ómnibus, secúra tibi mente serviámus. Per Dóminum.

Saturday in Passion Week.

STATION AT ST. JOHN BEFORE THE LATIN GATE.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Purple vestments.

Near the place where the Appian Way branches off, forming to the left the Latin Way, stands a church, built on the spot where St. John was, by order of Domitian, plunged into a cauldron of boiling oil. It is there that to-day's Station was made.

The Mass sums up all the great mysteries which are about to fill Holy Week.

The *Gospel* † shows us Jesus "the King of Israel" acclaimed by the Jews and some days later "raised from the earth" and crucified. The few Gentiles who expressed to Philip their desire to see Christ let us foresee the many recruits that the Church is to make among the heathen nations.

Jesus is going to die like the grain of wheat, that He may produce much fruit. For the moment "His soul is troubled," as it will be in the Garden of Gethsemane. But "it is for that that He has come," "to glorify His Father." And as a voice from Heaven tells us, this glorification will be complete, for "the prince of this world shall be cast out" and the Saviour raised upon a cross and reaching to heaven "will draw all things to Him."

The Saviour here reveals to us His whole heart, which wishes, at the price of such cruel sufferings, to ruin our enemy and secure our salvation.

Finally Jesus speaks of those who refuse to follow Him and who walk in darkness not knowing where they go, and by the mouth of Jeremias He anathematises "those who plot against the just. Their children will be delivered up to famine and their husbands put to death, for an unforeseen enemy will fall upon them and exterminate them" (*Epistle*). This prophecy was fulfilled. During the siege of Jerusalem the Jews who had not died of famine perished by the sword.

To avoid the effects of Divine Justice let us die to sin, and we shall produce much fruit unto eternal life.

* See Plan of the Stations at Rome, p. 510, G h 17.

† The day after Mary anointed her Master at Bethany, that is to say on Palm Sunday, Christ left this town and passed near to Bethage, which is situated between Bethany and Jerusalem. When He had reached the summit of the Mount of Olives the Holy City appeared before His eyes, and all the multitude then burst out into songs of triumph. See p. 674, note ‖ and map.

Introit : Psalm xxx. 10, 16, 18.

MISERERE mihi, Dómine, quóniam tríbulor : líbera me, et éripe me de mánibus inimicórum meórum, et a persequéntibus me : Dómine, non confúndar, quóniam invocávi te. *Ps.* In te, Dómine, sperávi, non confúndar in aetérnum : in justítia tua líbera me.—Miserére mihi.

HAVE mercy on me, O Lord, for I am afflicted : deliver me out of the hands of my enemies, and from them that persecute me : O Lord, let me not be confounded, for I have called upon Thee. Ps. xxx. 2. In Thee, O Lord, have I hoped, let me never be confounded : deliver me in Thy justice.—Have mercy on me.

Collect.

Profíciat, quaesumus, Dómine, plebs tibi dicáta piae devotiónis afféctu : ut sacris actiónibus erudíta, quanto majestáti tuae fit grátior, tanto donis potióribus augeátur. Per Dóminum.

We beseech Thee, O Lord, may the people prosper who are devoted to Thee by the affection of pious devotion : that instructed by holy actions, they may be blessed with better gifts, as they are made more pleasing in the sight of Thy Majesty. Through our Lord.

Second Collect, *Against the Persecutors of the Church*, p. 154, or *For the Pope*, p. 155.

Epistle : Jeremias xviii. 18-23.

Léctio Jeremíae Prophétae.—In diébus illis : Dixérunt ímpii Judaei ad ínvicem : Veníte, et *cogitémus contra justum cogitatiónes*, non enim péribit lex a sacerdóte, neque consílium a sapiénte, nec sermo a prophéta : veníte, et percutiámus eum lingua et non attendámus ad univérsos sermónes ejus. Atténde, Dómine, ad me, et audi vocem adversariórum meórum. Numquid rédditur pro bono malum, quia fodérunt fóveam ánimae meae? *Recórdare, quod stéterim in conspéctu tuo, ut lóquerer pro eis bonum, et avér-*

Lesson from Jeremias the Prophet.—In those days the wicked Jews said one to another : Come, and *let us invent devices against the just*, for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet : come, and let us strike him with the tongue and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? *Remember that I have stood in Thy sight, to speak good for them, and to turn away Thy indignation from them.* There-

fore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows: and let their husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses: for Thou shalt bring the robber upon them suddenly: because *they have digged a pit to take me, and have hid snares for my feet.* But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight. Let them be overthrown before Thy eyes, in the time of Thy wrath do Thou destroy them, O Lord our God.

terem indignatiónem tuam ab eis. Proptérea da filíos eórum in famem, et deduc eos in manus gládii: fiant uxóres eórum absque líberis, et víduae: et viri eárum interficiántur morte: júvenes eórum confodiántur gládio in praelio. Audiátur clamor de dómibus eórum: addúces enim super eos latrónem repénte: quia *fodérunt fóveam, ut cáperent me, et láqueos abscondérunt pédibus meis.* Tu autem, Dómine, scis omne consílium eórum advérsum me in mortem: ne propitiéris iniquitáti eórum, et peccátum eórum a fácie tua non deleátur. Fiant corruéntes in conspéctu tuo, in témpore furóris tui abútere eis, Dómine Deus noster.

Gradual: Psalm xxxiv. 20, 22.

My enemies spoke peaceably to me: and in their anger they devised guile. ℣. Thou hast seen, O Lord, be not Thou silent: depart not from me.

Pacífice loquebántur mihi inimíci mei: et in ira moléstí erant mihi. ℣. Vidísti, Dómine, ne síleas: ne discédas a me.

Tract: *Domine, non secundum*, **p. 684.**

Gospel: John xii. 10-36.

✠ Continuation of the holy Gospel according to St. John.—At that time the chief priests thought to kill Lazarus also: because many of the Jews by reason of him went away and believed in Jesus. And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him, and cried: *Hosanna, blessed is He*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Cogitavérunt príncipes sacerdótum ut et Lázarum interfícerent: quia multi propter illum abíbant ex Judaeis et credébant in Jesum. In crástinum autem turba multa, quae vénerat ad diem festum, cum audíssent quia venit Jesus Jerosólymam, accepérunt ramos palmárum, et processérunt óbviam ei, et clamábant: *Hosánna, benedictus*

qui venit in nómine Dómini, Rex Israel. Et invénit Jesus aséllum, et sedit super eum, sicut scriptum est: *Noli timére, filia Sion: ecce Rex tuus venit sedens super pullum ásinae.* Haec non cognovérunt discípuli ejus primum: sed quando glorificátus est Jesus, tunc recordáti sunt quia haec erant scripta de eo: et haec fecérunt ei. Testimónium ergo perhibébat turba, quae erat cum eo, quando *Lázarum vocávit de monuménto, et suscitávit eum a mórtuis.* Proptérea et óbviam venit ei turba: quia audiérunt eum fecísse hoc signum. Pharisaei ergo dixérunt ad semetípsos: Vidétis quia nihil profícimus? ecce mundus totus post eum ábiit. Erant autem quidam gentíles ex his, qui ascénderant ut adorárent in die festo. Hi ergo accessérunt ad Philíppum, qui erat a Bethsáida Galilaeae, et rogábant eum, dicéntes: Dómine, vólumus Jesum vidére. Venit Philíppus, et dicit Andréae: Andréas rursum et Philíppus dixérunt Jesu. Jesus autem respóndit eis, dicens: *Venit hora, ut clarificétur Filius hóminis. Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert.* Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam aetérnam custódit eam. Si quis mihi minístrat, me se-

that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written: *Fear not, daughter of Sion: behold, thy King cometh sitting on an ass's colt.* These things His disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of Him: and that they had done these things to Him. The multitude therefore gave testimony which was with Him when *He called Lazarus out of the grave, and raised him from the dead.* For which reason also the people came to meet Him: because they heard that He had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold the whole world is gone after Him. Now there were certain Gentiles among them, who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew: Again Andrew and Philip told Jesus. But Jesus answered them, saying: *The hour is come that the Son of Man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone: but if it die, it bringeth forth much fruit.* He that loveth his life shall lose it; and he that hateth his life in this world keepeth it unto life eternal. If any man minister to Me, let him follow Me: and where I am,

there also shall My minister be. If any man minister to Me, him will My Father honour. Now is My soul troubled. And what shall I say? Father, save me from this hour. *But for this cause I came unto this hour.* Father, glorify Thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said: An angel spoke to Him. Jesus answered and said: This voice came not because of Me, but for your sakes. *Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.)* The multitude answered Him: We have heard out of the law that Christ abideth for ever: and how sayest Thou: The Son of Man must be lifted up? Who is this Son of Man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not: and he that walketh in darkness knoweth not whither he goeth. *Whilst you have the light, believe in the light: that you may be the children of light.* These things Jesus spoke: and He went away, and hid Himself from them.

quátur: et ubi sum ego, illic et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus. Nunc ánima mea turbáta est. Et quid dicam? Pater, salvífica me ex hac hora. *Sed proptérea veni in horam hanc.* Pater, clarífica nomen tuum. Venit ergo vox de coelo: Et clarificávi, et íterum clarificábo. Turba ergo, quae stabat, et audíerat, dicébat tonitruum esse factum. Alii dicébant: Angelus ei locútus est. Respóndit Jesus, et dixit: Non propter me haec vox venit, sed propter vos. *Nunc judicium est mundi: nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meipsum. (Hoc autem dicébat, significans qua morte esset moritúrus.)* Respóndit ei turba: Nos audívimus ex lege, quia Christus manet in aetérnum: et quómodo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebrae comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. *Dum lucem habétis, crédite in lucem: ut filii lucis sitis.* Haec locútus est Jesus: et ábiit, et abscóndit se ab eis.

Offertory : Psalm cxviii. 12, 121, 122, 42.

Blessed art Thou, O Lord, teach me Thy justifications: and give me not up to the proud

Benedíctus es, Dómine, doce me justificatiónes tuas: et non tradas me calumniántibus

me supérbis: et respondébo exprobrántibus mihi verbum.

that slander me: so shall I answer them that reproach me in any thing.

Secret.

A cunctis nos, quaesumus, Dómine, reátibus et perículis propitiátus absólve: quos tanti mystérii tríbuis esse consórtes. Per Dóminum.

Mercifully absolve us, we beseech Thee, O Lord, from all guilt and dangers: whom Thou grantest to be partakers of so great a mystery. Through our Lord.

Second Secret, p. 154 or 155.—**Preface** *of the Holy Cross*, p. 53.

Communion: Psalm xxvi. 12.

Ne tradíderis me, Dómine, in ánimas persequéntium me: quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

Deliver me not over, O Lord, to the will of them that trouble me: for unjust witnesses have risen up against me, and iniquity hath lied to itself.

Postcommunion.

Divíni múneris largitáte satiáti, quaesumus, Dómine Deus noster: ut hujus semper participatióne vivámus. Per Dóminum.

Replenished with the bounty of Thy divine gift, we beseech Thee, O Lord our God, that we may live for ever by the participation thereof. Through our Lord.

Second Postcommunion, p. 155.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Tueátur, quaesumus, Dómine, déxtera tua pópulum deprecántem, et purificátum dignánter erúdiat: ut consolatióne praeséntí, ad futúra bona profíciat. Per Dóminum.

Let us pray. Bow down your heads before God.

May Thy right hand defend Thy suppliant people, we beseech Thee, O Lord, and worthily instruct them, being purified in Thy sight: that by present consolation they may attain to future good things. Through our Lord.



Palm Sunday.

Semi-double.—Privilege of the First Class.—Purple vestments.

To-day's liturgy expresses by two ceremonies, the one giving an impression of joy, the other of sorrow, the two aspects under which the Church considers the Cross.

The first is the blessing and the procession of palms. All through it bursts forth a holy gladness, which allows us, after twenty centuries, to revive the grand scene of the triumphal entry of Jesus into Jerusalem.

Then follows the Mass, in which the chants and lessons relate exclusively to the sorrowful recollection of the Passion of the Saviour.

1.—Blessing of the Palms and Procession.

At Jerusalem, in the fourth century, on this Sunday was read, in the very place where it had taken place, the *evangelical story* * which shows Christ acclaimed as King of Israel and taking possession of His capital, Jerusalem being in fact only an image of the kingdom of the heavenly Jerusalem.

Then a bishop, mounted on an ass, went to the summit of the Mount of Olives to the Church of the Resurrection, surrounded by the crowd, who carried palms and sang hymns and antiphons.

This ceremony was preceded by a *lesson* from the passage in Exodus relating to the departure from Egypt. The people of God which had camped under the shadow *of the palm trees*, near the twelve fountains where Moses promised them the manna, figure the Christian people who cut branches *from the palms* and bear witness that their King, Jesus, comes to deliver souls from sin by bringing them to the baptismal font and by nourishing them with the Eucharistic manna.†

The Church of Rome in adopting this use about the eleventh century appears to have added to it the rite of the blessing of the palms, whence

* See "Passion Time from a Doctrinal Point of View," p. 672, notes ‡‡ and §§; "Passion Time from a Liturgical Point of View," p. 674.

† These sacraments in former days were given during the night of Easter. See "Passion-tide from a Doctrinal Point of View," p. 673, note *.

the name of Palm Sunday. In this blessing the Church asks for those who dwell "in the houses where palms are kept" "safety of soul and body." * "God," she adds, "by a wonderful order of His Providence, has been pleased to use these material things as a sign of His wonderful plan for our salvation," for "these branches *of palms* signified the victory which was to be gained over the prince of death, and the branches *of olive* proclaimed the abundant overflowing of the divine mercy."

"The dove, indeed, announced by a branch *of olive* peace to the earth;" "and the favours that God multiplied on Noah on coming out from the ark, and on Moses who left Egypt with the children of Israel, are a symbol of the Church" "who goes to meet Christ with good works," "works bearing *boughs of righteousness.*"

The procession of Christians who, palms in hand and the song of hosanna on their lips, acclaim each year throughout the world, through all generations, the royalty of Christ, is composed of all the catechumens, of the public penitents and of the faithful whom the sacraments of Baptism, of the Eucharist and of Penance are about to make co-partners, at the Easter feasts, of Him Who is gloriously triumphant.

"Seeing indeed by faith this event and its meaning, we beseech Thee, O Eternal God, that what we Thy people do outwardly we may accomplish inwardly, becoming victorious over the devil."

That is what the procession which stops at the door of the church represents. A few of the choristers have entered the church. Their chanting alternates with that of the clergy †: on one side are represented the "angelic choirs," and on the other the soldiers of Christ still engaged in the strife of battle, who acclaim in turn the King of Glory. Soon the door opens, after the subdeacon has knocked on it thrice with the staff of the cross: thus does the Cross of Jesus open heaven to us, and the procession proceeds into the church as the elect will one day enter with Christ into everlasting glory.

Let us religiously keep in our home a branch of blessed palm. This sacramental will obtain graces for us by virtue of the prayer of the Church, and will assert our faith in Jesus, the conqueror of sin and death.

2.—Mass of Palm Sunday.

The Blessing of the Palms used to take place at S. Maria Maggiore, which at Rome represents Bethlehem, where He Whom the Magi proclaimed "King of the Jews" was born. The procession went from this church to St. John Lateran. It was in this basilica that the Station was formerly held: dedicated to the Holy Saviour, it reminded one of the Passion which the Mass puts before us.‡

The triumph of the Saviour must be preceded by "His humiliation unto death, even the death of the cross" (*Epistle*), which will serve as a model to us "so that, imitating the example of His patience, we may become partners in His resurrection" (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* Collects at the Blessing of the Palms.
† Gloria, laus et honor (Procession of Palms).
‡ See Plan of the Stations at Rome, p. 510, H f 15.

Explanation of the Passion.

(Sunday: St. Matthew—Tuesday in Holy Week: St. Mark—Wednesday in Holy Week: St. Luke—Good Friday: St. John.)

Events Preceding the Passion.

On the Tuesday, after having left the Temple, Jesus towards evening ascended Mount Olivet: " In two days," He said, " shall be the Pasch, and the Son of Man shall be delivered up to be crucified."

With the Jews, the days began the evening of the day before, so it was the beginning of Wednesday, and on the following Friday Jesus was put to death.

The Feast of the Passover coincided with the full moon of the spring equinox because it was at this time that the Hebrews left Egypt.* In the haste of departure they were unable to leaven their bread, in remembrance of which the Jews during this feast abstained from fermented bread.†

The Last Supper in the Guest Chamber.

When the Evangelists speak of the " first day of the Azymes " they indicate Thursday evening, that is to say, according to the Jews, the commencement of Friday. It was on the Thursday that Peter and John were sent by the Master to prepare the hall of the Guest Chamber, on the upper floor of a house.‡

At nightfall,§ that is to say during the evening of the day before, which lasts till nine o'clock,|| Jesus came there with His disciples, reclining there, according to Oriental custom, on couches, the left arm resting on cushions, round a table. John, seated at the right of Christ, was easily able to rest his head on the breast of the Lord. It was during this meal that, taking one of the large loaves of unleavened bread about eight inches long and very thin, Jesus changed it into His body, while saying a eucharistic prayer, or prayer of thanksgiving, as was done by the father of a family, who before eating the Paschal lamb thanked God for having delivered Israel from captivity. Then, as soon as they had supped,

* This moon marks for the Hebrews the first month of the year, which is called Nisan. " On the fourteenth day of the first month (which was the day of the full moon) shall be the phase of the Lord, and on the fifteenth the solemn feast " (Numbers xxviii. 16). The day which, according to the Jewish custom, extends from Thursday evening to Friday evening, in the course of which the last supper and crucifixion took place, was therefore the 14th Nisan or " Eve of Easter " (John xiii. 1). Thus God, to show that it is Christ Who is the true lamb of the real Passover, wished that He might be eaten by the Apostles and sacrificed by the Jews on the *same day* that Israel ate the sacrificed lambs which were the figure of Him. Therefore the Passover or passing of Christ from this world to His Father and our deliverance from sin took place at the time when the anniversary of the passage of the Angel and of the deliverance of Israel which were figures of it, were celebrated. Wherefore the Church, to assert that the "new Passover of the new law puts an end to the old Passover, as the day puts an end to the night " (Lauda Sion), decreed that the feast of Easter should always take place at the same time as the Jewish Passover, at the time of the Paschal moon. But, wishing to celebrate the feast of the Resurrection on a Sunday, for it was on that day that it took place, she decided at the Council of Nicaea that it would be each year on the Sunday which follows the full moon of the vernal equinox, which was supposed always to fall on March 21 as happened in the year 325, the date of this Council. If the full moon falls before the 21st it is the following moon which will decide the date of Easter, a date which varies from March 22 to April 25.

† It was the feast of Azymes, a Greek word which means unleavened bread.

‡ Acts i. 13. § Mark xiv. 17.

|| See Clock of the Passion, p. 742.

as there still remained, according to the Mosaic rite, a cup to be drunk, Christ changed the same into His blood. In doing this He used the words by which Moses had sealed the ancient covenant by the blood of creatures: "This is the blood of the covenant which the Lord hath made with you." * Jesus added to it two words: This is *My* Blood . . . of the *new* Testament." It was in speaking of the Passover, the centre of all the religious life of the Jewish people, that the lawgiver of Israel had said: "You shall keep the memory of this day, and celebrate it from generation to generation, it is an ordinance for ever," † and the Saviour commanded likewise the Apostles, "and therefore all their successors in the priesthood," adds the Council of Trent, to consecrate in the same manner this bread and this cup of wine "in memory of Him." ‡ The lamb sacrificed for more than 1500 years by the children of Israel is succeeded by the Lamb of God which we will sacrifice to the end of time, and the Mass, which is one and the same as the Last Supper and Calvary, becomes the centre of religion for all Christian people. §

Last Discourse of Jesus.—Gethsemani.

After the Last Supper, Jesus uttered the sublime discourse which is His testament of love, and of which the second part || was said while from the guest chamber He went out of the town. He passed by the gate which is not far from the Pool of Siloe and went up following the Valley of Cedron along the suburb of Ophel, to go into the Garden of Gethsemani, at the foot of the Mount of Olives.¶ The three apostles, witnesses of His Transfiguration, were also witnesses of His thrice renewed agony. Judas, who had sold his Master for the sum of thirty pieces of silver, came with the captain of a Roman cohort and his soldiers, as well as with the guards who kept order in the Temple sent by the Sanhedrim. They entered when it was night with Jesus into Jerusalem, and ascending the slopes to the north of the town went into the palace of the High Priests.

The Religious Trial before Annas and Caiphas.

The religious trial had to be gone through, for it was the Jewish religious authorities who must examine Jesus on what they called His pretension to the quality of Son of God. The Sanhedrim was composed of seventy members, at the head of which were the chief priests and their supreme head the High Priest. Annas had succeeded in obtaining this office successively for his five sons, and in the year of the death of our Lord for his son-in-law Caiphas. Unfaithful to their mission, the official representatives of the Jewish religion only hoped for as Messiah a warrior king who might deliver them by force from the Roman yoke.

Jesus was first brought before Annas, the father-in-law of the High Priest. Being no longer pontiff he was incompetent to judge Christ, Who challenged his authority. It was a bad start. The case had to be referred to the tribunal of the High Priest himself, Caiphas.

* Exodus xxiv. 8. † Exodus xii. 14. ‡ Luke ii. 19.

§ It is the liturgy of the *Season of Lent and of the Passion* which, having supplied us with the elements of the ceremonies of Baptism and of Penance, also gives us the chief ceremonies of the sacrifice of the new law. (See p. 612, note *, and p. 649, note †).

|| John xvii. 1. ¶ Page 735.

He awaited Jesus in another wing of the Palace, seated, according to custom, with legs crossed, on a platform slightly raised. Around him sat the other priests on cushions placed in a semicircle. The proceedings were illegal, for they should have taken place by day and witnesses were necessary. Now it was about two o'clock in the morning, and the witnesses were convicted as flagrant impostors. Joseph Caiphas, full of anger, then solemnly adjured the accused (contrary to the Mosaic Law, which in this case annuls the confession of the accused) to tell him if He is the Son of God. And Jesus, Who awaited this moment to speak, officially affirmed His divinity before the Jewish religious authorities, convoked in open council. They judged Him to be worthy of death: He accepted the sentence, for it was precisely His quality of Son of God which allowed Him to give an infinite value to the sacrifice He was about to make to God His Father for men His brothers.

Jesus suffers the outrages of the Servants of the Priests. Repentance of St. Peter.—Despair of Judas.

The remainder of the night He was delivered to the mockery of the servants of the priests, who blasphemed and spat on Him.

It was during this night that Peter, who had followed Jesus from afar, was introduced by John into the courtyard of the Palace of the High Priests, where he denied his Master thrice. After the second crowing of the cock he went out from the Palace and " cried in a loud voice, sobbing," says the Greek text.

Towards morning the Sanhedrim met once more to give its sentence, which ought to have been delivered by day, a show of legality. Jesus appeared and as soon as He declared Himself to be the Son of God He was once more condemned.

Judas then understood all the awfulness of his crime. Torn by remorse, he sought the Council of the Priests, still gathered together, and confessed " that he had sinned in betraying the blood of the Innocent." Seized with despair, the traitor cast down in the Temple the pieces of silver he had received, and going down towards the Pool of Siloe he penetrated into the deep defile where the torrent of Ennom runs. And in this place, called Gehenna (Gehinnom), " he hanged himself," * and the rope breaking, his body was dashed face downwards to the earth and burst asunder, his bowels gushing out." †

The Civil Trial before Pilate.

But Rome, of which Palestine was at this time a dependency, alone had the right of life and death. It was necessary to refer to the Roman representative, and Jesus was taken to the praetorium of Pontius Pilate, in the Citadel of Antonia, where the Jews did not enter, for the house of a heathen would, according to the law, defile them for the Feast of the Passover.

The civil trial of Christ took place in its turn. But before this new tribunal the crime must be of a political character. The Messiah, according to the Jews, was to be an earthly monarch. Therefore they accused Jesus, Who said He was the Messiah, of being a rival king to Caesar.‡

* Matthew vii. 5. † Acts i. 18.

‡ Judaea, conquered by Pompey, became tributary to the Emperor Augustus, with whom Tiberius Caesar was later associated. Pilate was their representative in Judaea and Herod in Galilee.

On this new ground were repeated, point by point, the same proceedings as those of the night: the same silence of Christ before the false witnesses, the same official assertion of His spiritual royalty before the heathen world, this time represented by those who held the empire of the world, and lastly the same wicked treatment on the part of the Roman soldiers.

But Jesus, Who in reality directed the case, wished only to be condemned as the Son of God and King of souls. He brought the question back to the religious ground: "My Kingdom is not of this world." This was no longer within the jurisdiction of Pilate, who, to the end, declared Him to be perfectly innocent. The Jews then resorted to intimidation. Pilate, too cowardly to make use of his authority before a crowd who would be revenged by accusing him in high places, sought expedients to safeguard his interests while listening to the protests of what still remained of a superstitious heathen conscience which vaguely feared the chastisements of the gods.

Jesus before Herod.—He is led back to Pilate.—Barabbas is preferred to Him.—The Scourging.

FIRST EXPEDIENT: On hearing that Jesus was a Galilean, Pilate sends Him to Herod. This tetrarch of Galilee was the son of Herod the Great, who ordered the massacre of the Innocents when the Wise Men announced to him "the King of the Jews" was born. Humiliated by the silence of Jesus, he in turn humiliates the Jews by robing Christ in the white robe of candidates to the royalty which they denied to Him.

SECOND EXPEDIENT: Barabbas. The parallel established between a murderer and Jesus succeeded no better.

THIRD EXPEDIENT: The scourging. This was an ignominious punishment reserved for slaves. The sufferer, stripped of his clothes, had his hands bound to a ring fixed in a low pillar. The executioner, armed with a whip of supple thongs, at the ends of which were knuckle-bones, lashed the curved and stretched back of his victim with calculated slowness. The thongs, in twisting themselves supplely round the body, tore in turn the shoulders and the breast and dug deep grooves in them, from which the blood gushed out and tore off the flesh.

Jesus in this condition is shown to the crowd, clad in a scarlet cloak, with His crown and a reed for sceptre. The Jews understood all the irony of this scene. Would they dare to see in this King a rival to Caesar?

The Condemnation.

In their vexation they again refer to His title of Son of God, which is to be the sole reason for His death. Pilate, yielding to the decisive argument "We shall denounce you to Caesar," thought to find a LAST EXPEDIENT to satisfy his conscience. By the symbolic washing of his hands he showed the Jews that before his tribunal Jesus was innocent, and that he only delivered Him to them because they claimed that their laws condemned Him. This is what he asserted to the last by causing to be attached to His cross an inscription in three languages indicating, according to custom, the cause of His condemnation. It was in these words: "Jesus of Nazareth, the King of the Jews." Pilate by his cowardice was guilty of this homicide, but the Jews in their hatred, by attacking the Son of God, committed deicide.

The Way of the Cross.—The Crucifixion. The Agony on the Cross.

Towards eleven o'clock, then, Jesus left the praetorium. The sorrowful way of the Cross began by the road which went down into the Tyropoeon Valley and then rose eastwards by a rapid slope to the gates of the town. It is there, outside the enclosed part of the town, that is situated Mount Golgotha, where executions took place.

It was in the middle of the dark night which lasted from noon till three o'clock, and which was witnessed throughout the Roman Empire, that Jesus suffered death.

The cross was the most cruel and atrocious of tortures, for the victim, necessarily unable to move, had to bear during several hours all the weight of his body with his extended arms. The awful tension which was imposed on him congested the blood in the face and chest and caused an intolerable pain which was specially characterised by a burning thirst. To die crucified was simply to die from pain in the most excruciating agony. In the evening they hastened the end by breaking the legs of the criminal, whose feet were about a yard from the ground.

The Death of Jesus and His Burial.

Then came the decisive moment which marked for the whole human race the hour of their redemption. Jesus is about to stamp with the seal of His blood all the acts of His life, that they might be acts of redemption. And to show that is was not by compulsion, but by love for His Father and for men that He accepted that Death should do its work with Him, He uttered a loud cry and expired.

It was about the third hour of the afternoon. About five o'clock He was taken down from the cross and hastily wrapped in a shroud, because at six o'clock in the evening the Sabbath commenced, which this year was a Sabbath day of great solemnity.* It coincided, in fact, with the fifteenth of Nisan, the most important day of the Feast of the Passover. It therefore perfectly symbolises the peace into which Jesus has entered for ever.

The Jews had no burial grounds. They prepared for themselves a tomb on their estate, often on both sides of the high road. Joseph, who was from Arimathea, a town of Judaea, laid Jesus in the sepulchre that he had prepared for himself, and which was situated in a garden near to the place where the Saviour died. Nicodemus had for the embalming provided a large quantity of perfumes, about fifty-six pounds. Then they closed the sepulchre with a great stone in the form of a millstone, very difficult to move. The holy women then returned to the town and bought aromatic herbs, with the intention of embalming Jesus with greater care after the rest of the Sabbath. It was on the following day, that is on the Saturday, that the Jews sealed the tomb and set a guard over it.

Let us love to repeat with Jesus on this day the prayer of the Communion: " My Father, if this chalice may not pass away, but I must drink it, Thy will be done."

* John xix. 31.

The Blessing of Palms and Procession.

After the sprinkling of holy water as usual, the Priest, in purple cope or without chasuble, accompanied by his Assistant Priests in their respective vestments, proceeds to bless the branches of palm, olive or other trees which are placed in the middle front or on the Epistle side of the Altar. The Choir begins by chanting the following antiphon.

Antiphon : Matthew xxi. 9.

Hosánna fílio David ! benedíctus qui venit in nómine Dómini. O Rex Israël : Hosánna in excélsis.

Hosanna to the Son of David ! Blessed is He that cometh in the name of the Lord. O King of Israel : Hosanna in the highest !

Then the Priest, standing on the Epistle side, his hands joined but without turning towards the congregation, says in the Ferial tone :—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Deus, quem dilígere et amáre justítia est, ineffábilis grátiae tuae in nobis dona multíplica : et qui fecísti nos in morte Fílii tui speráre quae crédimus ; fac nos eódem resurgénte perveníre quo téndimus. Qui tecum.

O God, Whom to love above all is righteousness, multiply in us the gifts of Thy ineffable grace; and since Thou hast given us in the death of Thy Son to hope for those things which we believe, grant us by the resurrection of the same to attain the end to which we aspire. Who with Thee.

Then the Subdeacon, standing in the usual place, sings the following Lesson in the tone of the Epistle, and at its close kisses the hand of the Priest.

Epistle : Exodus xv. 27 ; xvi. 1-7.

Léctio libri Exódi.—In diébus illis : Venérunt fílii Israel in Elim, ubi erant duódecim fontes aquárum, et *septuaginta palmae:* et castrametáti sunt juxta aquas. Profectíque sunt de Elim, et venit omnis multitúdo filiórum Israel in desértum Sin, quod est inter Elim, et Sínai : quintodécimo die mensis secúndi, postquam egréssi sunt de terra Aegypti. Et murmurávit omnis congregátio filiórum Israel contra

Lesson from the Book of Exodus.—In those days the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees : and they encamped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai : the fifteenth day of the second month after they came out of the land of Egypt. And all the congregation

of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in My law or not. But the sixth day let them provide for to bring in: and let it be double to that they were wont to gather every day. And Moses and Aaron said to the children of Israel: *In the evening you shall know that the Lord hath brought you forth out of the land of Egypt: and in the morning you shall see the glory of the Lord.*

Móysen et Aáron in solitúdine. Dixerúntque fílii Israel ad eos: Utinam mórtui essémus per manum Dómini in terra Aegypti, quando sedebámus super ollas cárnium, et comedebámus panem in saturitáte: cur eduxístis nos in desértum istud, ut occiderétis omnem multitúdinem fame? Dixit autem Dóminus ad Móysen: Ecce, ego pluam vobis panes de coelo: egrediátur pópulus, et cólligat quae suffíciunt per síngulos dies: ut tentem eum, utrum ámbulet in lege mea, an non. Die autem sexto parent quod ínferant: et sit duplum, quam collígere solébant per síngulos dies. Dixerúntque Móyses et Aáron ad omnes fílios Israel: *Véspere sciétis, quod Dóminus edúxerit vos de terra Aegypti: et mane vidébitis glóriam Dómini.*

The following is then sung as *Gradual*:—

Responsory: John xi. 47-50, 53.

The chief priests and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him; *and the Romans will come, and take away our place and nation. ℣. But one of them, called Caiphas, being the high priest that year, prophesied, saying: *It is expedient for you that one man should die for the people, and that the whole nation perish not.* From that day, there-

Collegérunt pontífices et pharísaei concílium, et dixérunt: Quid fácimus, quia hic homo multa signa facit? Si dimittímus eum sic, omnes credent in eum: * Et vénient Románi, et tollent nostrum locum et gentem. ℣. Unus autem ex illis, Cáiphas nómine, cum esset póntifex anni illíus, prophetávit dicens: *Expedit vobis, ut unus moriátur homo pro pópulo, et non tota gens péreat.* Ab illo ergo die cogitáverunt

interficere eum, dicéntes : * Et vénient . . .

fore, they devised to put Him to death, saying : * And the Romans . . .

Or else the following :—

Responsory : Matthew xxvi. 39-41.

In monte Olivéti orávit ad Patrem : Pater, si fíeri potest, tránseat a me calix iste. * Spíritus quidem promptus est, caro autem infírma : fiat volúntas tua. ℣. Vigiláte, et oráte, ut non intrétis in tentatiónem. *Spíritus quidem . . .

On Mount Olivet He prayed to His Father : Father, if it may be, let this chalice pass from Me. * The spirit indeed is willing, but the flesh weak : Thy will be done. ℣. Watch and pray, that ye enter not into temptation. * The spirit . . .

Gospel : Matthew xxi. 1-9.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore : Cum appropinquásset Jesus Jerosólymis, et venísset Béthphage ad montem Olivéti : tunc misit duos discípulos suos, dicens eis : Ite in castéllum, quod contra vos est, et statim inveniétis ásinam alligátam, et pullum cum ea : sólvite, et addúcite mihi : et si quis vobis áliquid díxerit, dícite, quia Dóminus his opus habet, et conféstim dimíttet eos. Hoc autem totum factum est, ut adimplerétur quod dictum est per Prophétam, dicéntem : Dícite fíliae Sion : *Ecce rex tuus venit tibi mansuétus, sedens super ásinam et pullum fílium subjugális.* Eúntes autem discípuli, fecérunt sicut praecépit illis Jesus. Et adduxérunt ásinam, et pullum : et imposuérunt super eos vestiménta sua, et eum désuper sedére fecérunt. Plúrima autem turba stravérunt vestiménta sua in via : *álii autem caedébant*

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, when Jesus drew nigh to Jerusalem, and was come to Bethphage, unto mount Olivet, then He sent two disciples, saying to them : Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her : loose them and bring them to Me : and if any man shall say anything to you, say ye that the Lord hath need of them : and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the Prophet, saying : Tell ye the daughter of Sion : *Behold thy King cometh to thee meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* And the disciples going did as Jesus commanded them. And they brought the ass and the colt : and laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way : *and*

others cut boughs from the trees, and strewed them in the way; and the multitudes that went before and that followed cried, saying: *Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord.*

ramos de arbóribus, et sternébant in via: turbae autem, quae praecedébant, et quae sequebántur, clamábant, dicéntes: *Hosánna filio David: benedictus, qui venit in nómine Dómini.*

The Priest then blesses the Palms.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray.

Increase, O God, the faith of them that hope in Thee, and mercifully hear the prayers of Thy suppliants: let Thy manifold mercy descend upon us, *and let these branches of palm trees or olive trees be ✠ blessed:* and as in a figure of the Church Thou didst multiply Noah going forth out of the ark, and Moses going out of Egypt with the children of Israel, *so may we go forth to meet Christ with good works, carrying palms and branches of olive trees;* and enter through Him into eternal joy: Who with Thee and the Holy Ghost liveth and reigneth for ever and ever. ℟. Amen.

Orémus.

Auge fidem in te sperántium, Deus, et súpplicum preces cleménter exáudi: véniat super nos múltiplex misericórdia tua: *bene ✠ dicántur et hi pálmites palmárum, seu olivárum:* et sicut in figúra Ecclésiae multiplicásti Noe egrediéntem de arca, et Móysen exeúntem de Aegypto cum fíliis Israel: *ita nos portántes palmas, et ramos olivárum, bonis áctibus occurrámus óbviam Christo:* et per ipsum in gáudium introeámus aetérnum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O holy Lord, Father

Vere dignum et justum est, aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater

omnípotens, aetérne Deus. Qui gloriáris in consílio sanctórum tuórum. Tibi enim sérviunt creatúrae tuae: quia te solum auctórem et Deum cognóscunt, et omnis factúra tua te colláudat, et benedícunt te sancti tui. Quia illud magnum Unigéniti tui nomen córam régibus et potestátibus hujus saeculi líbera voce confiténtur. Cui assístunt Angeli et Archángeli, Throni et Dóminatiónes: cumque omni milítia coeléstis exércitus, hymnum glóriae tuae cóncinunt, sine fine dicéntes:

Almighty, eternal God. Who dost glory in the assembly of Thy saints. For Thy creatures serve Thee; because they acknowledge Thee as their only creator and God: and Thy whole creation praiseth Thee, and Thy saints bless Thee. For with free voice they confess that great name of Thy only-begotten Son before the kings and powers of this world. Around Whom the Angels and Archangels, the Thrones and Dominations stand; and with all the army of heaven, sing a hymn to Thy glory, saying without ceasing:

The Choir sings:—

Sanctus, Sanctus, Sanctus Dóminus Deus Sábaoth. Pleni sunt coeli, et terra glória tua. *Hosánna in excélsis. Benedictus qui venit in nómine Dómini. Hosánna in excélsis.*

Holy, Holy, Holy, Lord God of hosts. The heavens and earth are full of Thy glory. *Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.*

The Priest continues:—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Orémus.

Pétimus, Dómine sancte, Pater omnípotens, aetérne Deus: *ut hanc creatúram olivae,* quam ex ligni matéria prodíre jussísti, *quamque colúmba rédiens ad arcam próprio pértulit ore, bene ✠ dicere, et sancti ✠ ficáre dignéris: ut, quicúmque ex ea recéperint, accípiant sibi protectiónem ánimae et córporis:* fiátque, Dómine, nostrae salútis remédium, tuae grátiae sacraméntum. Per Dóminum.

Let us pray.

We beseech Thee, O holy Lord, almighty Father, eternal God: *that Thou wouldst vouchsafe to bless ✠ and sanctify ✠ this creature of the olive tree,* which Thou hast caused to shoot out of the substance of the wood, *and which the dove returning to the ark brought in its bill; that whoever receives it may find protection of soul and body;* and that it may prove, O Lord, a saving remedy and the sacred sign of Thy grace. Through our Lord.

Let us pray.

O God, Who dost gather what is dispersed, and preserve what is gathered together; *Who didst bless the people who went forth to meet Jesus, bearing branches of palms; bless ✠ likewise these branches of palm and olive, which Thy servants receive faithfully in honour of Thy name; that into whatever place they may be brought, those who dwell in the place may obtain Thy blessing,* and all adversities being removed, Thy right hand may protect those who have been redeemed by our Lord Jesus Christ, Thy Son. Who liveth.

Orémus.

Deus, qui dispérsa congregas, et congregáta consérvas: *qui pópulis óbviam Jesu ramos portántibus benedixisti: bene ✠ dic étiam hos ramos palmae et olivae, quos tui fámuli ad honórem nóminis tui fidéliter suscipiunt: ut, in quemcúmque locum introdúcti fúerint, tuam benedictiónem habitatóres loci illius consequántur:* et omni adversitáte effugáta, déxtera tua prótegat quos redémit Jesus Christus Fílius tuus Dóminus noster. Qui tecum.

Let us pray.

O God, Who, by a wonderful order and disposition, hast been pleased to manifest the dispensation of our salvation even from things insensible; grant, we beseech Thee, that the devout hearts of Thy faithful may profitably understand what is mystically signified by the fact, that on this day the multitude, taught by a heavenly illumination, went forth to meet their Redeemer, and strewed branches of palm and olive at His feet. The branches of palms, therefore, signify His triumphs over the prince of death; and the branches of olive proclaim, in a manner, the coming of a spiritual unction. For that blessed company of men understood that these things were then prefigured; that our Redeemer, compassionating human miseries, was about to fight with the prince of death for the

Orémus.

Deus, qui miro dispositiónis órdine, ex rebus étiam insensibílibus, dispensatiónem nostrae salútis osténdere voluísti: da, quaesumus; ut devóta tuórum corda fidélium salúbriter intélligant, quid mystice desígnet in facto, quod hódie coeléstì lúmine affláta, Redemptóri óbviam procédens, *palmárum atque olivárum ramos vestigiis ejus turba substrávit. Palmárum igitur rami de mortis príncipe triumphos exspéctant; súrculi vero olivárum, spirituálem unctiónem advenisse quodámmodo clamant.* Intelléxit enim jam tunc illa hóminum beáta multitúdo praefigurári: quia Redémptor noster humánis cóndolens misériis, pro totíus mundi vita cum mortis príncipe esset pugnatúrus, ac moriéndo triumphatúrus. *Et ideo tália óbsequens administrá-*

vit, quae in illo, et triúmphos victóriae, et misericórdiae pinguédinem declarárent. Quod nos quoque plena fide, et factum et significátum retinéntes, te, Dómine sancte, Pater omnípotens, aetérne Deus, per eúmdem Dóminum nostrum Jesum Christum supplíciter exorámus : ut in ipso, atque per ipsum, cujus nos membra fieri voluísti, de mortis império victóriam reportántes, ipsíus gloriósae resurrectiónis partícipes esse mereámur. Qui tecum.

life of the whole world, and, by dying, to triumph. For which cause they dutifully ministered such things as signified in Him the triumphs of victory and the richness of mercy. And we also, with full faith, retaining this as done and signified, humbly beseech Thee, O holy Lord, Father almighty, eternal God, through the same Jesus Christ our Lord, that in Him and through Him, whose members Thou hast pleased to make us, we may become victorious over the empire of death, and may deserve to be partakers of His glorious resurrection. Who liveth.

Orémus.

Deus, qui *per olivae ramum, pacem terris colúmbam nuntiáre jussísti : praesta, quaesumus ; ut hos olivae, ceterarúmque árborum ramos, coeléstí bene ✠ dictióne sanctífices :* ut cuncto pópulo tuo profíciant ad salútem. Per Christum Dóminum nostrum. ℟. Amen.

Let us pray.

O God, Who *by an olive branch didst command the dove to proclaim peace to the world : sanctify, we beseech Thee, by their heavenly benediction these branches of the olive and other trees :* that they may be serviceable to all Thy people unto salvation. Through Christ our Lord. ℟. Amen.

Orémus.

Béne ✠ dic, quaesumus, Dómine, hos palmárum, seu olivárum ramos : et praesta ; ut, quod pópulus tuus in tui veneratiónem hodiérna die corporáliter agit, hoc spirituáliter summa devotióne perfíciat, de hoste victóriam reportándo, et opus misericórdiae summópere diligéndo. Per Dóminum.

Let us pray.

Bless, ✠ we beseech Thee, O Lord, these branches of palm or olive ; and grant that what Thy people this day bodily perform for Thy honour, they may perfect spiritually with the greatest devotion, by gaining a victory over the enemy, and ardently loving every work of mercy. Through our Lord.

Here the Priest puts incense in the thurible and sprinkles the Palms thrice with holy water, reciting the antiphon *Asperges me* without the Psalm ; then he incenses them three times, and proceeds :—

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O God, Who for our salvation didst send into this world Thy Son Jesus Christ our Lord, that He might humble Himself to our condition, and call us back to Thee : *for Whom also, as He was coming to Jerusalem to fulfil the Scriptures, a multitude of faithful people, with a zealous devotion, spread their garments together with palm branches in the way:* grant, we beseech Thee, that we may prepare for Him the way of faith, from which the stone of offence and rock of scandal being removed, *our works may flourish before Thee with branches of justice ;* that so we may deserve to follow His steps: Who with Thee.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

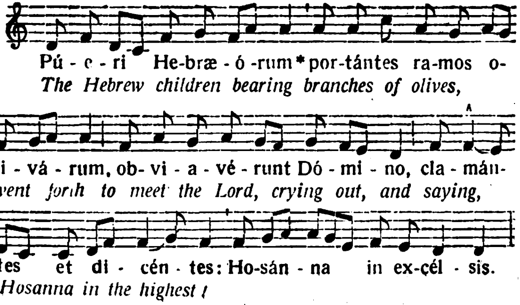
Orémus.

Deus, qui Fílium tuum Jesum Christum Dóminum nostrum pro salúte nostra in hunc mundum misísti, ut se humiliáret ad nos, et nos revocáret ad te : *cui étiam, dum Jerúsalem veníret, ut adimpléret Scriptúras, credéntium populórum turba, fidelíssima devotióne vestiménta sua cum ramis palmárum in via sternébant :* praesta, quaesumus ; ut illi fídei viam praeparémus, de qua, remóto lápide offensiónis, et petra scándali, *fróndeant apud te ópera nostra justítiae ramis :* ut ejus vestígia sequi mereámur : Qui tecum.

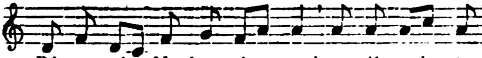
The Blessing of the Palms being concluded, the first in rank of the Clergy approaches the Altar and gives a palm to the Celebrant, who neither genuflects nor kisses his hand. The latter then distributes the Palms, first to the Clergy, and afterwards to the laity, who all genuflect and kiss both the palm and the hand of the Celebrant. Meanwhile the Choir sing the following Antiphons :—

Pueri Hebræorum.

Ant. 1.



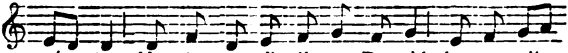
Another Ant. 1.
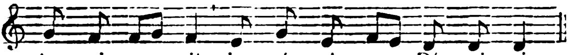


Pú - e - ri He- bræ - ó - rum* ve- sti - mén - ta
The Hebrew children spread their garments



pro-ster - né- bant in vi - a, et cla - má- bant di-
in the way, and cried out, saying, Hosanna to



cén - tes: Ho- sán - na fi - li - o Da- vid: be - ne dic-
the Son of David; blessed is He that cometh in



tus qui ve - nit in nó - mi - ne Dó - mi ni
the name of the Lord.

If these are not sufficient, they must be repeated until the distribution of the Palms is finished. The Priest then says:—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Dóminum nostrum Jesum Christum super pullum ásinae sedére fecísti, et turbas populórum *vestiménta, vel ramos árborum in via stérnere, et Hosánna decantáre in laudem ipsíus docuísti:* da, quaesumus; ut illórum innocéntiam imitári possímus, et eórum méritum cónsequi mereámur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O almighty and everlasting God, Who didst ordain that our Lord Jesus Christ should sit upon an ass's colt, and *didst teach* the multitude *to spread their garments or branches of trees in the way, and sing Hosanna to His praise;* grant, we beseech Thee, that we may imitate their innocence, and deserve to obtain their merit. Through the same Christ our Lord. ℟. Amen.

The Procession of Palms.

The Procession then takes place. First the Celebrant places incense in the thurible, and the Deacon, turning towards the congregation, says: *Procedamus in pace* (Let us go in peace). The Choir responds: *In nomine Christi. Amen* (In the Name of Christ. Amen). The Thurifer precedes with the burning censer, followed by the Subdeacon in his vestments bearing the Processional Cross between two Acolytes carrying lighted candles. Then come the Clergy in order of rank, and finally the Celebrant with the Deacon on his left. All carry Palms, and all or some of them sing the following Antiphons during the whole time the Procession lasts

Antiphon : Matthew xxi. 1-3, 7-9.

When our Lord drew nigh to Jerusalem, He sent two of His disciples, saying : Go ye into the village that is over against you ; and you shall find an ass's colt tied, on which no man ever hath sat : loose it, and bring it to Me. If any man shall question you, say : The Lord wanteth it. They untied and brought it to Jesus, and laid their garments upon it, and He seated Himself on it : others spread their garments in the way ; *others cut branches from trees ; and those who followed cried out : Hosanna ! Blessed is He that cometh in the name of the Lord : blessed be the reign of our father David ! Hosanna in the highest ! O Son of David, have mercy on us !*

Cum appropinquáret Dóminus Jerosólymam, misit duos ex discípulis suis, dicens : Ite in castéllum, quod contra vos est : et inveniétis pullum ásinae alligátum, super quem nullus hóminum sedit : sólvite, et addúcite mihi. Si quis vos interrogáverit, dícite : Opus Dómino est. Solvéntes adduxérunt ad Jesum : et imposuérunt illi vestiménta sua, et sedit super eum : álii expandébant vestiménta sua in via : *álii ramos de arbóribus sternébant : et qui sequebántur, clamábant : Hosánna, benedictus qui venit in nómine Dómini : benedictum regnum patris nostri David : Hosánna in excélsis : miserére nobis, fili David.*

Another Antiphon : John xii. 12, 13.

When the people heard that Jesus was coming to Jerusalem, *they took palm branches, and went out to meet Him : and the children cried out, saying : This is He that is come for the salvation of the people. He is our salvation, and the redemption of Israel. How great is He* Whom the Thrones and Dominions go out to meet ! Fear not, O daughter of Sion : *behold thy King cometh to thee sitting on an ass's colt, as it is written.* Hail, O King, Creator of the world, Who art come to redeem us !

Cum audísset pópulus, quia Jesus venit Jerosólymam, *accepérunt ramos palmárum : et exiérunt ei óbviam, et clamábant púeri, dicéntes : Hic est, qui ventúrus est in salútem pópuli. Hic est salus nostra, et redémptio Israel. Quantus est iste,* cui Throni et Dominatiónes occúrrunt ! Noli timére, fília Sion : *ecce Rex tuus venit tibi, sedens super pullum ásinae : sicut scriptum est.* Salve Rex, fabricátor mundi, qui venísti redímere nos.

Another Antiphon.

Six days before the solemnity of the Passover, when our Lord was coming into the city of Jerusalem, the children met Him,

Ante sex dies solémnis Paschae, quando venit Dóminus in civitátem Jerúsalem, occurrérunt ei púeri : et *in mánibus*

portábant ramos palmárum, eclamábant voce magna, dicéntes: Hosánna in excélsis: benedictus, qui venisti in multitúdine misericórdiae tuae: Hosánna in excélsis.

and carried palm branches in their hands; and they cried out with a loud voice, saying: Hosanna in he highest! Blessed art Thou Who art come in the multitude of Thy mercy. Hosanna in the highest!

Another Antiphon.

Occúrrunt turbae cum flóribus et palmis Redemptóri óbviam: et victóri triumphánti digna dant obséquia: Filium Dei ore gentes praedícant: et in laudem Christi voces tonant per núbila: *Hosánna in excélsis.*

The multitude goeth out to meet the Redeemer with flowers and palms, and payeth the homage due to a triumphant conqueror: nations proclaim the Son of God; and their voices rend the skies in the praise of Christ: *Hosanna in the highest!*

Another Antiphon.

Cum Angelis et púeris fidéles inveniámur, triumphatóri mortis clamántes: *Hosánna in excélsis.*

Let us join in faith with the angels and children, singing to the conqueror of death: *Hosanna in the highest!*

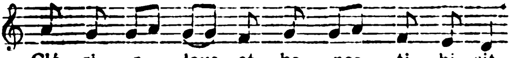
Another Antiphon.

Turba multa, quae convénerat ad diem festum, clamábat Dómino: *Benedictus qui venit in nómine Dómini: Hosánna in excélsis.*

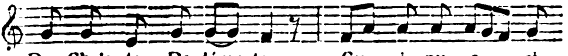
A great multitude that was met together at the festival cried out to the Lord: *Blessed is He that cometh in the name of the Lord: Hosanna in the highest!*

On the return of the Procession two or four Cantors go into the church and, closing the door, stand facing towards the Procession, intoning the *Gloria, laus,* of which they sing the first two verses. These the Priest repeats with those who are outside the Church. The other verses, all or in part as may be found desirable, are then sung by those within, those remaining without answering *Gloria, laus . . .* after every second verse.

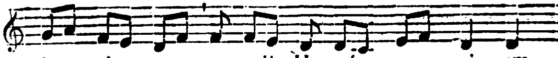
Gloria, laus.



Gló - ri - a, laus et ho - nor ti bi sit
Glory and praise to Thee, Redeemer blest!



Rex Chris- te Re-démp-tor : Cu - i pu - e - ri-
To Whom their glad



le de cus promp sit Ho - sán - na pi - um.
hesannas children poured.

Hail, Israel's King, hail! David's son confessed!
Who comest in the name of Israel's Lord.
℟. Glory and praise . . .

Thy praise in heav'n the host angelic sings;
On earth mankind, with all created things.
℟. Glory and praise . . .

Thee once with palms the Jews went forth to meet:
Thee now with prayers and holy hymns we greet.
℟. Glory and praise . . .

Thee, on Thy way to die, they crowned with praise;
To Thee, now King on high, our song we raise.
℟. Glory and praise . . .

Thee their poor homage pleas'd, O gracious King!
Ours too accept,—the best that we can bring.
℟. Glory and praise . . .

Israel es tu rex, Dávidis et íncIyta proles:
Nómine qui in Dómini, Rex benedícte, venis.
℟. Glória, laus . . .

Coetus in excélsis te laudat coelicus omnis.
Et mortális homo, et cuncta creáta simul.
℟. Glória, laus . . .

Plebs Hebraea tibi cum palmis óbvia venit:
Cum prece, voto, hymnis, ádsumus ecce tibi.
℟. Glória laus . . .

Hi tibi passúro solvébant múnia laudis:
Nos tibi regnánti pángimus ecce melos.
℟. Glória, laus . . .

Hi placuére tibi, pláceat devótio nostra:
Rex bone, Rex clemens, cui bona cuncta placent.
℟. Glória, laus . . .

Then the Subdeacon knocks thrice at the door with the foot of the Processional Cross: the door is at once opened and the Procession enters the Church singing:—

Responsory.

As our Lord entered the holy city, the Hebrew children, declaring the resurrection of life, * *With palm branches, cried out: Hosanna in the highest.* ℣. When the people heard that Jesus was coming to Jerusalem, they went forth to meet Him, and * With palm branches . . .

Ingrediénte Dómino in sanctam civitátem, Hebraeórum púeri resurrectiónem vitae pronuntiántes, * *Cum ramis palmárum: Hosánna, clamábant, in excélsis.* ℣. Cum audísset pópulus, quod Jesus veníret Jerosólymam, exiérunt óbviam ei. * Cum ramis . . .

The *Gloria Patri* is not said.

Mass is then celebrated, and the palms are only held in the hand during the singing of the Passion and of the Gospel.

MASS: DOMINE.

STATION AT ST. JOHN LATERAN.

(*Indulgence of* 25 *years and* 25 *quarantines.*)

Introit : Psalm xxi. 20, 22.

DOMINE, ne longe fácias auxílium tuum a me, ad defensiónem meam áspice: líbera me de ore leónis, et a córnibus unicórnium humilitátem meam. *Ps.* Deus, Deus meus, réspice in me: quare me dereliquísti? longe a salúte mea verba delictórum meórum. —Dómine, ne longe . . .

O LORD, keep not Thy help far from me: look to my defence: deliver me from the lion's mouth, and my lowness from the horns of the unicorns. *Ps.* O God, my God, look upon me; why hast Thou forsaken me? Far from my salvation are the words of my sins. Lord, keep not . . .

Collect.

Omnípotens sempitérne Deus, qui humáno géneri ad imitándum humilitátis exémplum, Salvatórem nostrum carnem súmere, et crucem subíre fecísti: concéde propítius; ut et patiéntiae ipsíus habére documénta, et resurrectiónis consórtia mereámur. Per eúmdem Dóminum.

Almighty and everlasting God, Who would have our Saviour become man, and suffer on a cross, to give mankind an example of humility; mercifully grant that we may be instructed by His patience, and partake in His resurrection. Through the same our Lord.

No other Collect is said.

Epistle : Philippians ii. 5-11.

Léctio Epístolae beáti Pauli Apóstoli ad Philippénses. — FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. *Humiliávit semetipsum, factus obédiens usque ad mortem, mortem autem crucis.* Propter quod et Deus exal-

Lesson from the Epistle of blessed Paul the Apostle to the Philippians. — BRETHREN, let this mind be in you which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. *He humbled Himself, becoming obedient unto death, even to the death of the cross.* For

which cause God also hath exalted Him, and hath given Him a name which is above all names: (*here all genuflect*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth: and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

távit illum: et donávit illi nomen, quod est super omne nomen: (*Here all genuflect*) ut in nómine Jesu omne genu flectátur coeléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Gradual: Psalm lxxii. 24, 1-3.

Thou hast held me by my right hand; and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. ℣. How good is God to Israel, to those of an upright heart! but my feet were almost moved, my steps had well-nigh slipped: because I was jealous of sinners, seeing the prosperity of sinners.

Tenuísti manum déxteram meam: et in voluntáte tua deduxísti me: et cum glória assumpsísti me. ℣. Quam bonus Israel Deus rectis corde! mei autem pene moti sunt pedes, pene effúsi sunt gressus mei: quia zelávi in peccatóribus, pacem peccatórum videns.

Tract: Psalm xxi. 2-9, 18, 19, 22, 24, 32.

O God, my God, look upon me; why hast Thou forsaken me? ℣. Far from my salvation are the words of my sins. ℣. O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. ℣. But Thou dwellest in the holy place, the praise of Israel. ℣. In Thee have our fathers hoped: they have hoped, and Thou hast delivered them. ℣. They cried to Thee, and they were saved: they trusted in Thee, and were not confounded. ℣. But I am a worm, and no man: the reproach of men and the outcast of the people. ℣. All they that saw me have laughed me to scorn: they have spoken with the lips and wagged

Deus, Deus meus, réspice in me: quare me dereliquísti? ℣. Longe a salúte mea verba delictórum meórum. ℣. Deus meus, clamábo per diem, nec exáudies: in nocte, et non ad insipiéntiam mihi. ℣. Tu autem in sancto hábitas, laus Israel. ℣. In te speravérunt patres nostri: speravérunt, et liberásti eos. ℣. Ad te clamavérunt, et salvi facti sunt: in te speravérunt, et non sunt confúsi. ℣. Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjéctio plebis. ℣. Omnes qui vidébant me, aspernabántur me: locúti sunt lábiis, et movérunt caput. ℣. Sperávit in Dómino, erípiat eum: salvum fáciat eum

quóniam vult eum. ℣. Ipsi vero consideravérunt, et conspexérunt me: divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. ℣. Líbera me de ore leónis: et a córnibus unicórnium humilitátem meam. ℣. Qui timétis Dóminum, laudáte eum: univérsum semen Jacob, magnificáte eum. ℣. Annuntiábitur Dómino generátio ventúra: et annuntiábunt coeli justitiam ejus. ℣. Pópulo, qui nascétur, quem fecit Dóminus.

the head. ℣. He hoped in the Lord, let Him deliver him: let Him save him, seeing he delighteth in Him. ℣. But they have looked and stared upon me: they parted my garments amongst them, and upon my vesture they cast lots. ℣. Deliver me from the lion's mouth: and my lowness from the horns of the unicorns. ℣. Ye that fear the Lord, praise Him: all ye the seed of Jacob, glorify Him. ℣. There shall be declared to the Lord a generation to come; and the heavens shall show forth His justice. ℣. To a people that shall be born, which the Lord hath made.

The *Munda cor* is not said, neither is the book signed, but the Passion of our Lord is at once begun.

Gospel: Matthew xxvi. 1-75; xxvii. 1-66.

✠ stands for Christ, *S* for the Synagogue, and *C* for the Chronicler.

Pássio Dómini nostri Jesu Christi secúndum Matthaeum.

The Passion of our Lord Jesus Christ according to St. Matthew.

Judas the Betrayer.

In illo témpore: Dixit Jesus discípulis suis: ✠ Scitis quia post bíduum Pascha fiet, et Fílius hóminis tradétur ut crucifigátur. *C.* Tunc congregáti sunt princípes sacerdótum, et senióres pópuli in átrium príncipis sacerdótum, qui dicebátur Cáiphas: et consílium fecérunt ut Jesum dolo tenérent, et occídérent. Dicébant autem: *S.* Non in die festo, ne forte tumúltus fíeret in pópulo. *C.* Cum autem Jesus esset in Bethánia in domo Simónis leprósi, accéssit ad eum múlier habens alabástrum unguénti pretiósi, et effúdit super

At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus, and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman

having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor. And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you; but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and he said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him.

caput ipsíus recumbéntis. Vidéntes autem discípuli, indignáti sunt, dicéntes: *S.* Ut quid perdítio haec? pótuit enim istud venúmdari multo, et dari paupéribus. *C.* Sciens autem Jesus, ait illis: ✠ Quid moléstl estis huic mulíeri? opus enim bonum operáta est in me. Nam semper páuperes habétis vobíscum: me autem non semper habétis. Mittens enim haec unguéntum hoc in corpus meum, ad sepeliéndum me fecit. Amen dico vobis, ubicúmque praedicátum fúerit hoc Evangélium in toto mundo, dicétur et quod haec fecit in memóriam ejus. *C.* Tunc ábiit unus de duódecim, qui dicebátur Judas Iscariótes, ad príncipes sacerdótum, et ait illis: *S.* Quid vultis mihi dare, et ego vobis eum tradam? *C.* At illi constituérunt ei trigínta argénteos. Et exínde quaerébat opportunitátem ut eum tráderet.

The Last Supper.

And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The master saith, My time is near at hand, with thee I make the pasch with My disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, He sat down with His twelve disciples:

Prima autem die Azymórum accessérunt discípuli ad Jesum, dicéntes: *S.* Ubi vis parémus tibi comédere pascha? *C.* At Jesus dixit: ✠ Ite in civitátem ad quemdam, et dícite ei: Magíster dicit: Tempus meum prope est, apud te fácio pascha cum discípulis meis. *C.* Et fecérunt discípuli, sicut constítuit illis Jesus, et paravérunt pascha. Véspere utem facto, discumbébat cum duódecim discípulis suis. Et edentibus

illis, dixit: ✠ Amen dico vobis, quia unus vestrum me traditúrus est. *C.* Et contristáti valde, coepérunt sínguli dícere: *S.* Numquid ego sum, Dómine? *C.* At ipse respóndens, ait: ✠ Qui intíngit mecum manum in parópside, hic me tradet. Fílius quidem hóminis vadit, sicut scriptum est de illo: vae autem hómini illi, per quem Fílius hóminis tradétur: bonum erat ei, si natus non fuísset homo ille. *C.* Respóndens autem Judas, qui trádidit eum, dixit: *S.* Numquid ego sum, Rabbi? *C.* Ait illi: ✠ Tu dixísti. *C.* Coenántibus autem eis, accépit Jesus panem, et benedíxit, ac fregit, dedítque discípulis suis, et ait: ✠ *Accípite et comédite: hoc est corpus meum.* *C.* Et accípiens cálicem, grátias egit: et dedit illis, dicens: ✠ *Bíbite ex hoc omnes. Hic est enim sánguis meus novi testaménti, qui pro multis effundétur in remissiónem peccatórum.* Dico autem vobis: Non bibam ámodo de hoc genímine vitis, usque in diem illum, cum illud bibam vobíscum novum in regno Patris mei. *C.* Et hymno dicto, exiérunt in montem Olivéti. Tunc dicit illis Jesus: ✠ Omnes vos scándalum patiémini in me, in ista nocte. Scriptum est enim: Percútiam pastórem, et dispergéntur oves gregis. Postquam autem resurréxero, praecédam vos in Galilaeam. *C.* Respóndens autem Petrus, ait illi: *S.* Et si omnes scandalizáti fúerint in te, ego nunquam

and whilst they were eating, He said: Amen I say to you that one of you is about to betray Me. And they, being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him; but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas that betrayed Him, answering said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke and gave to His disciples, and said: *Take ye and eat: this is My body.* And taking the chalice, He gave thanks and gave to them, saying: *Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto remission of sins.* And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: All you shall be scandalised in Me this night; for it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed: but after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalised in Thee, I will never be scandalised. Jesus said

to him: Amen I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples.

scandalizábor. *C.* Ait illi Jesus: ✠ Amen dico tibi, quia in hac nocte, ántequam gallus cantet, ter me negábis. *C.* Ait illi Petrus: *S.* Etiam si oportúerit me mori tecum, non te negábo. *C.* Simíliter et omnes discípuli dixérunt.

Gethsemani.

Then Jesus came with them into a country place which is called Gethsemani; and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death; stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me: nevertheless, not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep. And He saith to Peter: What! Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time, He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, Thy will be done. And He cometh again, and findeth them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples, and said to them:

Tunc venit Jesus cum illis in villam, quae dícitur Gethsémani, et dixit discípulis suis: ✠ Sedéte hic, donec vadam illuc, et orem. *C.* Et assúmpto Petro, et duóbus filiis Zebedaei, coepit contristári, et moestus esse. Tunc ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte mecum. *C.* Et progréssus pusíllum, prócidit in fáciem suam orans, et dicens: ✠ Pater mi, si possíbile est, tránseat a me calix iste. Verúmtamen non sicut ego volo, sed sicut tu. *C.* Et venit ad discípulos suos, et invénit eos dormiéntes: et dicit Petro; ✠ Sic non potuístis una hora vigiláre mecum? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro autem infírma. *C.* Iterum secúndo ábiit, et orávit, dicens: ✠ Pater mi, si non potest hic calix transíre, nisi bibam illum, fiat volúntas tua. *C.* Et venit íterum, et invénit eos dormiéntes: érant enim óculi eórum graváti. Et relíctis illis, íterum ábiit, et orávit tértio, eúmdem sermónem dicens. Tunc venit ad díscipulos suos, et dicit illis: ✠ Dormíte jam, et requiéscite. ecce appropinquávit hora, et

Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce appropinquávit qui me tradet.

Sleep ye now and take your rest; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold, he is at hand that will betray Me.

The Apprehension of Jesus.

C. Adhuc eo loquénte, ecce Judas unus de duódecim venit, et cum eo turba multa cum gládiis, et fústibus, missi a princípibus sacerdótum, et senióribus pópuli. Qui autem trádidit eum, dedit illis signum dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum. *C.* Et conféstim accédens ad Jesum, dixit: *S.* Ave, Rabbi. *C.* Et osculátus est eum. Dixitque illi Jesus: ✠ Amíce, ad quid venísti? *C.* Tunc accessérunt, et manus injecérunt in Jesum, et tenuérunt eum. Et ecce unus ex his, qui erant cum Jesu, exténdens manum, exémit gládium suum, et percútiens servum príncipis sacerdótum, amputávit aurículam ejus. Tunc ait illi Jesus: ✠ Convérte gládium tuum in locum suum. Omnes enim, qui accéperint gládium, gládio peribunt. An putas, quia non possum rogáre Patrem meum, et exhibébit mihi modo plus quam duódecim legiónes Angelórum? Quómodo ergo implebúntur Scriptúrae, quia sic opórtet fieri? *C.* In illa hora dixit Jesus turbis: ✠ Tamquam ad latrónem exístis cum gládiis, et fústibus comprehéndere me: quotídie apud vos sedé-

As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He: hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions * of Angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend Me. I sat daily with you, teaching in the Temple, and you laid not hands on Me. Now all this was done that the

* A Roman legion was composed of from 5,000 to 6,000 soldiers.

Scriptures of the prophets might be fulfilled. Then the disciples, all leaving Him, fled.

bam docens in templo, et non me tenuístis. *C.* Hoc autem totum factum est, ut adimpleréntur Scriptúrae prophetárum. Tunc discípuli omnes, relícto eo, fugérunt.

Jesus at the Palace of the High Priest.

But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put Him to death. And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to Him: Answerest Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blas-

At illi tenéntes Jesum, duxérunt ad Cáipham príncipem sacerdótum, ubi scribae et senióres convénerant. Petrus autem sequebátur eum a longe, usque in átrium príncipis sacerdótum. Et ingréssus intro, sedébat cum minístris, ut vidéret finem. Príncipes autem sacerdótum, et omne concílium, quaerébant falsum testimónium contra Jesum, ut eum morti tráderent: et non invenérunt, cum multi falsi testes accessíssent. Novíssime autem venérunt duo falsi testes, et dixérunt: *S.* Hic dixit: Possum destrúere templum Dei, et post tríduum reaedificáre illud. *C.* Et surgens princeps sacerdótum, ait illi: *S.* Nihil respóndes ad ea, quae isti advérsum te testificántur? *C.* Jesus autem tacébat. Et princeps sacerdótum ait illi: *S.* Adjúro te per Deum vivum, ut dicas nobis, si tu es Christus Fílius Dei. C. Dicit illi Jesus: ✠ Tu dixísti. Verúmtamen dico vobis, ámodo vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem in núbibus coeli. *C.* Tunc princeps sacerdótum scidit vestiménta sua, dicens: *S.* Blasphemávit: quid adhuc egémus téstibus? Ecce nunc audístis blasphemíam: quid

vobis vidétur? *C.* At illi respondéntes dixérunt: *S.* Reus est mortis. *C.* Tunc exspuérunt in fáciem ejus, et coláphis eum cecidérunt, álii autem palmas in fáciem ejus dedérunt, dicéntes: *S.* Prophetíza nobis, Christe, quis est qui te percússit.

phemy. What think you? But they answering, said: He is guilty of death. Then did they spit in His face and buffeted Him; and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee.

The Denial of Peter.

C. Petrus vero sedébat foris in átrio: et accéssit ad eum una ancílla, dicens: *S.* Et tu cum Jesu Galílaeo eras. *C.* At ille negávit coram ómnibus, dicens: *S.* Néscio quid dicis. *C.* Exeúnte autem illo jánuam, vidit eum ália ancílla, et ait his qui erant ibi: *S.* Et hic erat cum Jesu Nazaréno. *C.* Et íterum negávit cum juraménto: Quia non novi hóminem. Et post pusíllum accessérunt qui stabant, et dixérunt Petro: *S.* Vere et tu ex illis es: nam et loquéla tua maniféstum te facit. *C.* Tunc coepit detestári, et juráre quia non novísset hóminem. Et contínuo gallus cantávit. Et recordátus est Petrus verbi Jesu, quod díxerat: Priúsquam gallus cantet, ter me negábis. Et egréssus foras, flevit amáre. Mane autem facto, consílium iniérunt omnes príncipes sacerdótum, et senióres pópuli advérsus Jesum, ut eum morti tráderent. Et vinctum adduxérunt eum, et tradidérunt Póntio Piláto praesidi.

But Peter sat without in the court, and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: I know not the man. And after a little while, they came that stood by and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man; and immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth, he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor.

The Despair of Judas.

Tunc videns Judas, qui eum trádidit, quod damnátus esset;

Then Judas, who betrayed Him, seeing that He was con-

demned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the Temple, he departed; and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called Haceldama, that is The field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, Whom they prized of the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.

poeniténtia ductus, rétulit trigínta argénteos princípibus sacerdótum, et senióribus, dicens: *S.* Peccávi, tradens sánguinem justum. *C.* At illi dixérunt: *S.* Quid ad nos? Tu víderis. *C.* Et projéctis argénteis in templo, recéssit: et ábiens, láqueo se suspéndit. Príncipes autem sacerdótum, accéptis argénteis, dixérunt: *S.* Non licet eos míttere in córbonam: quia prétium sánguinis est. *C.* Consílio autem ínito, emérunt ex illis agrum fíguli, in sepultúram peregrinórum. Propter hoc vocátus est ager ille, Hacéldama, hoc est, ager sánguinis, usque in hodiérnum diem. Tunc implétum est, quod dictum est per Jeremíam prophétam, dicéntem: Et accepérunt trigínta argénteos prétium appretiáti, quem appretiavérunt a fíliis Israel: et dedérunt eos in agrum fíguli, sicut constítuit mihi Dóminus.

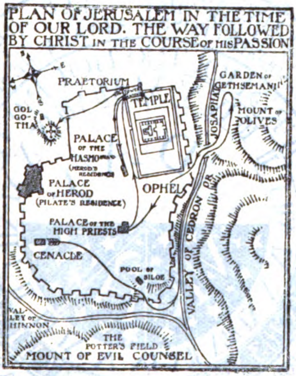
Jesus before Pilate.

And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the king of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered him to never a word, so that the governor wondered exceedingly. Now upon the solemn day the

Jesus autem stetit ante praesídem, et interrogávit eum praeses, dicens: *S.* Tu es rex Judaeórum? *C.* Dicit illi Jesus: ✠ Tu dicis. *C.* Et cum accusarétur a princípibus sacerdótum, et senióribus, nihil respóndit: Tunc dicit illi Pilátus: *S.* Non audis quanta advérsum te dicunt testimónia? *C.* Et non respóndit ei ad ullum verbum, ita ut mirarétur praeses veheménter. Per diem autem solémnem consuéverat

praeses pópulo dimíttere unum vinctum, quem voluíssent. Habébat autem tunc vinctum insígnem, qui dicebátur Barábbas. Congregátis ergo illis, dixit Pilátus : *S.* Quem vultis dimíttam vobis : Barábbam, an Jesum, qui dícitur Christus ? *C.* Sciébat enim quod per invídiam tradidíssent eum. Sedénte autem illo pro tribunáli, misit ad eum uxor ejus, dicens : *S.* Nihil tibi, et justo illi :

governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said : Whom will you that I release to you : Barabbas, or Jesus that is called Christ ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying :



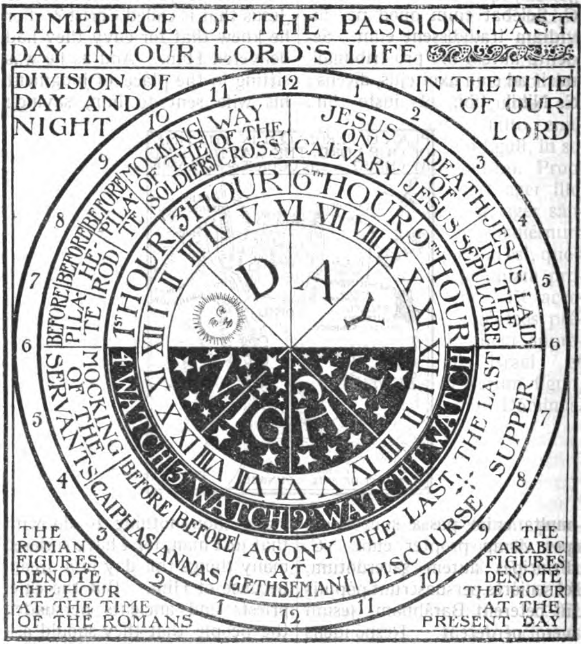
PLAN OF JERUSALEM IN THE TIME OF OUR LORD. THE WAY FOLLOWED BY CHRIST IN THE COURSE OF HIS PASSION

multa enim passa sum hódie per visum propter eum. *C.* Príncipes autem sacerdótum, et senióres persuasérunt pópulis ut péterent Barábbam, Jesum vero pérderent. Respóndens autem praeses ait illis : *S.* Quem vultis vobis de duóbus dimítti ? *C.* At illi dixérunt : *S.* Barábbam. *C.* Dicit illis Pilátus : *S.* Quid ígitur fáciam de Jesu, qui dícitur Christus ? *C.* Dicunt omnes : *S.* Crucifigátur. *C.* Ait illis praeses :

Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering, said to them : Whether will you of the two to be released unto you ? But they said : Barabbas. Pilate saith to them : What shall I do then with Jesus that is called Christ ? They say all : Let Him

be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking

S. Quid enim mali fecit? *C.* At illi magis clamábant, dicéntes: *S.* Crucifigátur. *C.* Videns autem Pilátus quia nihil profíceret, sed magis tumúltus fíeret: accépta aqua, lavit manus coram pópulo, di-



water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to

cens: *S.* Innocens ego sum a sánguine justi hujus: vos vidéritis. *C.* Et respóndens univérsus pópulus dixit: *S.* Sanguis ejus super nos, et super fílios nostros. *C.* Tunc dimísit illis Bárabbam: Jesum

autem flagellátum trádidit eis, ut crucifigerétur. Tunc mílites praesidis suscipiéntes Jesum in praetórium, congregavérunt ad eum univérsam cohórtem: et exuéntes eum, chlámydem coccíneam circumdedérunt ei: et plecténtes corónam de spinis, posuérunt super caput ejus, et arúndinem in déxtera ejus. Et genu flexo ante eum, illudébant ei, dicéntes: *S.* Ave, rex Judaeórum. *C.* Et exspuéntes in eum, accepérunt arúndinem, et percutiébant caput ejus. Et postquam illusérunt ei, exuérunt eum chlámyde, et induérunt eum vestiméntis ejus, et duxérunt eum ut crucifígerent.

them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto Him the whole band; and stripping Him they put a scarlet cloak about Him. And platting a crown of thorns they put it upon His head and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail, king of the Jews. And spitting upon Him, they took the reed and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him.

The Way of the Cross and the Crucifixion.

Exeúntes autem, invenérunt hóminem Cyrenaeum, nómine Simónem: hunc angariavérunt, ut tólleret crucem ejus. Et venérunt in locum qui dícitur Gólgotha, quod est Calváriae locus. Et dedérunt ei vinum bíbere cum felle mixtum. Et cum gustásset, nóluit bíbere. Postquam autem crucifixérunt eum, divisérunt vestiménta ejus, sortem mitténtes: ut implerétur quod dictum est per Prophétam, dicéntem: Divisérunt sibi vestiménta mea, et super vestem meam misérunt sortem. Et sedéntes, servábant eum. Et imposuérunt super caput ejus causam ipsíus scriptam: Hic est Jesus Rex Judaeórum. Tunc crucifíxi sunt cum eo duo latrónes: unus a dextris, et unus a sinístris. Praetereúntes autem

And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is The place of Calvary. And they gave Him wine to drink mingled with gall: and when He had tasted He would not drink. And after they had crucified Him, they divided His garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause written: This is Jesus the King of the Jews. Then were crucified with Him two thieves: one on the right hand and one on the left. And they that passed by blasphemed Him, wagging

their heads, and saying: Vah, Thou that destroyest the temple of God and in three days dost rebuild it, save Thy own self. If Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others, Himself He cannot save: if He be the king of Israel, let Him now come down from the cross, and we will believe Him; He trusted in God, let Him now deliver Him if He will have Him; for He said: I am the Son of God. And the self-same thing the thieves also that were crucified with Him reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

blasphemábant eum, movéntes cápita sua, et dicéntes: *S.* Vah, qui déstruis templum Dei, et in tríduo illud reaedíficas: salva temetípsum. Si Fílius Dei es, descénde de cruce. *C.* Simíliter et príncipes sacerdótum illudéntes cum scribis, et senióribus, dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere: si rex Israel est, descéndat nunc de cruce, et crédimus ei: confídit in Deo: líberet nunc, si vult eum; dixit enim: Quia Fílius Dei sum. *C.* Idípsum autem et latrónes, qui crucifíxi erant cum eo, improperábant ei. A sexta autem hora ténebrae factae sunt super univérsam terram usque ad horam nonam.

Death of Christ.

And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard said: This man calleth Elias. And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave Him to drink. And the others said: Let be; let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost.

Et circa horam nonam clamávit Jesus voce magna, dicens: ✠ Eli, Eli, lamma sabacthâni? *C.* Hoc est: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.* Quidam autem illic stantes, et audiéntes, dicébant: *S.* Elíam vocat iste. *C.* Et contínuo currens unus ex eis, accéptam spóngiam implévit acéto, et impósuit arúndini, et dabat ei bíbere. Céteri vero dicébant: *S.* Sine, videámus an véniat Elías líberans eum. *C.* Jesus autem íterum clamans voce magna, emísit spíritum.

Here all kneel and pause for a few moments.

And behold the veil of the temple was rent in two from the top even to the bottom; and the

Et ecce velum templi scissum est in duas partes a summo usque deórsum: et terra mota

est, et petrae scissae sunt, et monuménta apérta sunt: et multa córpora sanctórum, qui dormíerant, surrexérunt. Et exeúntes de monuméntis post resurrectiónem ejus, venérunt in sanctam civitátem, et apparuérunt multis. Centúrio autem, et qui cum eo erant, custodiéntes Jesum, viso terraemótu, et his, quae fiébant, timuérunt valde, dicéntes: *S.* Vere Fílius Dei erat iste. *C.* Erant autem ibi mulíéres multae a longe, quae secútae erant Jesum a Galilaea, ministrántes ei: inter quas erat María Magdaléne, et María Jacóbi, et Joseph mater, et mater filiórum Zebedaei.

earth quaked and the rocks were rent; and the graves were opened, and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Burial of Jesus.

Cum autem sero factum esset, venit quidam homo dives ab Arimathaea, nómine Joseph, qui et ipse discípulus erat Jesu. Hic accéssit ad Pilátum, et pétiit corpus Jesu. Tunc Pilátus jussit reddi corpus. Et accépto córpore, Joseph invólvit illud in síndone munda. Et pósuit illud in monuménto suo novo, quod excíderat in petra. Et advólvit saxum magnum ad óstium monuménti, et ábiit. Erat autem ibi María Magdaléne, et áltera María, sedéntes contra sepúlcrum.

And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body wrapt it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre.

Here is said the *Munda cor meum*, a blessing is asked and the book is incensed. *Dominus vobiscum* is not said, and neither the Celebrant nor **the Deacon** makes the sign of the Cross; nor does the latter make the **sign of the Cross on the book.** The following is sung in the tone of the **Gospel.**

Altera autem die, quae est post Parascéven, convenérunt

And the next day, which followed the day of preparation,

* the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate saith to them: You have a guard; go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards.—**Creed.**

príncipes sacerdótum, et pharisaei ad Pilátum, dicéntes: Dómine, recordáti sumus, quia sedúctor ille dixit adhuc vivens: Post tres dies resúrgam. Jube ergo custodíri sepúlcrum usque in diem tértium; ne forte véniant discípuli ejus, et furéntur eum, et dicant plebi: Surréxit a mórtuis: et erit novíssimus error pejor prióre. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem, cum custódibus.—**Credo.**

Offertory: Psalm lxviii. 21, 22.

My heart hath expected reproach and misery; and I looked for one that would grieve together with Me, but there was none: I sought for one that would comfort Me, and I found none; and they gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Impropérium exspectávit cor meum, et misériam: et sustínui qui simul mecum contristarétur, et non fuit: consolántem me quaesívi, et non invéni: et dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Secret.

Grant, we beseech Thee, O Lord, that the offering made in the presence of Thy majesty may procure us the grace of devotion, and effectually obtain for us a blessed eternity. Through our Lord.

Concéde, quaesumus, Dómine: ut óculis tuae majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátae perennitátis acquírat. Per Dóminum.

Preface *of the Holy Cross*, p. 53.

Communion: Matthew xxvi. 42.

Father, if this chalice may not pass away, but I must drink it, Thy will be done.

Pater, si non potest hic calix transíre nisi bibam illum, fiat volúntas tua.

* On the eve of the Sabbath many preparations were made in order that the holy rest of that day might not have to be broken.

Postcommunion.

Per hujus, Dómine, operatiónem mystérii: et vítia nostra purgéntur, et justa desidéria compleántur. Per Dóminum.

May our vices be destroyed, O Lord, and our just desires fulfilled by virtue of these mysteries. Through our Lord.

When Mass is celebrated without the Blessing of the Palms the Gospel on p. 721 is said as Last Gospel.

SECOND VESPERS.

Psalms *and* **Antiphons** *as for Sundays*, p. 95.

Chapter : Philippians ii. 5-7.

Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: † sed semetípsum exinánivit, formam servi accípiens, in similitúdinem hóminum factus, * et hábitu invéntus ut homo. ℟. Deo grátias.

Brethren, let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. ℟. Thanks be to God.

Hymn : *Vexilla Regis*, p. 681.—℣. *Eripe me*, p. 682.

Antiphon at the Magnificat : Matthew xxvi. 31, 32.

Scriptum est enim: * Percútiam pastórem, et dispergéntur oves gregis: postquam autem resurréxero, praecédam vos in Galílaeam: ibi me vidébitis, dicit Dóminus.

For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed; but after I shall be risen again, I will go before you into Galilee: there you shall see Me, saith the Lord.

Collect *as for the Mass*, p. 731.

Monday in Holy Week.

STATION AT ST. PRAXEDES'.‡—*Privileged.—Purple vestments.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

The Station is at the Church of St. Praxedes, one of the twenty-five parishes of Rome in the fifth century. The precious Pillar of the Flagellation, so called, brought over from the Holy Land by Cardinal Colonna at the time of the Fifth Crusade, was placed by him in this his titular church, where it is still kept. In exchange for the iron ring attached to this pillar St. Louis presented the church with the three thorns of the Holy Crown that are still preserved there.

‡ See Plan of the Stations at Rome, p. 510, G d 35.

In the *Epistle* Isaias, typifying Jesus, prophesies His obedience and the indignities of His Passion. He likewise foretells His triumph, for He has placed His trust in God, Who will raise Him to life again. Finally he shows how the Jews were to be confounded. Then the Gentiles through Baptism, the public penitents by being reconciled, and the faithful by their Easter Confession and Holy Communion will pass from darkness to the light of which Jesus is the fount.

The *Gospel* tells of the supper of which Jesus partook in the house of Simon the leper six days before the Pasch, where the avarice of Judas served to show the generosity of Mary.* While Martha, all activity, served at table, Mary, more loving, went up to Christ, and breaking the long narrow neck of an alabaster vase filled with an ointment of great price poured the contents, of the value of about £8, over His feet. And Jesus commends her for having thus anticipated the embalming of His body. The indignant protests of Judas lead us to fear the crime into which he will fall as a result of his avarice.

Finally the presence at the supper of Lazarus, whom Jesus had raised to life, is a forecast of the coming victory of Christ over death.

" Let us beseech God that we who fail through our infirmity in so many difficulties may be vouchsafed some relief by the merits of the Passion of our Lord " (*Collect*).

Introit : Psalm xxxiv. 1, 2.

JUDGE Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me, O Lord, the strength of my salvation. *Ps.* Bring out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation. Judge Thou, O Lord . . .

JUDICA, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium meum, Dómine, virtus salútis meae. *Ps.* Effúnde frámeam, et conclúde advérsus eos, qui persequúntur me: dic ánimae meae: Salus tua ego sum. Júdica, Dómine . . .

Collect.

Grant, we beseech Thee, almighty God, that we who fail through our infirmity in so many difficulties, may be relieved by the passion of Thy only-begotten Son interceding for us: Who with Thee . . .

Da, quaesumus, omnípotens Deus: ut, qui in tot advérsis ex nostra infirmitáte defícimus: intercedénte unigéniti Fílii tui passióne respirémus: Qui tecum . . .

Second Collect : *Ecclesiae*, p. 154, or *Deus omnium*, p. 155.

Epistle : Isaias l. 5-10.

Lesson from the Prophet Isaias.—In those days Isaias

Léctio Isaíae Prophétae.—In diébus illis: Dixit Isaías:

* See p. 674, note § and text.

Dóminus Deus apéruit mihi aurem, ego autem non contradíco: retrórsum non ábii. *Corpus meum dedi percutiéntibus, et genas meas velléntibus: fáciem meam non avérti ab increpántibus, et conspuéntibus in me.* Dóminus Deus auxiliátor meus, ídeo non sum confúsus: ídeo pósui fáciem meam, ut petram duríssimam, et scio, quóniam non confúndar. Juxta est, qui justíficat me, quis contradícet mihi? stemus simul, quis est adversárius meus? accédat ad me. Ecce Dóminus Deus auxiliátor meus: quis est qui condémnet me? Ecce omnes quasi vestiméntum conteréntur, tínea cómedet eos. Quis ex vobis timens Dóminum, áudiens vocem servi tui? qui ambulávit in ténebris, et non est lumen ei, speret in nómine Dómini, et innitátur super Deum suum.

said: The Lord God hath opened my ear, and I do not resist: I have not gone back. *I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me and spit upon me.* The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me. Who will contend with me? Let us stand together. Who is my adversary? Let him come near to me. Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord and lean upon his God.

Gradual : Psalm xxxiv. 23, 3.

Exsúrge, Dómine, et inténde judício meo, Deus meus et Dóminus meus, in causam meam. ℣. Effúnde frámeam, et conclúde advérsus eos, qui me persequúntur.

Arise, O Lord, and be attentive to my judgment, to my cause, my God and my Lord. ℣. Bring out the sword, and shut up the way against them that persecute me.

Tract : *Domine, non secundum,* p. 519.

Gospel : John xii. 1-9.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—Ante sex dies Paschae venit Jesus Betháníam, ubi Lázarus fúerat mórtuus, quem suscitávit Jesus. Fecérunt autem ei coenam ibi: et Martha

Continuation of the holy Gospel according to St. John.—Six days before the Pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served.

But Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment. *Then one of His disciples, Judas Iscariot, he that was about to betray Him, said:* Why was not this ointment sold for three hundred pence and given to the poor? Now he said this, not because he cared for the poor, but because *he was a thief and, having the purse, carried the things that were put therein.* Jesus therefore said: *Let her alone, that she may keep it against the day of My burial.* For the poor you have always with you: but Me you have not always. A great multitude therefore of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom He had raised from the dead.

ministrábat. Lázarus vero unus erat ex discumbéntibus cum eo. María ergo accépit libram unguénti nardi pístici pretiósi, et unxit pedes Jesu, et extérsit pedes ejus capíllis suis: et domus impléta est ex odóre unguénti. *Dixit ergo unus ex discipulis ejus, Judas Iscariótes, qui erat eum traditúrus:* Quare hoc unguéntum non véniit trecéntis denáriis, et datum est egénis? Dixit autem hoc, non quia de egénis pertinébat ad eum, sed quia *fur erat, et lóculos habens, ea, quae mittebántur, portábat.* Dixit ergo Jesus: *Sinite illam, ut in diem sepultúrae meae servet illud.* Páuperes enim semper habétis vobíscum: me autem non semper habétis. Cognóvit ergo turba multa ex Judaeis, quia illic est: et venérunt, non propter Jesum tantum, suscitávit a mórtuis.

Offertory: Psalm cxlii. 9, 10.

Deliver me from my enemies, O Lord: to Thee have I fled, teach me to do Thy will, for Thou art my God.

Eripe me de inimícis meis, Dómine: ad te confúgi, doce me fácere voluntátem tuam: quia Deus meus es tu.

Secret.

Grant, Almighty God, that being purified by the powerful virtue of these sacrifices, we may arrive with greater purity to their fountain. Through our Lord.

Haec sacrifícia nos, omnípotens Deus, poténti virtúte mundátos, ad suum fáciant purióres veníre princípium. Per Dóminum.

Second Secret, p. 154 *or* 155.—**Preface** *of the Holy Cross*, p. 53.

Communion: Psalm xxxiv. 26.

Erubéscant et revereántur simul, qui gratulántur malis meis: induántur pudóre et reveréntia, qui malígna loquúntur advérsus me.

Let them blush and be ashamed together, who rejoice at my evils: let them be clothed with shame and fear, who speak malignant things against me.

Postcommunion.

Praebeant nobis, Dómine, divínum tua sancta fervórem: quo eórum páriter et actu delectémur, et fructu. Per Dóminum.

May Thy holy mysteries, O Lord, inspire us with divine fervour: that we may delight both in their celebration and in their fruit. Through our Lord.

Second Postcommunion, p. 155.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Adjuva nos, Deus salutáris noster: et ad benefícia recoléndа, quibus nos instauráre dignátus es, tríbue veníre gaudéntes. Per Dóminum.

Let us pray. Bow down your heads before God.

Help us, O God, our Saviour: and grant that we may celebrate with joy the memory of those benefits by which Thou hast been pleased to redeem us. Through our Lord.

Tuesday in Holy Week.

STATION AT ST. PRISCA'S.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Privileged.—Purple vestments.

The Station is at the Church of St. Prisca, of whom St. Paul speaks: "Salute Prisca and Aquila, my helpers in Christ Jesus, and the church which is in their house" (Rom. xvi. 3, 5). This was one of the twenty-five parishes of Rome in the fifth century.

The *Epistle*, *Gradual*, *Offertory* and *Communion* are a perfect adaptation of the passages in the Old Testament to Christ persecuted. He is "the meek lamb that is carried to be a victim," and which God, by a striking revenge on them (*Epistle*), "delivers from the hand of the sinner" (*Offertory*). The *Gospel* of St.Mark describes the death of Christ. † The *Introit* and the *Collects* show that the Church, which continues the saving work of Christ, revives the mysteries of His Passion (*Collect*) and "glories in the Cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection" (*Introit*).

Like the Catechumens who formerly were baptised, and public penitents who were reconciled at Easter, the faithful are about to participate, by their Easter confession and holy communion, "in the mysteries of

* See Plan of the Stations at Rome, p. 510, E g 36.

† See "Passion Time from a Historical Point of View," p. 674, note ††.

our Lord's Passion in such a manner as to deserve to obtain pardon" (*Collect*).

" May our healing fasts in union with the sacrifices of Christ" (*Secret*) " purify us from all remains of our old nature and enable us to be formed anew unto holiness" (*Prayer over the People*).

Introit: Nos autem, p. 782.

Collect.

Almighty and everlasting God, *grant that we may celebrate the mysteries of our Lord's passion* in such a manner as to deserve to obtain Thy pardon. Through the same our Lord.

Omnipotens sempitérne Deus: *da nobis ita Dominicae passiónis sacraménta perágere;* ut indulgéntiam percípere mereámur. Per eúmdem Dóminum nostrum.

Second Collect: Ecclesiae, p. 154, *or* Deus omnium, p. 155.

Epistle: Jeremias xi. 18-20.

Lesson from the Prophet Jeremias.— In those days Jeremias said: O Lord, Thou hast shown me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of Sabaoth, Who judgest justly and triest the reins and the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Léctio Jeremíae prophétae. —In diébus illis: Dixit Jeremías: Dómine, demonstrásti mihi, et cognóvi: tunc ostendísti mihi stúdia eórum. Et ego quasi agnus mansuétus, qui portátur ad victímam: et non cognóvi, quia cogitavérunt super me consília, dicéntes: Mittámus lignum in panem ejus, et eradámus eum de terra vivéntium, et nomen ejus non memorétur ámplius. Tu autem, Dómine Sábaoth, qui júdicas juste, et probas renes et corda, vídeam ultiónem tuam ex eis: tibi enim reveláviu causam meam, Dómine Deus meus.

Gradual: Psalm xxxiv. 13, 1, 2.

But as for me, when they were troublesome to me, I was clothed with haircloth, and I humbled my soul with fasting: and my prayer shall be turned into my bosom. ℣. Judge Thou, O Lord, them that wrong me, overthrow them that fight against me: take hold of arms and shield, and rise up to help me.

Ego autem, dum mihi molésti essent, induébam me cilício, et humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur. ℣. Júdica, Dómine, nocéntes me, expúgna impugnántes me: apprehénde arma et scutum, et exsúrge in adjutórium mihi.

Gospel: Mark xiv. 1-72; xv. 1-46.

(See "Explanation of the Passion," p. 714.)

Pássio Dómini nostri Jesu Christi secúndum Marcum.

The Passion of our Lord Jesus Christ according to St. Mark.

Judas the Betrayer.

In illo témpore: Erat Pascha, et azyma post bíduum, et quaerébant summi sacerdótes et scribae, quomodo Jesum dolo tenérent et occíderent. Dicébant autem: *S.* Non in die festo, ne forte tumúltus fíeret in pópulo. *C.* Et cum esset Jesus Betháníae in domo Simónis leprósi et recúmberet: venit múlier habens alabástrum unguénti nardi spicáti pretiósi, et fracto alabástro, effúdit super caput ejus. Erant autem quidam indígne feréntes intra semetípsos, et dicéntes: *S.* Ut quid perdítio ista unguénti facta est? Póterat enim unguéntum istud venúmdari plus quam trecéntis denáriis, et dari paupéribus. *C.* Et fremébant in eam. Jesus autem dixit: ✠ Sínite eam: quid illi molésti estis? Bonum opus operáta est in me. Semper enim páuperes habétis vobíscum: et cum voluéritis, potéstis illis benefácere: me autem non semper habétis. Quod hábuit haec, fecit: praevénit úngere corpus meum in sepultúram. Amen dico vobis: Ubicúmque praedicátum fúerit Evangélium istud in univérso mundo, et quod fecit haec, narrábitur in memóriam ejus. *C.* Et Judas Iscariótes, unus de duódecim, ábiit ad summos sacerdótes, ut

At that time the feast of the Pasch and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Him, and kill Him. But they said: Not on the festival day, lest there should be a tumult among the people. And when He was in Bethania, in the house of Simon the leper, and was at meat, there was a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box, she poured it out upon His head. Now there were some that had indignation within themselves and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence* and given to the poor. And they murmured against her. But Jesus said: Let her alone; why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you: and whensoever you will you may do them good: but Me you have not always. She hath done what she could: she is come beforehand to anoint My body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her. And Judas Iscariot, one

* Equal to about £8, a comparatively large sum.

of the twelve, went to the chief priests to betray Him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray Him.

próderet eum illis. Qui audiéntes, gavísi sunt: et promisérunt ei pecúniam se datúros. Et quaerébat quómodo illum opportúne tráderet.

The Last Supper.

Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to Him: Whither wilt Thou that we go and prepare for Thee to eat the Pasch? And He sendeth two of His disciples and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him: and whithersoever he shall go in, say to the master of the house, The Master saith: Where is My refectory, where I may eat the Pasch with My disciples? And he will show you a large dining room furnished: and there prepare ye for us. And His disciples went their way and came into the city; and they found as He had told them, and they prepared the Pasch. And when evening was come, He cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with Me shall betray Me. But they began to be sorrowful and to say to Him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with Me his hand in the dish. And the Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been

Et primo die azymórum quando Pascha immolábant, dicunt ei discípuli: *S.* Quo vis eámus, et parémus tibi, ut mandúces pascha? *C.* Et mittit duos ex discípulis suis, et dicit eis: ✠ Ite in civitátem: et occúrret vobis homo lagénam aquae bájulans, sequímini eum: et quocúmque introíerit, dícite dómino domus, quia magíster dicit: Ubi est reféctio mea, ubi pascha cum discípulis meis mandúcem? Et ipse vobis demonstrábit coenáculum grande, stratum: et illic paráte nobis. *C.* Et abiérunt discípuli ejus, et venérunt in civitátem: et invenérunt sicut díxerat illis, et paravérunt pascha. Véspere autem facto, venit cum duódecim. Et discumbéntibus eis, et manducántibus, ait Jesus: ✠ Amen dico vobis, quia unus ex vobis tradet me, qui mandúcat mecum. *C.* At illi coepérunt contristári, et dícere ei singulátim: *S.* Numquid ego? *C.* Qui ait illis: ✠ Unus ex duódecim, qui intíngit mecum manum in catíno. Et Fílius quidem hóminis vadit, sicut scriptum est de eo: vae autem hómini illi, per quem Fílius hóminis tradétur. Bonum erat ei, si non esset natus homo ille. *C.* Et manducántibus

illis, accépit Jesus panem: et benedícens fregit, et dedit eis, et ait: ✠ *Súmite, hoc est corpus meum. C. Et accépto cálice, grátias agens dedit eis: et bibérunt ex illo omnes. Et ait illis:* ✠ *Hic est sanguis meus novi testaménti, qui pro multis effundétur.* Amen dico vobis, quia jam non bibam de hoc genímine vitis, usque in diem illum, cum illud bibam novum in regno Dei.

born. And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: *Take ye, this is My body. And having taken the chalice, giving thanks, He gave it to them: and they all drank of it. And He said to them: This is My blood of the new testament, which shall be shed for many.* Amen I say to you that I will drink no more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.

Gethsemani.

Et hymno dicto, exiérunt in montem Olivárum. Et ait eis Jesus: ✠ Omnes scandalizabímini in me in nocte ista: quia scriptum est: Percútiam pastórem, et dispergéntur oves. Sed postquam resurréxero, praecédam vos in Galilaeam. *C.* Petrus autem ait illi: *S.* Et si omnes scandalizáti fúerunt in te, sed non ego. *C.* Et ait illi Jesus: ✠ Amen dico tibi, quia tu hódie in nocte hac, priúsquam gallus vocem bis déderit, ter me es negatúrus. *C.* At ille ámplius loquebátur: *S.* Et si oportúerit me simul cómmori tibi, non te negábo. *C.* Similiter autem et omnes dicébant. Et véniunt in praedium, cui nomen Gethsémani. Et ait discípulis suis: ✠ Sedéte hic donec orem. *C.* Et assúmit Petrum, et Jacóbum, et Joánnem secum: et coepit pavére, et taedére. Et ait illis: ✠ Tristis est ánima mea usque ad mortem: sustinéte hic, et vigiláte. *C.* Et cum processísset páupulum,

And when they had sung an hymn, they went forth to the mount of Olives. And Jesus saith to them: You will all be scandalised in My regard this night: for it is written: I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him: Although all shall be scandalised in Thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all. And they came to a farm called Gethsemani. And He said to His disciples: Sit you here while I pray. And He taketh Peter, and James, and John with Him: and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death: stay you here, and watch.

And when He was gone forward a little, He fell flat on the ground: and He prayed that, if it might be, the hour might pass from Him. And He saith: Abba, Father, all things are possible to Thee, remove this chalice from Me: but not what I will, but what Thou wilt. And He cometh and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? couldest thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when He returned, He found them again asleep (for their eyes were heavy), and they knew not what to answer Him. And He cometh the third time and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up: let us go. Behold he that will betray Me is at hand.

prócidit super terram: et orábat, ut si fíeri posset, transíret ab eo hora: et dixit: ✠ Abba, Pater, ómnia tibi possibília sunt, transfer cálicem hunc a me: sed non quod ego volo, sed quod tu. *C.* Et venit, et invénit eos dormiéntes. Et ait Petro: ✠ Simon, dormis? non potuísti una hora vigiláre? Vigiláte, et oráte, ut non intrétis in tentatiónem. Spíritus quidem promptus est, caro vero infírma. *C.* Et íterum ábiens orávit, eúmdem sermónem dicens. Et revérsus, dénuo invénit eos dormiéntes, (erant enim óculi eórum graváti) et ignorábant quid respondérent ei. Et venit tértio, et ait illis: ✠ Dormíte jam, et requiéscite. Súfficit: venit hora: ecce Fílius hóminis tradétur in manus peccatórum. Súrgite, eámus: ecce qui me tradet, prope est.

The Apprehension of Jesus.

And while He was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. And when he was come, immediately going up to Him, he saith: Hail, Rabbi! and he kissed Him. But they laid hands on Him and held Him.

C. Et, adhuc eo loquénte, venit Judas Iscariótes, unus de duódecim, et cum eo turba multa cum gládiis, et lignis, a summis sacerdótibus, et scribis, et senióribus. Déderat autem tráditor ejus signum eis, dicens: *S.* Quemcúmque osculátus fúero, ipse est, tenéte eum, et dúcite caute. *C.* Et cum venísset, statim accédens ad eum, ait: *S.* Ave, Rabbi: *C.* Et osculátus est eum. At illi manus injecérunt in eum, et tenuérunt eum. Unus au-

tem quidam de circumstántibus, edúcens gládium, percússit servum summi sacerdótis: et amputávit illi aurículam. Et respóndens Jesus, ait illis: ✠ Tamquam ad latrónem exístis cum gládiis, et lignis comprehéndere me? quotídie eram apud vos in templo docens, et non me tenuístis. Sed ut impleántur Scriptúrae. *C.* Tunc discípuli ejus relinquéntes eum, omnes fugérunt. Adoléscens autem quidam sequebátur eum amíctus síndone super nudo: et tenuérunt eum. At ille, rejécta síndone, nudus profúgit ab eis.

And one of them that stood by, drawing a sword, struck a servant of the chief priest and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. Then His disciples leaving Him, all fled away. And a certain young man followed Him, having a linen cloth cast about his naked body: and they laid hold on him. But he casting off the linen cloth, fled from them naked.

Jesus at the Palace of the High Priest.

Et adduxérunt Jesum ad summum sacerdótem: et convenérunt omnes sacerdótes, et scribae, et senióres. Petrus autem a longe secútus est eum usque intro in átrium summi sacerdótis: et sedébat cum minístris ad ignem, et calefaciébat se. Summi vero sacerdótes, et omne concílium, quaerébant advérsus Jesum testimónium, ut eum morti tráderent, nec inveniébant. Multi enim testimónium falsum dicébant advérsus eum: et conveniéntia testimónia non erant. Et quidam surgéntes, falsum testimónium ferébant advérsus eum, dicéntes: *S.* Quóniam nos audívimus eum dicéntem: Ego dissólvam templum hoc manufáctum, et post tríduum áliud non manufáctum aedificábo. *C.* Et non erat convéniens testimónium illórum. Et exsúrgens summus sacérdos in

And they brought Jesus to the high priest: and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest: and he sat with the servants at the fire and warmed himself. And the chief priests and all the council sought for evidence against Jesus, that they might put Him to death, and found none. For many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying: We heard Him say, I will destroy this temple made with hands, and within three days I will build another not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these

men? But He held His peace and answered nothing. Again the high priest asked Him, and said to Him: Art Thou the Christ, the Son of the Blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? And all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him: Prophesy. And the servants struck Him with the palms of their hands.

médium, interrogávit Jesum, dicens: *S.* Non respóndes quidquam ad ea, quae tibi objiciúntur ab his? *C.* Ille autem tacébat, et nihil respóndit. Rursum summus sacérdos interrogábat eum, et dixit ei: *S.* Tu es Christus Fílius Dei benedícti? *C.* Jesus autem dixit illi: ✠ Ego sum: et vidébitis Fílium hóminis sedéntem a dextris virtútis Dei, et veniéntem cum núbibus coeli. *C.* Summus autem sacérdos scindens vestiménta sua, ait: *S.* Quid adhuc desiderámus testes? Audístis blasphemiam: quid vobis vidétur? *C.* Qui omnes condemnavérunt eum esse reum mortis. Et coepérunt quidam conspúere eum, et veláre fáciem ejus, et cólaphis eum caedere, et dícere ei. *S.* Prophetíza: *C.* Et ministri álapis eum caedébant.

The Denial of Peter.

Now when Peter was in the court below, there cometh one of the maid-servants of the high priest: and when she had seen Peter warming himself, looking on him, she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court: and the cock crew. And again a maid-servant seeing him began to say to the standers by: This is one of them. But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them, for thou art also a Galilean. But he began to

Et cum esset Petrus in átrio deórsum, venit una ex ancíllis summi sacerdótis: et cum vidísset Petrum calefaciéntem se, adspíciens illum, ait: *S.* Et tu cum Jesu Nazaréno eras. *C.* At ille negávit, dicens: *S.* Neque scio, neque novi quid dicas. *C.* Et éxiit foras ante átrium, et gallus cantávit. Rursus autem cum vidísset illum ancílla, coepit dícere circumstántibus: Quia hic ex illis est. At ille íterum negávit. Et post pusíllum rursus qui adstábant, dicébant Petro: *S.* Vere ex illis es: nam Galilaeus es. *C.* Ille autem coepit anathematizáre, et juráre:

Quia néscio hóminem istum, quem dicítis. Et statim gallus íterum cantávit. Et recordátus est Petrus verbi, quod díxerat ei Jesus: Priúsquam gallus cantet bis, ter me negábis. Et coepit flere.

curse and to swear, saying: I know not this man of whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny Me. And he began to weep.

Jesus before Pilate.

Et conféstim mane consilium faciéntes summi sacerdótes, cum senióribus, et scribis, et univérso concílio, vinciéntes Jesum, duxérunt, et tradidérunt Piláto. Et interrogávit eum Pilátus: *S.* Tu es Rex Judaeórum? *C.* At ille respóndens, ait illi: ✠ Tu dicis. *C.* Et accusábant eum summi sacerdótes in multis. Pilátus autem rursum interrogávit eum, dicens: *S.* Non respóndes quidquam? vide in quantis te accúsant. *C.* Jesus autem ámplius nihil respóndit, ita ut mirarétur Pilátus. Per diem autem festum solébat dímittere illis unum ex vinctis, quemcúmque petiíssent. Erat autem qui dicebátur Barábbas, qui cum seditiósis erat vinctus, qui in seditióne fécerat homicídium. Et cum ascendísset turba, coepit rogáre, sicut semper faciébat illis. Pilátus autem respóndit eis, et dixit: *S.* Vultis dimíttam vobis Regem Judaeórum? *C.* Sciébat enim quod per invídiam tradidíssent eum summi sacerdótes. Pontífices autem concitavérunt turbam, ut magis Barábbam dimítteret eis. Pilátus autem íterum respóndens, ait illis: *S.* Quid ergo vultis fáciam

And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led Him away and delivered Him to Pilate. And Pilate asked Him: Art Thou the King of the Jews? But He answering saith to him: Thou sayest it. And the chief priests accused Him in many things. And Pilate again asked Him, saying: Answerest Thou nothing? Behold in how many things they accuse Thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to

them. And Pilate again answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out: Crucify Him. And Pilate saith to them: Why, what evil hath He done? But they cried out the more: Crucify Him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him away into the court of the palace, and they called together the whole band: and they clothe Him with purple, and platting a crown of thorns, they put it upon Him. And they began to salute Him: Hail, King of the Jews. And they struck His head with a reed: and they did spit on Him, and bowing their knees they adored Him. And after they had mocked Him, they took off the purple from Him and put His own garments on Him, and they led Him out to crucify Him.

Regi Judaeórum? *C.* At illi íterum clamavérunt: *S.* Crucifíge eum. *C.* Pilátus vero dicébat illis: *S.* Quid enim mali fecit? *C.* At illi magis clamábant: *S.* Crucifíge eum. *C.* Pilátus autem volens pópulo satisfácere, dimísit illis Barábbam, et trádidit Jesum flagéllis caesum, ut crucifigerétur. Milítes autem duxérunt eum in átrium praetórii, et cónvocant totam cohórtem, et índuunt eum púrpura, et impónunt ei plecténtes spíneam corónam. Et coepérunt salutáre eum: Ave, Rex Judaeórum. Et percútiébant caput ejus arúndine: et conspuébant eum, et ponéntes génua, adorábant eum. Et postquam illusérunt ei, exuérunt illum púrpura, et induérunt eum vestiméntis suis: et edúcunt illum, ut crucifígerent eum.

The Way of the Cross and the Crucifixion.

And they forced one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which being interpreted is The place of Calvary. And they gave Him to drink wine mingled with myrrh: but He took it not. And crucifying Him they divided His garments, casting lots upon them what every man should take. And it was the third hour: and they crucified Him. And the inscription of His

Et angariavérunt praetereúntem quémpiam, Simónem Cyrenaeum, veniéntem de villa, patrem Alexándri, et Rufi, ut tólleret crucem ejus. Et perdúcunt illum in Gólgotha locum, quod est interpretátum Calváriae locus. Et dabant ei bíbere myrrhátum vinum: et non accépit. Et crucifigéntes eum, divisérunt vestiménta ejus, mitténtes sortem super eis, quis quid tólleret. Erat autem hora tértia: et crucifixérunt eum. Et erat títulus causae ejus inscríptus: Rex

Judaeórum. Et cum eo crucifígunt duos latrónes: unum a dextris, et álium a sinístris ejus. Et impléta est Scriptúra, quae dicit: Et cum iníquis reputátus est. Et praetereúntes blasphemábant eum, movéntes cápita sua, et dicéntes: *S.* Vah, qui déstruis templum Dei, et in tribus diébus reaedíficas: salvum fac temetípsum, descéndens de cruce. *C.* Simíliter et summi sacerdótes illudéntes, ad altérutrum cum scribis dicébant: *S.* Alios salvos fecit, seípsum non potest salvum fácere. Christus Rex Israel descéndat nunc de cruce, ut videámus, et credámus. *C.* Et qui cum eo crucífixi erant, convitiabántur ei. Et facta hora sexta, ténebrae factae sunt per totam terram, usque in horam nonam.

cause was written over: The King of the Jews. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith: And with the wicked he was reputed. And they that passed by blasphemed Him, wagging their heads and saying: Vah, Thou that destroyest the temple of God and in three days buildest it up again: save Thyself, coming down from the cross. In like manner also the chief priests, mocking, said with the scribes one to another: He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the cross that we may see and believe. And they that were crucified with Him reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.

The Death of Jesus.

Et hora nona exclamávit Jesus voce magna, dicens: ✠ Eloi, Eloi, lamma sabactháni? *C.* quod est interpretátum: ✠ Deus meus, Deus meus, ut quid dereliquísti me? *C.* Et quidam de circumstántibus audiéntes, dicébant: *S.* Ecce, Elíam vocat. *C.* Currens autem unus, et implens spóngiam acéto, circumponénsque cálamo, potum dabat ei, dicens: *S.* Sínite, videámus si véniat Elías ad deponéndum eum. *C.* Jesus autem emíssa voce magna exspirávit.

And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? which is, being interpreted: My God, My God, why hast Thou forsaken Me? And some of the standers by hearing, said: Behold He calleth Elias. And one running and filling a sponge with vinegar and putting it upon a reed, gave Him to drink, saying: Stay, let us see if Elias come to take Him down. And Jesus, having cried out with a loud voice, gave up the ghost.

Here all kneel and pause for a few moments.

And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome; who also when He was in Galilee followed Him and ministered to Him, and many other women that came up with Him to Jerusalem.

Et velum templi scissum est in duo, a summo usque deórsum. Videns autem centúrio, qui ex advérso stabat, quia sic clamans exspirásset, ait: *S.* Vere hic homo Fílius Dei erat. *C.* Erant autem et mulíeres de longe adspiciéntes: inter quas erat María Magdaléne, et María Jacóbi minóris, et Joseph mater, et Salóme: et cum esset in Galilaea, sequebántur eum, et ministrábant ei, et áliae multae, quae simul cum eo ascénderant Jerosólymam.

If the Priest says the *Munda cor*, the following is read to the tone of the Gospel.

The Burial of Jesus.

And when evening was now come (because it was the Parasceve, that is the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph, buying fine linen, and taking Him down, wrapped Him up in the fine linen and laid Him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre.

Et cum jam sero esset factum (quia erat Parascéve, quod est ante sábbatum) venit Joseph ab Arimathaea nóbilis decúrio, qui et ipse erat exspéctans regnum Dei, et audácter introívit ad Pilátum, et pétiit corpus Jesu. Pilátus autem mirabátur si jam obiísset. Et accersíto centurióne, interrogávit eum si jam mórtuus esset. Et cum cognovísset a centurióne, donávit corpus Joseph. Joseph autem mercátus síndonem, et depónens eum invólvit síndone, et pósuit eum in monuménto, quod erat excísum de petra, et advólvit lápidem ad óstium monuménti.

Offertory: Psalm cxxxix. 5.

Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me.

Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis éripe me.

Secret.

Sacrifícia nos, quaesumus, Dómine, propénsius ista restáurent: quae medicinálibus sunt instituta jejúniis. Per Dóminúm.

May these sacrifices, O Lord, we beseech Thee, which are accompanied with healing fasts, mercifully restore us. Through our Lord.

Second Secret, pp. 154 and 155.—**Preface** *of the Holy Cross*, p. 53.

Communion: Psalm lxviii. 13, 14.

Advérsum me exercebántur, qui sedébant in porta; et in me psallébant, qui bibébant vinum: ego vero oratiónem meam ad te, Dómine: tempus beneplácíti, Deus, in multitúdine misericórdiae tuae.

They that sat in the gate were busied against me; and they that drank wine made me their song. But as for me, my prayer is to Thee, O Lord; for the time of Thy good pleasure, O God, in the multitude of Thy mercy.

Postcommunion.

Sanctificatiónibus tuis, omnípotens Deus: et vítia nostra curéntur, et remédia nobis sempitérna provéniant. Per Dóminum.

May our vices be cured, O Almighty God, by Thy holy mysteries, and may we receive everlasting remedies. Through our Lord.

Second Postcommunion, p. 154.

Prayer over the People.

Orémus. Humiliáte cápita vestra Deo.

Tua nos misericórdia, Deus, et ab omni subreptióne vetustátis expúrget, et capáces sanctae novitátis effíciat. Per Dóminum.

Let us pray. Bow down your heads before God.

May Thy mercy, O God, purify us from the deceits of our old nature, and enable us to be formed anew unto holiness. Through our Lord.

Wednesday in Holy Week.

STATION AT ST. MARY MAJOR.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Privileged.—Purple vestments.

From to-day the Stational Feasts of Holy Week are held in Rome at the great basilicas. That of Wednesday is held at St. Mary Major, the largest and most celebrated sanctuary dedicated to the Blessed Virgin, whose sufferings the Church commiserates during these days.

The first passage from the Prophet Isaias bears on the Passion. The blood that dyes the Saviour's garments is His own most precious blood. Instead of crushing the people in His indignation, He suffers and dies for them.

* See Plan of the Stations at Rome, p. 510, G d 26.

The second passage foretells the principal features of the Passion with such remarkable precision that the Fathers of the Church speak of Isaias as the Fifth Evangelist. It is "the Man of Sorrows" who "was led as a sheep to the slaughter and was dumb." "He was covered with wounds and reputed with the wicked." "He was bruised for our sins." "Cut off out of the land of the living, He had the ungodly to guard His sepulchre and the rich to bury Him after His death," "and by His bruises we are healed."

Justifying to the full His title of Saviour, "He became obedient unto death, even to the death of the cross" (*Introit*) as we are shown it to-day in the Gospel according to St. Luke.

Catechumens and Christian penitents alike, "we were in truth like sheep that had gone astray, each one having turned aside into his own way," and Jesus, "having the iniquity of us all laid on Him, has received in return a multitude of disciples" (*Second Lesson*). During the Easter festivities the souls of men will become reconciled with God in the sacraments of Baptism and Penance.

Renewing at Mass the mysteries of the Passion of our Lord, let us pray "to be delivered by His merits from the power of the enemy and to obtain the grace of His resurrection" (*First* and *Second Collects*, and *Secret*).

Introit: Philippians ii. 10, 8, 11.

IN the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth; for *the Lord became obedient unto death, even to the death of the cross.* Therefore our Lord Jesus Christ is in the glory of God the Father. *Ps.* O Lord, hear my prayer: and let my cry come to Thee. In the name . . .

IN nómine Jesu omne genu flectátur, coeléstium, terréstrium, et infernórum: quia *Dóminus factus est obédiens usque ad mortem, mortem autem crucis:* ideo Dóminus Jesus Christus in glória est Dei Patris. *Ps.* Dómine, exáudi oratiónem meam: et clamor meus ad te véniat. In nómine . . .

Immediately after the *Kyrie* the Priest says:—

Collect.

Let us pray. Let us bend our knees. ℟. Rise up.

Orémus. Flectámus génua. ℟. Leváte.

Grant, we beseech Thee, O Almighty God, that we who are continually afflicted through our excesses, may be delivered by the passion of Thy only-begotten Son. Who with Thee.

Praesta, quaesumus, omnípotens Deus: ut, qui nostris excéssibus incessánter affligímur, per unigéniti Fílii tui passiónem liberémur. Qui tecum.

Lesson: Isaias lxii. 11; lxiii. 1-7.

Lesson from the Prophet Isaias.—THUS saith the Lord God: Tell the daughter of Sion:

Léctio Isaíae Prophétae.—HAEC dicit Dóminus Deus: Dícite fíliae Sion: Ecce Salvátor

tuus venit: ecce merces ejus cum eo. Quis est iste, qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua, grádiens in multitúdine fortitúdinis suae. Ego, qui loquor justítiam, et propugnátor sum ad salvándum. *Quare ergo rubrum est induméntum tuum, et vestiménta tua, sicut calcántium in torculári? Tórcular calcávi solus, et de géntibus non est vir mecum:* calcávi eos in furóre meo, et conculcávi eos in ira mea: et aspérsus est sanguis eórum super vestiménta mea, et ómnia induménta mea inquinávi. Dies enim ultiónis in corde meo, annus redemptiónis meae venit. Circumspéxi, et non erat auxiliátor: quaesívi, et non fuit qui adjuváret: et salvávit mihi bráchium meum, et indignátio mea ipsa auxiliáta est mihi. Et conculcávi pópulos in furóre meo, et inebriávi eos in indignatióne mea, et detráxi in terram virtútem eórum. Miseratiónum Dómini recordábor, laudem Dómini super ómnibus, quae réddidit nobis, Dóminus Deus noster.

Behold thy Saviour cometh; behold His reward is with Him and His work before Him. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice and am a defender to save. *Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the Gentiles there is not a man with me:* I have trampled on them in my indignation and have trodden them down in my wrath; and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me. And I have trodden down the people in my wrath and have made them drunk in my indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us.

Gradual: Psalm lxviii. 18, 2, 3.

Ne avértas fáciem tuam a púero tuo, quóniam tríbulor: velóciter exáudi me. ℣. Salvum me fac, Deus, quóniam intravérunt aquae usque ad ánimam meam: infíxus sum in limo profúndi, et non est substántia.

Turn not away Thy face from Thy servant, for I am in trouble: hear me speedily. ℣. Save me, O God, for the waters are come in even unto my soul: I stick fast in the mire of the deep, and there is no sure standing.

Here the Priest says: ℣. *Dominus vobiscum*, and *Oremus*, without the addition of *Flectamus genua*.

Collect.

O God, Who wert pleased *that Thy Son should undergo* for us *the ignominy of the cross* to deliver us from the power of the enemy: grant to us Thy servants, that we may obtain the grace of His resurrection. Through the same Lord.

Deus, qui pro nobis *Filium tuum crucis patibulum subire voluisti*, ut inimíci a nobis expélleres potestátem: concéde nobis fámulis tuis; ut resurrectiónis grátiam consequámur. Per eúmdem Dóminum.

Second Collect: Ecclesiae, p. 154, *or* Deus omnium, p. 155.

Epistle: Isaias liii. 1-12.

Lesson from the Prophet Isaias.—In those days Isaias said: Who hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant before Him, and as a root out of a thirsty ground: there is no beauty in Him, nor comeliness: and we have seen Him, and there was no sightliness that we should be desirous of Him: despised and the most abject of men, *a man of sorrows* and acquainted with infirmity; and His look was as it were hidden and despised, whereupon we esteemed Him not. *Surely He hath borne our infirmities and carried our sorrows:* and we have thought Him as it were a leper, and as one struck by God and afflicted. *But He was wounded for our iniquities, He was bruised for our sins:* the chastisement of our peace was upon Him, and by His bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and *the Lord hath laid on Him the iniquity of us all. He was offered because it was*

Léctio Isaíae Prophétae.—In diébus illis: Dixit Isaías: Dómine, quis crédidit audítui nostro? et bráchium Dómini cui revelátum est? Et ascéndet sicut virgúltum coram eo, et sicut radix de terra sitiénti: non est spécies ei, neque decor: et vídimus eum, et non erat aspéctus, et desiderávimus eum: despéctum, et novíssimum virórum, *virum dolórum*, et sciéntem infirmitátem: et quasi abscónditus vultus ejus, et despéctus, unde nec reputávimus eum. *Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit:* et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. *Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra:* disciplína pacis nostrae super eum, et livóre ejus sanáti sumus. Omnes nos quasi oves errávimus, unusquísque in viam suam declinávit: et *pósuit Dóminus in eo iniquitátem ómnium nostrum. Oblátus est, quia ipse vóluit, et non apéruit*

os suum: sicut ovis ad occisiónem ducétur, et quasi agnus coram tondénte se obmutéscet, et non apériet os suum. De angústia, et de judício sublátus est: generatiónem ejus quis enarrábit? quia abscíssus est de terra vivéntium: propter scelus pópuli mei percússi eum. Et dabit ímpios pro sepultúra, et dívitem pro morte sua: eo quod iniquitátem non fécerit, neque dolus fúerit in ore ejus. Et Dóminus vóluit contérere eum in infirmitáte: si posúerit pro peccáto ánimam suam, vidébit semen longaevum, et volúntas Dómini in manu ejus dirigétur. Pro eo quod laborávit ánima ejus, vidébit, et saturábitur: in sciéntia sua justificábit ipse justus servus meus multos, et iniquitátes eórum ipse portábit. Ideo dispértiam ei plúrimos; et fórtium dívidet spólia, pro eo quod trádidit in mortem ánimam suam, et *cum scelerátis reputátus est: et ipse peccáta multórum tulit, et pro transgressóribus rogávit.*

His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth. He was taken away from distress and from judgement: who shall declare His generation? Because He is cut off out of the land of the living: for the wickedness of My people have I struck Him. And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth. And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand. Because His soul hath laboured, He shall see and be filled: by His knowledge shall this My just servant justify many, and He shall bear their iniquities. Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death and *was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.*

Tract: Psalm ci. 2-5, 14.

Dómine, exáudi oratiónem meam, et clamor meus ad te véniat. ℣. Ne avértas fáciem tuam a me: in quacúmque die tríbulor, inclína ad me aurem tuam. ℣. In quacúmque die invocávero te, velocíter exáudi me. ℣. Quia defecérunt sicut fumus dies mei: et ossa mea sicut in frixório confrixa

Hear, O Lord, my prayer, and let my cry come to Thee. ℣. Turn not away Thy face from me: in the day when I am in trouble, incline Thy ear to me. ℣. In what day soever I shall call upon Thee, hear me speedily. ℣. For my days are vanished like smoke: and my bones are burnt up as in an oven. ℣.

I am smitten like the grass, and my heart is withered: because I forgot to eat my bread. ℣. Thou shalt arise, O Lord, and have mercy on Sion: for the time is come to have mercy on it.

sunt. ℣. Percússus sum sicut foenum, et áruit cor meum: quia oblítus sum manducáre panem meum. ℣. Tu exsúrgens, Dómine, miseréberis Sion: quia venit tempus miseréndi ejus.

Gospel: Luke xxii. 1-71; xxiii. 1-53.

See the Explanation of the Passion, p. 714.

THE PASSION of our Lord Jesus Christ according to St. Luke.

At that time the feast of unleavened bread, which is called the Pasch, was at hand: and the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas, who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates how he might betray Him to them. And they were glad and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude.

PASSIO Dómini nostri Jesu Christi secúndum Lucam.

In illo témpore: Appropinquábat dies festus azymórum, qui dícitur Pascha: et quaerébant príncipes sacerdótum, et scríbae, quómodo Jesum interfícerent: timébant vero plebem. Intrávit autem sátanas in Judam, qui cognominabátur Iscariótes, unum de duódecim. Et ábiit, et locútus est cum príncipibus sacerdótum, et magistrátibus, quemádmodum illum tráderet eis. Et gavísi sunt, et pacti sunt pecúniam illi dare. Et spopóndit. Et quaerébat opportunitátem ut tráderet illum sine turbis.

The Last Supper.

And the day of the unleavened bread came, on which it was necessary that the pasch should be killed. And He sent Peter and John, saying: Go and prepare for us the pasch, that we may eat. But they said: Where wilt Thou that we prepare? And He said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where

Venit autem dies azymórum, in qua necésse erat occídi pascha. Et misit Petrum, et Joánnem, dicens: ✠ Eúntes paráte nobis pascha, ut manducémus. *C.* At illi dixérunt *S.* Ubi vis parémus? *C.* Et dixit ad eos: ✠ Ecce introeúntibus vobis in civitatem, occúrret vobis homo quidam ámphoram aquae portans: sequímini eum in domum, in quam intrat, et dicétis patri-

famílias domus: Dicit tibi Magíster: Ubi est diversórium, ubi pascha cum discípulis meis mandúcem? Et ipse osténdet vobis coenáculum magnum stratum, et ibi paráte. *C.* Eúntes autem invenérunt sicut dixit illis, at paravérunt pascha. Et cum facta esset hora, discúbuit, et duódecim Apóstoli cum eo. Et ait illis: ✠ Desidério desiderávi hoc pascha manducáre vobíscum, ántequam pátiar. Dico enim vobis, quia ex hoc non manducábo illud, donec impleátur in regno Dei. *C.* Et accépto cálice, grátias egit, et dixit: ✠ Accípite, et divídite inter vos. Dico enim vobis, quod non bibam de generatióne vitis, donec regnum Dei véniat. *C. Et accépto pane, grátias egit, et fregit, et dedit eis, dicens:* ✠ *Hoc est corpus meum, quod pro vobis datur: hoc fácite in meam commemoratiónem. C. Similiter et cálicem, postquam coenávit, dicens:* ✠ *Hic est calix novum testaméntum in sánguine meo, qui pro vobis fundétur.* Verúmtamen ecce manus tradéntis me, mecum est in mensa. Et quidem Fílius hóminis, secúndum quod definítum est, vadit: verúmtamen vae hómini illi, per quem tradétur. *C.* Et ipsi coepérunt quaerere inter se, quis esset ex eis, qui hoc actúrus esset. Facta est autem et conténtio inter eos, quis eórum viderétur esse major. Dixit autem eis: ✠ Reges géntium dominántur eórum: et qui

he entereth in: and you shall say to the goodman of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the pasch with My disciples? And he will show you a large dining room furnished: and there prepare. And they going found as He had said to them, and made ready the pasch. And when the hour was come He sat down, and the twelve Apostles with Him. And He said to them: With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice, He gave thanks, and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the kingdom of God come. *And taking bread, He gave thanks, and brake, and gave to them, saying: This is My body which is given for you: do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you.* But yet behold: the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined: but yet, woe to that man by whom He shall be betrayed. And they began to inquire among themselves, which of them it was that should do this thing. And

there was also a strife amongst them, which of them should seem to be the greater. And He said to them: The kings of the Gentiles lord it over them: and they that have power over them are called beneficent. But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader as he that serveth. For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you, as He that serveth: and you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren. Who said to Him: Lord, I am ready to go with Thee both into prison and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that Thou knowest Me. And He said to them: When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now he that hath a purse, let him take it, and

potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui praecéssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui minístrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat: vos autem estis, qui permansístis mecum in tentatiónibus meis. Et ego dispóno vobis, sicut dispósuit mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, judicántes duódecim tribus Israel. *C.* Ait autem Dóminus: ✠ Simon, Simon, ecce sátanas expetívit vos, ut cribráret sicut tríticum: ego autem rogávi pro te, ut non defíciat fides tua: et tu aliquándo convérsus, confírma fratres tuos. *C.* Qui dixit ei: *S.* Dómine, tecum parátus sum et in cárcerem, et in mortem ire. *C.* At ille dixit: ✠ Dico tibi, Petre: Non cantábit hódie gallus, donec ter ábneges nosse me. *C.* Et dixit eis: ✠ Quando misi vos sine sácculo, et pera, et calceaméntis, numquid áliquid défuit vobis? *C.* At illi dixérunt: *S.* Nihil. *C.* Dixit ergo eis: ✠ Sed nunc, qui habet sácculum, tollat simíliter et peram: et qui non habet, vendat túnicam suam, et emat gládium. Dico enim vobis, quóniam adhuc hoc, quod scriptum est, opórtet impléri in me: Et cum iníquis deputátus est Etenim ea,

quae sunt de me, finem habent. *C.* At illi dixérunt: *S.* Dómine, ecce duo gládii hic. *C.* At ille dixit eis: ✠ Satis est.

likewise a scrip: and he that hath not, let him sell his coat and buy a sword. For I say to you, that this that is written must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough.

Gethsemani and the Apprehension of Jesus.

C. Et egréssus ibat secúndum consuetúdinem in montem Olivárum. Secúti sunt autem illum et discípuli. Et cum pervenísset ad locum, dixit illis: ✠ Oráte, ne intrétis in tentatiónem. *C.* Et ipse avúlsus est ab eis quantum jactus est lápidis, et pósitis génibus orábat, dicens: ✠ Pater, si vis, transfer cálicem istum a me: verúmtamen non mea volúntas, sed tua fiat. *C.* Appáruit autem illi Angelus de coelo, confórtans eum. Et factus in agonía, prolíxius orábat. Et factus est sudor ejus, sicut guttae sánguinis decurréntis in terram. Et cum surrexísset ab oratióne, et venísset ad discípulos suos, invénit eos dormiéntes prae tristítia. Et ait illis: ✠ Quid dormítis? súrgite, oráte, ne intrétis in tentatiónem.

C. Adhuc eo loquénte, ecce turba: et qui vocabátur Judas, unus de duódecim, antecedébat eos: et appropinquávit Jesu, ut oscularétur eum. Jesus autem dixit illi: ✠ Juda, ósculo Fílium hóminis tradis? *C.* Vidéntes autem hi, qui circa ipsum erant, quod futúrum erat, dixérunt ei: *S.* Dómine, si percútimus in gládio? *C.* Et percússit unus ex illis servum príncipis sacerdótum, et amputávit

And going out He went according to His custom to the mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast: and kneeling down, He prayed, saying: Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine be done. And there appeared to Him an angel from heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? arise, pray, lest you enter into temptation.

As He was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss Him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about Him, seeing what would follow, said to Him:

Lord, shall we strike with the sword? And one of them struck the servant of the high priest and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the chief priests and magistrates of the temple and the ancients, that were come unto Him: Are ye come out as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me; but this is your hour, and the power of darkness. And apprehending Him, they led Him to the high priest's house: but Peter followed afar off.

aurículam ejus déxteram. Respóndens autem Jesus, ait: ✠ Sínite usque huc. *C.* Et cum tetigísset aurículam ejus, sanávit eum. Dixit autem Jesus ad eos, qui venérant ad se, príncipes sacerdótum, et magistrátus templi, et senióres: ✠ Quasi ad latrónem exístis cum gládiis, et fústibus? Cum quotídie vobíscum fúerim in templo, non extendístis manus in me: sed haec est hora vestra, et potéstas tenebrárum. *C.* Comprehendéntes autem eum, duxérunt ad domum príncipis sacerdótum: Petrus vero sequebátur a longe.

The Denial of Peter.

And when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen sitting at the light and had earnestly beheld him, she said: This man also was with Him. But he denied Him, saying: Woman, I know Him not. And after a little while, another seeing him said: Thou also art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with Him; for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately, as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered

Accénso autem igne in médio átrii, et circumsedéntibus illis, erat Petrus in médio eórum. Quem cum vidísset ancílla quaedam sedéntem ad lumen, et eum fuísset intuíta, dixit: *S.* Et hic cum illo erat. *C.* At ille negávit eum, dicens: *S.* Múlier, non novi illum. *C.* Et post pusíllum álius videns eum, dixit: *S.* Et tu de illis es. *C.* Petrus vero ait: *S.* O homo, non sum. *C.* Et intervállo facto quasi horae uníus, álius quidam affirmábat, dicens: *S.* Vere et hic cum illo erat: nam et Galilaeus est. *C.* Et ait Petrus: *S.* Homo, néscio quid dicis. *C.* Et contínuo adhuc illo loquénte cantávit gallus. Et convérsus Dóminus respéxit Petrum. Et recordátus est Petrus verbi Dómini, sicut díxerat: Quia priúsquam gallus cantet, ter me

negábis. Et egréssus foras Petrus flevit amáre.

the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly.

Jesus at the Palace of the High Priest.

Et viri, qui tenébant illum, illudébant ei, caedéntes. Et velavérunt eum, et percutiébant fáciem ejus: et interrogábant eum, dicéntes: *S.* Prophetíza, quis est, qui te percússit? *C.* Et ália multa blasphemántes dicébant in eum. Et ut factus est dies, convenérunt senióres plebis, et príncipes sacerdótum, et scribae, et duxérunt illum in concílium suum, dicéntes: *S.* Si tu es Christus, dic nobis. *C.* Et ait illis: ✠ Si vobis díxero, non credétis mihi: si autem et interrogávero, non respondébitis mihi, neque dimittétis. Ex hoc autem erit Fílius hóminis sedens a dextris virtútis Dei. *C.* Dixérunt autem omnes: *S.* Tu ergo es Fílius Dei? *C.* Qui ait: ✠ Vos dícitis quia ego sum. *C.* At illi dixérunt: *S.* Quid adhuc desiderámus testimónium? Ipsi enim audívimus de ore ejus. *C.* Et surgens omnis multitúdo eórum, duxérunt illum ad Pilátum.

And the men that held Him mocked Him and struck Him. And they blindfolded Him and smote His face. And they asked Him, saying: Prophesy, Who is it that struck Thee? And blaspheming, many other things they said against Him. And as soon as it was day, the ancients of the people, and the chief priests and scribes came together, and they brought Him into their council, saying: If Thou be the Christ, tell us. And He saith to them: If I shall tell you, you will not believe Me: and if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? Who said: You say that I am. And they said: What need we any further testimony? for we ourselves have heard it from His own mouth. And the whole multitude of them, rising up, led Him to Pilate.

Jesus before Pilate and Herod.

Coepérunt autem illum accusáre, dicéntes: *S.* Hunc invénimus subverténtem gentem nostram, et prohibéntem tribúta dare Caesari, et dicéntem se Christum regem esse. *C.* Pilátus autem interrogávit eum, dicens: S. Tu es Rex Judae-

And they began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he is Christ the king. And Pilate asked Him, saying: Art Thou the King of the Jews? But

He answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that He was of Herod's jurisdiction, he sent Him away to Herod, who was also himself at Jerusalem in those days.

And Herod, seeing Jesus, was very glad: for he was desirous of a long time to see Him, because he had heard many things of Him: and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at nought and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends that same day: for before they were enemies one to another.

órum? *C.* At ille respóndens, ait: ✠ Tu dicis. *C.* Ait autem Pilátus ad príncipes sacerdótum, et turbas: *S.* Nihil invénio causae in hoc hómine. *C.* At illi invalescébant, dicéntes: *S.* Cómmovet pópulum, docens per univérsam Judaeam, incípiens a Galilaea usque huc. *C.* Pilátus autem áudiens Galilaeam, interrogávit si homo Galilaeus esset. Et ut cognóvit quod de Heródis potestáte esset, remísit eum ad Heródem, qui et ipse Jerosólymis erat illis diébus.

Heródes autem viso Jesu gavísus est valde. Erat enim cúpiens ex multo témpore vidére eum, eo quod audíerat multa de eo, et sperábat signum áliquod vidére ab eo fíeri. Interrogábat autem eum multis sermónibus. At ipse nihil illi respondébat. Stabant autem príncipes sacerdótum, et scribae constánter accusántes eum. Sprevit autem illum Heródes cum exércitu suo: et illúsit indútum veste alba, et remísit ad Pilátum. Et facti sunt amíci Heródes et Pilátus in ipsa die: nam ántea inimíci erant ad ínvicem.

Jesus before Pilate.

And Pilate, calling together the chief priests and the magistrates and the people, said to them: You have presented unto me this man as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him. No, nor Herod neither:

Pilátus autem convocátis princípibus sacerdótum, et magistrátibus, et plebe, dixit ad illos: *S.* Obtulístis mihi hunc hóminem, quasi averténtem pópulum, et ecce ego coram vobis intérrogans, nullam causam invéni in hómine isto ex his, in quibus eum accusátis. Sed neque Heródes:

nam remísi vos ad illum, et ecce nihil dignum morte actum est ei. Emendátum ergo illum dimíttam. *C.* Necésse autem habébat dimíttere eis per diem festum, unum. Exclamávit autem simul univérsa turba, dicens: *S.* Tolle hunc, et dimítte nobis Barábbam. *C.* Qui erat propter seditiónem quamdam factam in civitáte et homicídium, missus in cárcerem. Iterum autem Pilátus locútus est ad eos, volens dimíttere Jesum. At illi succlamábant, dicéntes: *S.* Crucifíge, crucifíge eum. *C.* Ille autem tértio dixit ad illos: *S.* Quid enim mali fecit iste? Nullam causam mortis invénio in eo: corrípiam ergo illum, et dimíttam. *C.* At illi instábant vócibus magnis, postulántes ut crucifigerétur. Et invalescébant voces eórum. Et Pilátus adjudicávit fíeri petitiónem eórum. Dimísit autem illis eum, qui propter homicídium et seditiónem missus fúerat in cárcerem, quem petébant: Jesum vero trádidit voluntáti eórum.

for I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore and release Him. Now of necessity he was to release unto them one upon the feast day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas, who for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him: I will chastise Him therefore and let Him go. But they were instant with loud voices, requiring that He might be crucified. And their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

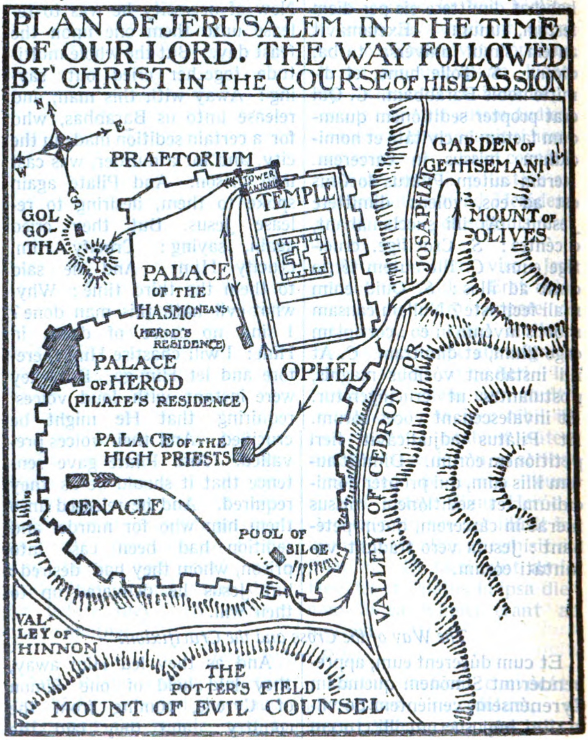
The Way of the Cross and the Crucifixion.

Et cum dúcerent eum, apprehendérunt Simónem quemdam Cyrenénsem, veniéntem de villa: et imposuérunt illi crucem portáre post Jesum. Sequebátur autem illum multa turba pópuli, et mulíerum, quae plangébant, et lamentabántur eum. Convérsus autem ad illas Jesus dixit: ✠ Fíliae Jerúsalem, nolíte flere super me, sed super

And as they led Him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people and of women, who bewailed and lamented Him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over Me,

but weep for yourselves and for your children. For behold, the days shall come wherein they will say: Blessed are the barren,

vos ipsas flete, et super filios vestros. Quóniam ecce vénient dies in quibus dicent: Beátae stériles, et ventres qui non



and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things,

genuérunt, et úbera quae non lactavérunt. Tunc incípient dícere móntibus: Cádite super nos; et cóllibus: Operíte nos. Quia si in virídi ligno haec fáciunt, in árido quid fiet? C. Ducebántur autem et álii duo

nequam cum eo, ut interficeréntur. Et postquam venérunt in locum, qui vocátur Calváriae, ibi crucifixérunt eum: et latrónes, unum a dextris, et álterum a sinístris. Jesus autem dicébat: ✠ Pater, dimítte illis: non enim sciunt quid fáciunt. *C.* Dividéntes vero vestiménta ejus, misérunt sortes. Et stabat pópulus spectans, et deridébant eum príncipes cum eis, dicéntes: *S.* Alios salvos fecit: se salvum fáciat, si hic est Christus Dei eléctus. *C.* Illudébant autem ei et mílites accedéntes, et acétum offeréntes ei, et dicéntes: *S.* Si tu es Rex Judaeórum, salvum te fac. *C.* Erat autem et superscriptio scripta super eum lítteris graecis, et latínis, et hebráicis: Hic est Rex Judaeórum. Unus autem de his, qui pendébant, latrónibus, blasphemábat eum, dicens: *S.* Si tu es Christus, salvum fac temetípsum, et nos. *C.* Respóndens autem alter increpábat eum, dicens: *S.* Neque tu times Deum, quod in eádem damnatióne es. Et nos quidem juste, nam digna factis recípimus: hic vero nihil mali gessit. *C.* Et dicébat ad Jesum: *S.* Dómine, meménto mei, cum véneris in regnum tuum. *C.* Et dixit illi Jesus: ✠ Amen dico tibi: Hodie mecum eris in paradíso. *C.* Erat autem fere hora sexta, et ténebrae factae sunt in univérsam terram usque in horam nonam.

what shall be done in the dry? And there were also two other malefactors led with Him to be put to death. And when they were come to the place which is called Calvary, they crucified Him there; and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they, dividing His garments, cast lots. And the people stood beholding, and the rulers with them derided Him, saying: He saved others; let Him save Himself, if He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself. And there was also a superscription written over Him in letters of Greek and Latin and Hebrew: This is the King of the Jews. And one of those robbers who were hanged blasphemed Him, saying: If Thou be Christ, save Thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due rewards of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee: This day thou shalt be with Me in paradise. And it was almost the sixth hour; and there was darkness over all the earth until the ninth hour.

The Death of Jesus and His Burial.

And the sun was darkened; and the veil of the temple was rent in the midst. *And Jesus, crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, He gave up the ghost.*

Et obscurátus est sol: et velum templi scissum est médium. *Et clamans voce magna Jesus ait: ✠ Pater, in manus tuas comméndo spíritum meum. C. Et haec dicens exspirávit.*

Here all kneel and pause for a few moments.

Now, the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts. And all His acquaintance and the women that had followed Him from Galilee stood afar off, beholding these things.

Videns autem centúrio quod factum fúerat, glorificávit Deum, dicens: *S.* Vere hic homo justus erat. *C.* Et omnis turba eórum, qui simul áderant ad spectáculum istud, et vidébant quae fiébant, percutiéntes péctora sua revertebántur. Stabant autem omnes noti ejus a longe, et mulíeres, quae secútae eum erant a Galilaea, haec vidéntes.

Here the *Munda cor* is said, etc., as on Palm Sunday: see p. 41.

The following is then said in the tone of the *Gospel*:—

And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate and begged the body of Jesus. And taking Him down, he wrapped Him in fine linen and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

Et ecce vir nómine Joseph, qui erat decúrio, vir bonus, et justus: hic non consénserat consílio, et áctibus eórum, ab Arimathaea civitáte Judaeae, qui exspectábat et ipse regnum Dei. Hic accéssit ad Pilátum, et pétiit corpus Jesu: et depósitum invólvit síndone, et pósuit eum in monuménto excíso, in quo nondum quisquam pósitus fúerat.

Offertory: Psalm ci. 2, 3.

Hear, O Lord, my prayer: and let my cry come to Thee: turn not away Thy face from me.

Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat: ne avértas fáciem tuam a me.

Secret.

Súscipe, quaesumus, Dómine, munus oblátum, et dignánter operáre: ut, quod passiónis Fílii tui Dómini nostri mystério gérimus, piis affectibus consequámur. Per eúmdem Dóminum.

Receive, O Lord, we beseech Thee, the gift which we offer, and mercifully grant that we may obtain with pious sentiments what we celebrate in this mystery of the passion of Thy Son our Lord. Through the same Lord.

Second Secret, pp. 154, 155.—**Preface** *of the Holy Cross*, p. 53.

Communion: Psalm ci. 10-14.

Potum meum cum fletu temperábam: quia élevans allisísti me: et ego sicut foenum árui: tu autem, Dómine, in aetérnum pérmanes: tu exsúrgens miseréberis Sion, quia venit tempus miseréndi ejus.

I mingled my drink with weeping, for having lifted me up Thou hast thrown me down, and I am withered like grass; but Thou, O Lord, endurest for ever: Thou shalt arise and have mercy on Sion, for the time is come to have mercv on it

Postcommunion.

Largíre sénsibus nostris, omnípotens Deus: ut, per temporálem Fílii tui mortem, quam mystéria veneránda testántur, vitam te nobis dedísse perpétuam confidámus. Per eúmdem Dóminum.

Grant to us, O Almighty God, that by the temporal death of Thy Son, represented in these adorable mysteries, we may trust that Thou hast given to us eternal life. Through the same Lord.

Second Postcommunion, p. 155.

Prayer over the People.

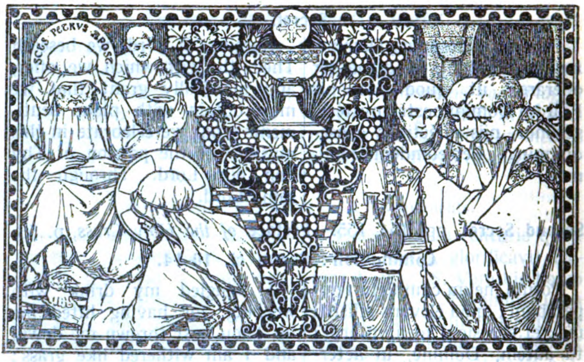
Orémus. Humiliáte cápita vestra Deo.

Réspice, quaesumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum. Qui tecum.

Let us pray. Bow down your heads before God.

Look down, we beseech Thee, O Lord, on this Thy family, for which our Lord Jesus Christ hesitated not to be delivered up into the hands of wicked men, and to undergo the torment of the cross. Who liveth.

For the **Office of Tenebrae** see special manual.



Washing of the feet. Holy Mass. Blessing of the Holy Oils.

Maundy Thursday.

STATION AT ST. JOHN LATERAN.* (*Plenary Indulgence.*)

Double of the First Class.—White vestments.

The Station was formerly held at St. John Lateran, originally called the Basilica of Saint Saviour.

The Liturgy of Maundy Thursday is full of memories of the Redemption. It provided formerly for the celebration of three Masses: the first for the reconciliation of public Penitents, the second for the consecration of the Holy Oils, and the third for a special commemoration of the Institution of the Holy Eucharist at the Last Supper. This last Mass is the only one that has been preserved, and at it the Bishop, attended by twelve Priests, seven Deacons and seven Subdeacons, blesses the Holy Oils in his Cathedral church.

1. THE RECONCILIATION OF PUBLIC PENITENTS.†

Sinners who had undergone a course of penance were granted on this day " the abundant remission of their sins," " which were washed away in the blood of Jesus." Dying with Christ, they were " cleansed of all their sins, and clad in the nuptial robe they were admitted once more to the banquet of the Most Holy Supper." ‡

* See Plan of the Stations at Rome, p. 510, H f 15.

† The Church, endowed with the power of laying down the conditions necessary for the validity of the Sacrament of Penance, required in the first centuries, after open *confession* of sins of public notoriety, described by the Fathers of the Church as capital sins, and as a precedent condition of *absolution*, the full performance of the *satisfaction* or penance. Hence the rite of the reconciliation of Penitents, who on Maundy Thursday received the sacramental absolution of the sins for which they had done public penance during Lent. To this may be traced the Easter Confession following the forty days' penance. In the beginning of the fourth century private penance came more largely into vogue, and this led gradually to the reversal of the practice aforesaid now in general use—the absolution being given immediately after the confession, and being followed by the performance of the penance imposed.

‡ See the Roman Pontifical.

2. THE BLESSING OF THE HOLY OILS.

This blessing took place with a view to the baptism and confirmation of the Catechumens during Easter night. The Bishop exorcised the oils, praying God " to instil into it the power of the Holy Ghost," so that " the Divine gifts might descend on those who were about to be anointed." *

The *oil of the sick*, which is the substance of the Sacrament of Extreme Unction, is the first to be blessed, before the *Pater*. Formerly this used also to be blessed on other days.

The *Holy Chrism*, which is the matter of the Sacrament of Confirmation, is the noblest of the Holy Oils, and the blessing of it takes place with greater pomp after the Clergy have communicated. It is used for the consecration of Bishops, in the rite of Baptism, in the consecration of churches, altars and chalices, and in the baptism or blessing of bells.

The third *holy oil*, which is blessed immediately after, is that *of the Catechumens*. It is used to anoint the breast and between the shoulders of the person to be baptised, for the blessing of baptismal fonts on Holy Saturday and on Whitsun Eve, at the Ordination of Priests and for the coronation of kings and queens.

3. MASS FOR MAUNDY THURSDAY.

The Church which, by placing the Mass of the Catechumens in juxtaposition with the Mass of the Faithful, commemorates throughout the year in the Holy Eucharist all the mysteries of the life of Christ, celebrates to-day in a special manner the institution of that Sacrament and of the Catholic Priesthood (*Secret*).†

This Mass then realises eminently the command laid by Jesus on his Priests to renew the Last Supper, at which Christ, at the very moment that His death was being plotted, instituted His immortal presence among us. And the Church, forgetting for the moment her mourning, celebrates the Holy Sacrifice to-day with holy joy. The Crucifix is covered with a white veil, her Ministers are vested in festal robes, and the *Gloria* is sung to the ringing of all the bells. And after this Hymn the bells remain silent till Holy Saturday.

Certain abuses which had crept in owing to the Eucharistic banquet being partaken of after another meal, following the example set by Christ, having been abolished, St. Paul tells us in the *Epistle* that the Mass is a " memorial of the death of Jesus." The Sacrifice of the Altar is necessary if we are to communicate in the Victim of Calvary and share in His merits. And the Eucharist, which derives all its virtue from the Sacrifice of the Cross, makes it universal as regards time and space in a sense unknown so far. To love the Blessed Sacrament is " to glory in the Cross of our Lord Jesus Christ " (*Introit*). Christ takes on Himself to perform the ablutions prescribed by the Jews during the supper (*Gospel*), to evidence the purity and charity that God requires of those who desire to communicate, for, as in the case of Judas (*Collect*), " whosoever eats this

* Collects for the Blessing of the Holy Oil.

† The Eucharist and Priesthood are inseparable, for Jesus instituted them both at the Last Supper. After for the first time changing the bread and wine into His Body and Blood, He at once added, addressing only the Apostles present : " Do this for a commemoration of Me." In those words He charged the Apostles and all their successors, Bishops and Priests, to continue the Eucharistic Sacrifice, thus subordinating its perpetuation to the permanence of His Priesthood on earth.

bread unworthily is guilty of the body and of the blood of the Lord" (*Epistle*).

After the Mass the altar is stripped in order to show that the Holy Sacrifice is interrupted and will not be offered up again to God until Holy Saturday. The Priest therefore has consecrated two hosts, for on Good Friday the Church refrains from renewing on the altar the sacrifice of Calvary.

Introit: Galatians vi. 14.

BUT *it behoves us to glory in the cross of our Lord Jesus Christ:* in Whom is our salvation, life, and resurrection: by Whom we are saved and delivered. Ps. lxvi. 2. May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us; and may He have mercy on us.—But it behoves us.

NOS autem *gloriári opórtet in cruce Dómini nostri Jesu Christi:* in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus. *Ps.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri.—Nos autem.

The *Gloria* is now said and the bells are rung, after which the ringing of bells in churches is stopped until Holy Saturday.

Collect.

O God, from Whom Judas received the punishment of his guilt, and the thief the reward of his confession, grant us the effect of Thy clemency: that as our Lord Jesus Christ in His passion gave to each a different retribution according to his merits; so He may destroy the old man in us, and give us the grace of His resurrection. Who liveth and reigneth.

Deus, a quo et Judas reátus sui poenam, et confessiónis suae latro praemium sumpsit, concéde nobis tuae propitiatiónis efféctum; ut, sicut in passióne sua Jesus Christus Dóminus noster divérsa utrísque íntulit stipendia meritórum; ita nobis, abláto vetustátis erróre, resurrectiónis suae grátiam largiátur. Qui tecum.

Epistle: 1 Corinthians xi. 20-32.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN: When you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not

Léctio Epístolae beáti Pauli Apóstoli ad Corinthios.—FRATRES: Conveniéntibus vobis in unum, jam non est Domínicam coenam manducáre. Unusquísque enim suam coenam praesúmit ad manducándum. Et álius quidem ésurit: álius autem ébrius est. Numquid domos non habétis ad manducándum,

et bibéndum? aut ecclésiam Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim accépi a Dómino, quod et trádidi vobis, *quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Símiliter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo sánguine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis donec véniat.* Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo, et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat, et bibit indígne, judícium sibi mandúcat et bibit: non dijúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecílles, et dórmiunt multi. Quod si nosmetípsos dijudicarémus, non útique judicarémur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur.

houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, *that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: this is My body, which shall be delivered for you. This do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the new testament in My blood. This do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come.* Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you: and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Gradual: Philippians ii. 8, 9.

Christus factus est pro nobis obédiens usque ad mortem, mor-

Christ became obedient for us unto death, even to the death of the

cross. ℣. For which cause, God also hath exalted Him and hath given Him a name which is above all names.

tem autem crucis. ℣. Propter quod et Deus exaltávit illum: et dedit illi nomen, quod est super omne nomen.

Gospel: John xiii. 1-15.

✠ Continuation of the holy Gospel according to St. John.—BEFORE the festival day of the Pasch, *Jesus knowing that His hour was come, that He should pass out of this world to the Father:* having loved His own who were in the world, He loved them unto the end. *And when supper was done (the devil having now put into the heart of Judas, the son of Simon the Iscariot, to betray Him)*, knowing that the Father had given Him all things into His hands and that He came from God and goeth to God: He riseth from supper and layeth aside His garments and, having taken a towel, girded Himself. After that, He putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith He was girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered and said to him: What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed needeth not but to wash his feet, but is clean wholly. *And you are clean, but not all. For He knew*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—ANTE diem festum Paschae, *sciens Jesus, quia venit hora ejus, ut tránseat ex hoc mundo ad Patrem:* cum dilexísset suos, qui erant in mundo, in finem diléxit eos. *Et coena facta, cum diábolus jam misísset in cor, ut tráderet eum Judas Simónis Iscariótae:* sciens quia ómnia dedit ei Pater in manus, et quia a Deo exívit, et ad Deum vadit: surgit a coena, et ponit vestiménta sua: et cum accepísset línteum, praecínxit se. Deínde mittit aquam in pelvim, et coepit laváre pedes discipulórum, et extérgere línteo, quo erat praecínctus. Venit ergo ad Simónem Petrum. Et dicit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Quod ego fácio, tu nescis modo, scies autem póstea. Dicit ei Petrus: Non lavábis mihi pedes in aetérnum. Respóndit ei Jesus: Si non lávero te, non habébis partem mecum. Dicit ei Simon Petrus: Dómine, non tantum pedes meos, sed et manus, et caput. Dicit ei Jesus: Qui lotus est, non índiget nisi ut pedes lavet, sed est mundus totus. *Et vos mundi estis, sed non omnes. Sciébat enim quisnam esset qui tráderet eum: proptérea, dixit: Non estis mundi omnes.* Postquam ergo lavit pedes eórum, et accépit vesti-

ménta sua: cum recubuísset íterum, dixit eis: Scitis quid fécerim vobis? Vos vocátis me Magíster, et Dómine: et bene dícitis: sum étenim. Si ergo ego lavi pedes vestros, Dóminus et Magíster: et vos debétis alter altérius laváre pedes. *Exémplum enim dedi vobis, ut quemádmodum ego feci vobis, ita et vos faciátis.*—**Credo.**

who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being set down again, He said to them: Know you what I have done to you? You call me Master and Lord. And you say well: for so I am. If then I being your Lord and Master, have washed your feet, you also ought to wash one another's feet. *For I have given you an example, that as I have done to you, so you do also.*—**Creed.**

Offertory: Psalm cxvii. 16, 17.

Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me: non móriar, sed vivam, et narrábo ópera Dómini.

The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me. I shall not die, but live: and shall declare the works of the Lord.

Secret.

Ipse tibi, quaesumus Dómine sancte, Pater omnípotens, aetérne Deus, sacrifícium nostrum reddat accéptum, qui *discípulis suis in sui commemoratiónem hoc fíeri hodiérna traditióne monstrávit*, Jesus Christus Fílius tuus Dóminus noster. Qui tecum.

We beseech Thee, O holy Lord, almighty Father, eternal God, that our Lord Jesus Christ Thy Son may make our sacrifice acceptable to Thee, who *on this day commanded His disciples to celebrate it in memory of Him.* Who liveth and reigneth.

Preface *of the Holy Cross*, p. 53.

Prayers for the Canon: Communicantes.

Communicántes, et diem sacratíssimum celebrántes, quoi Dóminus noster Jesus Christus pro nobis est tráditus: sed et memóriam venerántes, in primis gloriósae semper Vírginis Maríae, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et beatórum, *etc.*, p. 59.

Communicating and celebrating the most sacred day on which our Lord Jesus Christ was delivered up for us: and also honouring in the first place the memory of the ever glorious Virgin Mary, Mother of the same God, and our Lord Jesus Christ: likewise of Thy blessed, *etc.*, p. 59.

Hanc igitur.

We therefore beseech Thee, O Lord, graciously to accept this offering of our service, and that of Thy whole family, which we make to Thee in memory of *the day on which our Lord Jesus Christ gave to His disciples the mysteries of His body and blood to be celebrated*, *etc*., p. 61.

Hanc igitur oblatiónem servitútis nostrae, sed et cunctae famíliae tuae, quam tibi offérimus ob *diem, in qua Dóminus noster Jesus Christus trádidit discípulis suis Córporis et Sánguinis sui mystéria celebránda*: quaesumus, Dómine, ut placátus accípias, *etc*., p. 61.

Qui pridie.

Who, the day before He suffered *for the salvation of us and of all men, that is, on this day*, took bread, *etc*., p. 62.

Qui prídie, quam *pro nostra omniúmque salúte* paterétur, *hoc est, hódie*, accépit panem, *etc*., p. 62.

The *Agnus Dei* is said as usual, but the kiss of peace is not given; the three ordinary Prayers in preparation for the Communion, however, are said.

On this day the Priest consecrates two hosts; with one he communicates, reserving the other for the next day, on which there is no consecration. After partaking of the precious Blood, and before the ablutions, he puts the reserved Host in a chalice which the Deacon covers with a pall, a reversed paten and a veil, and places in the middle of the altar. Communion is then given to the Clergy and laity, and the Mass proceeds as usual.

Communion: John xiii. 12, 13, 15.

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I, your Lord and Master, have done to you? I have given you an example, that you also may do likewise.

Dóminus Jesus, postquam coenávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus, et Magíster? Exémplum dedi vobis, ut et vos ita faciátis.

Postcommunion.

We beseech Thee, O Lord our God, that, being nourished with this life-giving food, we may receive by the gift of Thy immortality what we celebrate in this mortal life. Through our Lord.

Refécti vitálibus aliméntis, quaesumus, Dómine Deus noster: ut, quod témpore nostrae mortalitátis exséquimur, immortalitátis tuae múnere consequámur. Per Dóminum.

The *Ite, Missa est* is said and the Blessing given, followed by the Gospel of St. John, only when commencing it the Priest crosses himself, but not the altar.

Immediately after Mass, the Celebrant incenses the chalice containing the reserved Host, which is carried in procession to the Altar of Repose prepared for its reception within the church. During the Procession the

hymn *Pange lingua*, from the Vespers of the Most Holy Sacrament, is sung (see Index). On reaching the Altar of Repose the reserved Host is placed on it, and after being incensed it is placed in the tabernacle.
Vespers are then said in the choir.

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4. VESPERS FOR MAUNDY THURSDAY.

The *Pater Noster* and *Ave Maria* having been recited in a low voice, the Vespers are at once begun with the First Antiphon.

1. Ps. cxv.: Credidi.

An act of thanksgiving for deliverance from deadly peril.

Ant. Cálicem * salutáris accípiam, et nomen Dómini invocábo.

Ant. Ps. cxv. 13. I will take the chalice of salvation, and I will call upon the name of the Lord.

Ps. CREDIDI, p. 127.

Ps. I BELIEVED, p. 127.

The *Gloria Patri* is not said at the end of the Psalms.

Ant. Cálicem * salutáris accípiam, et nomen Dómini invocábo.

Ant. Ps. cxv. 13. I will take the chalice of salvation, and I will call upon the name of the Lord.

2. Ps. cxix.: Ad Dominum.

The just man beset by his enemies has recourse to God.

Ant. Cum his * qui odérunt pacem eram pacíficus: dum loquébar illis, impugnábant me gratis.

Ant. Ps. cxix. 7. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Ps. AD Dóminum, cum tribulárer, clamávi: * et exaudívit me.

Dómine, líbera ánimam meam a lábiis iníquis * et a lingua dolósa.

Quid detur tibi, aut quis apponátur tibi * ad linguam dolósam?

Sagíttae poténtis acútae, * cum carbónibus desolatóriis.

Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

Cum his qui odérunt pacem eram pacíficus. * cum loquébar illis, impugnábant me gratis.

Ps. IN my distress I cried unto the Lord, and He heard me.

Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, thou false tongue?

Sharp arrows of the mighty, with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar. My soul hath long dwelt as an exile.

With them that hate peace I was peaceable: when I spoke unto them, they fought against me without a cause.

Ant. Ps. cxix. 7. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

Ant. Cum his * qui odérunt pacem eram pacíficus: dum loquébar illis, impugnábant me gratis.

3. Ps. cxxxix.: Eripe me.

Urgent appeal to God against the enemies of the just man.

Ant. Ps. cxxxix. 4. From unjust men deliver me, O Lord.

Ant. Ab homínibus * iníquis líbera me, Dómine.

Ps. Deliver me, O Lord, from the evil man: preserve me from the wicked man:

Which imagine mischiefs in their heart: continually are they gathered together for war.

They have sharpened their tongues like a serpent: adders, poison is under their lips.

Keep me, O Lord, from the hands of the wicked: and preserve me from the evil man:

Who purpose to overthrow my goings. The proud have hid a snare for me:

And spread a net with cords: by the way-side have they set a trap for me.

I said unto the Lord: Thou art my God: hear the voice of my supplication, O Lord.

O Lord, my Lord, Thou Strength of my salvation: Thou hast covered mine head in the day of battle!

Give me not up, O Lord, to the desires of the wicked: they take counsel together against me: forsake me not, lest they exalt themselves.

As for the head of those that compass me about, let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the

Ps. Eripe me, Dómine, ab hómine malo, * a viro iníquo éripe me,

Qui cogitavérunt iniquitátes in corde, * tota die constituébant praelia.

Acuérunt linguas suas sicut serpéntis, * venénum áspidum sub lábiis eórum.

Custódi me, Dómine, de manu peccatóris, * et ab homínibus iníquis éripe me.

Qui cogitavérunt supplantáre gressus meos, * abscondérunt supérbi láqueum mihi;

Et funes extendérunt in láqueum, * juxta iter scándalum posuérunt mihi.

Dixi Dómino: Deus meus es tu: * exáudi, Dómine, vocem deprecatiónis meae.

Dómine, Dómine virtus sálutis meae, * obumbrásti super caput meum in die belli.

Ne tradas me, Dómine, a desidério meo peccatóri; cogitavérunt contra me, * ne derelínquas me, ne forte exalténtur.

Caput circúitus eórum: * labor labiórum ipsórum opériet eos.

Cadent super eos carbónes, in ignem dejícies eos,* in misé-

riis non subsístent.

Vir linguósus non dirigétur in terra, * virum injústum mala cápient in intéritu.

Cognóvi quia fáciet Dóminus judícium ínopis, * et vindíctam páuperum.

Verúmtamen justi confitebúntur nómini tuo : * et habitábunt recti cum vultu tuo.

Ant. Ab homínibus * iníquis líbera me, Dómine.

fire: when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth : evil shall hunt the wicked man, to overthrow him.

I know that the Lord will maintain the cause of the afflicted, and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; and the upright shall dwell in Thy presence.

Ant. Ps. cxxxix. 4. From unjust men deliver me, O Lord.

4. Ps. cxl. : Domine clamavi.

Prayer of the just man to God to obtain protection in the hour of trial.

Ant. Custódi me * a láqueo quem statuérunt mihi, et a scándalis operántium iniquitátem.

Ant. Ps. cxl. 9. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ps. DOMINE, clamávi ad te, exáudi me; * inténde voci meae, cum clamávero ad te.

Dirigátur orátio mea sicut incénsum in conspéctu tuo,* elevátio mánuum meárum sacrifícium vespertínum.

Pone, Dómine, custódiam ori meo * et óstium circumstántiae lábiis meis.

Non declínes cor meum in verba malítiae, * ad excusándas excusatiónes in peccátis.

Cum homínibus operántibus iniquitátem : * et non communicábo cum eléctis eórum.

Corrípiet me justus in misericórdia, et increpábit me ; * óleum autem peccatóris non impínguet caput meum.

Quóniam adhuc et orátio mea in beneplácitis eórum ; *

Ps. LORD, I cry unto Thee: hear me ! give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee : the lifting-up of mine hands as the evening sacrifice.

Set a watch, O Lord, before my mouth : keep the door of my lips.

Incline not mine heart to any evil word, to excuse myself in my sins,

With men that work wickedness ; and let me not eat of their dainties.

Let the righteous smite me in kindness : and let him reprove me : but the oil of the wicked shall not anoint mine head :

For yet my prayer shall be against their lusts. Their judges

shall be left [to their fate beside] in the hands of the rock:

absórpti sunt juncti petrae júdices eórum.

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. Like clods of earth broken by the ploughman,

Audient verba mea quóniam potuérunt: * sicut crassitúdo terrae erúpta est super terram.

So are our bones scattered at the grave's mouth. But mine eyes are unto Thee, O Lord, my Lord: in Thee is my trust, leave not my life to destruction.

Dissipáta sunt ossa nostra secus inférnum: quia ad te, Dómine, Dómine, óculi mei: * in te sperávi, non áuferas ánimam meam.

Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Custódi me a láqueo quem statuérunt mihi: * et a scándalis operántium iniquitátem.

The wicked shall fall into their own net; as for me, I dwell alone, until I depart hence.

Cadent in retiáculo ejus peccatóres: * singuláriter sum ego donec tránseam.

Ant. Ps. cxl. 9. Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

Ant. Custódi me a láqueo, quem statuérunt mihi et a scándalis operántium iniquitátem.

5. Ps. cxli.: Voce mea.

Appeal from the just man to God in the midst of his calamities.

Ant. Ps. cxli. 5. I looked on my right hand, and beheld: and there was no one that would know me.

Ant. Considerábam * ad déxteram, et vidébam, et non erat qui cognósceret me.

Ps. I CRIED unto the Lord with my voice: with my voice unto the Lord did I make supplication.

Ps. VOCE mea ad Dóminum clamávi, * voce mea ad Dóminum deprecátus sum.

I pour out my complaint before Him: before Him also I show my trouble.

Effúndo in conspéctu ejus oratiónem meam, * et tribulatiónem meam ante ipsum pronúntio.

When my spirit faileth from me: then Thou knowest my path.

In deficiéndo ex me spíritum meum, * et tu cognovísti sémitas meas.

In the way wherein I walked have they privily laid a snare for me.

In via hac qua ambulábam * abscondérunt láqueum mihi.

I looked on the right hand, and beheld: but there was no man that would know me:

Considerábam ad déxteram, et vidébam, * et non erat qui cognósceret me.

Périit fuga a me, * et non est qui requírat ánimam meam.

Refuge failed me: and no man cared for my soul.

Clamávi ad te, Dómine, dixi: Tu es spes mea, * pórtio mea in terra vivéntium.

I cried unto Thee, O Lord! I said: Thou art my refuge, and my portion in the land of the living.

Inténde ad deprecatiónem meam: * quia humiliátus sum nimis.

Attend unto my cry, for I am brought very low:

Líbera me a persequéntibus me: * quia confortáti sunt super me.

Deliver me from my persecutors: for they are stronger than I.

Educ de custódia ánimam meam ad confiténdum nómini tuo: * me exspéctant justi, donec retríbuas mihi.

Bring my soul out of prison, that I may praise Thy Name: the righteous wait for me, till Thou deal bountifully with me.

Ant. Considerábam * ad déxteram, et vidébam, et non erat qui cognósceret me.

Ant. Ps. cxli. 5. I looked on my right hand, and beheld: and there was no one that would know me.

Neither the Chapter, Hymn nor Verse is said.

Antiphon at the Magnificat: Matthew xxvi. 26.

Coenántibus * autem illis, accépit Jesus panem, et benedíxit, ac fregit, dedítque discípulis suis.

Whilst they were at supper, Jesus took bread and blessed and broke and gave to His disciples.

Antiphon at the Magnificat for Good Friday: John xix. 30.

Cum accepísset acétum dixit: Consummátum est; et, inclináto cápite, emísit spíritum.

When He had taken the vinegar He said: It is consummated; and bowing His head, He gave up the ghost.

After the *Magnificat* (p. 112) the Antiphon is repeated, with the following addition:—

℣. Christus factus est pro nobis obédiens usque ad mortem (*on Good Friday:* mortem autem crucis).

℣. Christ became obedient for us unto death (*on Good Friday:* even to the death of the cross).

The *Pater noster* is said in a low voice, and then the following Psalm:—

Ps. l.: Miserere mei.

The cry of David and of contrite sinners who in their utter misery implore the great mercy of God.

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

HAVE mercy upon me, O God, after Thy great mercy:

And according to the multitude of Thy tender mercies blot out my transgressions.

Et secúndum multitúdinem miseratiónum tuárum * dele iniquitátem meam.

Wash me thoroughly from mine iniquity: and cleanse me from my sin.

Amplius lava me ab iniquitáte mea, * et a peccáto meo munda me.

For I acknowledge my transgression: and my sin is ever before me.

Quóniam iniquitátem meam ego cognósco, * et peccátum meum contra me est semper.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

Tibi soli peccávi et malum coram te feci, * ut justificéris in sermónibus tuis et vincas cum judicáris.

For behold, I was shapen in iniquity: and in sin did my mother conceive me.

Ecce enim in iniquitátibus concéptus sum, * et in peccátis concépit me mater mea.

For behold Thou desirest truth: the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Ecce enim veritátem dilexísti; * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Sprinkle me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Aspérges me hyssópo, et mundábor; * lavábis me, et super nivem dealbábor.

Make me to hear joy and gladness: that the bones which Thou hast broken may rejoice.

Audítui meo dabis gáudium et laetítiam, * et exsultábunt ossa humiliáta.

Hide Thy face from my sins: and blot out all mine iniquities.

Averte fáciem tuam a peccátis meis * et omnes iniquitátes meas dele.

Create in me a clean heart, O God: and renew a right spirit within me.

Cor mundum crea in me, Deus; * et spíritum rectum ínnova in viscéribus meis.

Cast me not away from Thy presence: and take not Thine holy Spirit from me.

Ne projícias me a fácie tua, * et spíritum sanctum tuum ne áuferas a me.

Restore unto me the joy of Thy salvation: and uphold me with Thy free Spirit.

Redde mihi laetítiam salutáris tui, * et spíritu principáli confírma me.

Then will I teach transgressors Thy ways: and sinners shall be converted unto Thee.

Docébo iníquos vias tuas, * et ímpii ad te converténtur.

Deliver me from blood-guiltiness, O God, Thou God of my

Líbera me de sanguínibus, Deus, Deus salútis meae, * et

exultábit língua mea justítiam tuam.

Dómine, lábia mea apéries, * et os meum annuntiábit laudem tuam.

Quóniam si voluísses sacrifícium, dedíssem útique ; * holocáustis non delectáberis.

Sacrifícium Deo spíritus contribulátus ; * cor contrítum et humiliátum, Deus, non despícies.

Benígne fac, Dómine, in bona voluntáte tua Sion, * ut aedificéntur muri Jerúsalem.

Tunc acceptábis sacrifícium justítiae, oblatiónes et holocáusta ; * tunc impónent super altáre tuum vítulos. (*This last word is said a tone lower.*)

salvation : and my tongue shall sing aloud of Thy righteousness.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it : Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit : a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion : to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering : then shall they offer bullocks upon Thine altar.

Prayer.

Réspice, quaesumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium et crucis subíre torméntum. (*The rest is said in silence*) Qui tecum vivit . . .

Look down, O Lord, we beseech Thee, on this Thy family, for which our Lord Jesus Christ did not shrink from being delivered into the hands of the wicked, and from suffering the torments of the cross. (*The rest is said in silence*) Who liveth and reigneth . . .

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5. THE UNCLOTHING OF THE ALTARS.

At the conclusion of Vespers the Priest, assisted by his Ministers, proceeds to unclothe the Altars, while the Antiphon *Diviserunt* and Psalm xxi. are recited alternately with the Choir.

"The Divine Saviour applied this Psalm to Himself by beginning it with a loud cry on the Cross, in order to teach us to continue it in the same sense." (*Bossuet.*)

Antiphon.

Divisérunt sibi * vestiménta mea : et super vestem meam misérunt sortem.

Ps. xxi. 19. They parted my garments amongst them : and upon my vesture they cast lots.

Ps. xxi. : Deus, Deus meus.

Deus, Deus meus, réspice in me : quare me dereliquísti ? *

My God, my God, look upon me : why hast Thou forsaken

me? the voice of mine offences keepeth Thy deliverance far from me.

longe a salúte mea verba delictórum meórum.

O mу God, I cry in the daytime, and Thou hearest not: and in the night season—and still it is not foolishness in me.

Deus meus clamábo per diem, et non exáudies: * et nocte, et non ad insipiéntiam mihi.

But Thou dwellest in holiness, O Thou Praise of Israel!

Tu autem in sancto hábitas, * laus Israel.

Our fathers trusted in Thee: they trusted, and Thou didst deliver them.

In te speravérunt patres nostri: * speravérunt, et liberásti eos.

They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded.

Ad te clamavérunt, et salvi facti sunt: * in te speravérunt, et non sunt confúsi.

But I am a worm and no man: a reproach of men, and despised of the people.

Ego autem sum vermis, et non homo: * oppróbrium hóminum, et abjéctio plebis.

All they that see me laugh me to scorn: they shoot out the lip, and shake their head:

Omnes vidéntes me, derisérunt me: * lócuti sunt lábiis, et movérunt caput.

He trusted in the Lord, let Him rescue him: let Him deliver him, seeing He delighteth in him.

Sperávit in Dómino, erípiat eum: * salvum fáciat eum, quóniam vult eum.

But Thou art He that took me out of the womb: Thou art mine hope from my mother's breasts. I was cast upon Thee from the womb:

Quóniam tu es, qui extraxísti me de ventre: * spes mea ab ubéribus matris meae.

Thou art my God from my mother's belly. Be not far from me:

In te projéctus sum ex útero: de ventre matris meae Deus meus es tu: * ne discésseris a me:

For trouble is near: for there is none to help.

Quóniam tribulátio próxima est, * quóniam non est qui ádjuvet.

Many bulls have compassed me: strong bulls have beset me round.

Circumdedérunt me vituli multi: * tauri pingues obsedérunt me.

They gaped upon me with their mouths, as a ravening and a roaring lion.

Aperuérunt super me os suum, * sicut leo rápiens et rúgiens.

I am poured out like water, and all my bones are out of joint.

Sicuta qua effúsus sum; * et dispérsa sunt ómnia ossa mea.

Factum est cor meum tamquam cera liquéscens, * in médio ventris mei.	Mine heart is like melting wax in the midst of my bowels.
Aruit tamquam testa virtus mea, et lingua mea adhaesit fáucibus meis : * et in púlverem mortis deduxísti me.	My strength is dried up like a potsherd, and my tongue cleaveth to my jaws : and Thou hast brought me into the dust of death.
Quóniam circumdedérunt me canes multi : * concílium malignántium obsédit me.	For many dogs have compassed me : the assembly of the wicked have inclosed me.
Fodérunt manus meas, et pedes meos : * dinumeravérunt ómnia ossa mea.	They pierced mine hands and my feet : they have told all my bones :
Ipsi vero consideravérunt, et inspexérunt me : divisérunt sibi vestiménta mea, * et super vestem meam misérunt sortem.	They look and stare upon me. They part my garments among them, and upon my vesture do they cast lots.
Tu autem, Dómine, ne elongáveris auxílium tuum a me ; * ad defensiónem meam cónspice.	But let not Thine help be far from me ; O Lord, haste Thee to save me.
Erue a frámea, Deus, ánimam meam : * et de manu canis únicam meam.	O God, deliver my soul from the sword : my darling from the power of the dog !
Salva me ex ore leónis : * et a córnibus unicórnium humilitátem meam.	Save me from the lion's mouth ; and mine affliction from the horns of the unicorns.
Narrábo nomen tuum frátribus meis : * in médio ecclésiae laudábo te.	I will declare Thy name unto my brethren : in the midst of the congregation will I praise Thee.
Qui timétis Dóminum, laudáte eum : * univérsum semen Jacob glorificáte eum.	Ye that fear the Lord, praise Him : all ye seed of Jacob, glorify Him ;
Tímeat eum omne semen Israel, * quóniam non sprevit, neque despéxit deprecatiónem páuperis.	Let all the seed of Israel fear Him. For He hath not despised nor abhorred the prayer of the poor ;
Nec avértit fáciem suam a me : * et cum clamárem ad eum, exaudivit me.	Neither hath He hid His face from me : but when I cried unto Him, He heard me.
Apud te laus mea in ecclésia magna : * vota mea reddam in conspéctu timéntium eum.	My praise shall be of Thee in the great congregation : I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the Lord that seek Him: their heart shall live for ever.

Edent páuperes, et saturabúntur: et laudábunt Dóminum, qui requírunt eum: * vivent corda eórum in saeculum saeculi.

All the ends of the earth shall remember and turn unto the Lord.

Reminiscéntur et converténtur ad Dóminum * univérsi fines terrae.

And all the kindreds of the nations shall worship before Him.

Et adorábunt in conspéctu ejus * univérsae famíliae géntium.

For the kingdom is the Lord's: and He hath dominion among the nations.

Quóniam Dómini est regnum: * et ipse dominábitur géntium.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall fall down before Him.

Manducavérunt, et adoravérunt omnes pingues terrae: * in conspéctu ejus cadent omnes qui descéndunt in terram.

My soul also shall live unto Him; and my seed shall serve Him.

Et ánima mea illi vivet: * et semen meum sérviet ipsi.

The generation to come shall tell it unto the Lord: and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Annuntiábitur Dómino generátio ventúra: et annuntiábunt coeli justítiam ejus, pópulo qui nascétur, * quem fecit Dóminus.

Antiphon.

Ps. xxi. 19. They parted my garments amongst them: and upon my vesture they cast lots.

Divisérunt sibi vestiménta mea: et super vestem meam misérunt sortem.

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6. THE WASHING OF THE FEET.

After the unclothing of the Altars, the Clergy at a convenient hour meet to perform the ceremony known as *Mandatum*. The Prelate or a Priest puts on over the amice and alb a stole and purple cope. Then the Deacon, in white vestments (as is also the Subdeacon), sings the Gospel *Ante diem festum Paschae* (p. 784) in the usual way. The Officiating Priest then removes his cope, girds himself with a cloth, and, assisted by his Ministers, begins the washing of the feet of twelve clerics or twelve poor people chosen for the ceremony. The Officiating Priest kneels before each one of them, washes, wipes and kisses the foot presented, using the cloth tendered by the Deacon. Meanwhile the following is sung:—

Antiphon: John xiii. 34.

A new commandment I give unto you: That you love one

Mandátum novum do vobis: * ut diligátis ínvicem, sicut diléxi

vos, dicit Dóminus. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini.—Mandátum novum.

another, as I have loved you, says the Lord. Ps. cxviii. 1. Blessed are the undefiled in the way: who walk in the law of the Lord.—A new commandment.

The Antiphon *Mandatum* is repeated, as is also each of the following Antiphons after its Psalm or Verse; but only the first Verse of each Psalm is said.

Antiphon: John xiii. 4, 5, 15.

Postquam surréxit Dóminus* a coena, misit aquam in pelvim; coepit laváre pedes discipulórum suórum: hoc exémplum relíquit eis. *Ps.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus.—Postquam.

After our Lord was risen from supper, He put water into a basin, and began to wash the feet of His disciples: to whom He gave that example. Ps. xlvii. 2. Great is the Lord, and exceedingly to be praised in the city of our God, in His holy mountain. —After.

Antiphon: John xiii. 12, 13, 15.

Dóminus Jesus, * postquam coenávit cum discípulis suis, lavit pedes eórum, et ait illis: Scitis quid fécerim vobis ego Dóminus, et Magíster? Exémplum dedi vobis, ut et vos ita faciátis. *Ps.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob.—Dóminus Jesus.

Our Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Know you what I your Lord and Master have done to you? I have given you an example, that ye also may do likewise. Ps. lxxxiv. 2. Thou hast blessed, O Lord, Thy land: Thou hast turned away the captivity of Jacob.—Our Lord Jesus.

Antiphon: John xiii. 6-8.

Dómine, * tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. ℣. Venit ergo ad Simónem Petrum, et dixit ei Petrus: Dómine, tu mihi lavas pedes? Respóndit Jesus, et dixit ei: Si non lávero tibi pedes, non habébis partem mecum. ℣. Quod ego fácio, tu nescis modo, scies autem póstea.—Dómine.

Lord, dost Thou wash my feet? Jesus answered and said to him: If I shall not wash thy feet, thou shalt have no part with Me. ℣. He came to Simon Peter, and Peter said to him: Lord, dost Thou wash my feet? Jesus answered and said to him: If I shall not wash thy feet, thou shalt have no part with Me. ℣. What I do, thou knowest not now; but thou shalt know hereafter.—Lord.

Antiphon : John xiii. 14.

If I your Lord and Master have washed your feet : how much more ought you to wash one another's feet. Ps. xlviii. 2. Hear these things, all ye nations : give ear, ye that inhabit the world.—If I.

Si ego Dóminus, * et Magister vester lavi vobis pedes : quanto magis debétis alter altérius laváre pedes ? *Ps.* Audíte haec omnes gentes : áuribus percípite qui habitátis orbem.—Si ego.

Antiphon : John xiii. 35.

By this shall all men know that you are My disciples, if you have love one for another. ℣. Said Jesus to His disciples.—By this shall all men know.

In hoc cognóscent omnes, * quia mei estis discípuli, si dilectiónem habuéritis ad ínvicem. ℣. Dixit Jesus discípulis suis. —In hoc cognóscent omnes.

Antiphon : 1 Corinthians xiii. 13.

Let these three, faith, hope and charity remain in you ; but the greatest of these is charity. ℣. And now there remain faith, hope and charity, these three : but the greatest of these is charity.—Let these three.

Máneant in vobis fides, spes, cáritas, tria haec : major autem horum est cáritas. ℣. Nunc autem manent fides, spes, cáritas, tria haec : major autem horum est cáritas.—Máneant in vobis.

Antiphon.

Blessed be the holy Trinity and undivided Unity : we will praise Him, because He has shown us His mercy. ℣. Let us bless the Father, and the Son, with the Holy Ghost. Ps. lxxxiii. 2, 3. How lovely are Thy tabernacles, O Lord of hosts ! My soul longeth and fainteth for the courts of the Lord.—Blessed be.

Benedícta sit * sancta Trínitas, atque indivísa Unitas : confitébimur ei, quia fecit nobíscum misericórdiam suam. ℣. Benedicámus Patrem, et Fílium * cum sancto Spíritu. *Ps.* Quam dilécta tabernácula tua, Dómine virtútum, concupíscit, et déficit ánima mea in átria Dómini.—Benedícta sit.

Antiphon : John ii. 3, 4.

Where charity and love are, there is God. ℣. The love of Christ has gathered us together. ℣. Let us rejoice in Him and be glad. ℣. Let us fear and love the living God. ℣. And let us love one another with a sincere heart.

Ubi cáritas, et amor, Deus ib est. ℣. Congregávit nos in unum Christi amor. ℣. Exsultémus, et in ipso jucundémur. ℣. Timeámus, et amémus Deum vivum. ℣. Et ex corde diligámus nos sincéro.

The Antiphon is repeated.

Ubi carítas, et amor, Deus ibi est. ℣. Simul ergo cum in unum congregámur. ℣. Ne nos mente dividámur, caveámus. ℣. Cessent júrgia malígna, cessent lites. ℣. Et in médio nostri sit Christus Deus.

Where charity and love are, there is God. ℣. When, therefore, we are assembled. ℣. Let us take heed, that we be not divided in mind. ℣. Let malicious quarrels and contentions cease. ℣. And let Christ our God dwell among us.

The Antiphon is again repeated.

Ubi cáritas, et amor, Deus ibi est. ℣. Simul quoque cum beátis videámus. ℣. Gloriánter vultum tuum, Christe Deus: ℣. Gáudium, quod est imménsum, atque probum. ℣. Saecula per infiníta saeculorum. Amen.

Where charity and love are, there is God. ℣. Let us also with the blessed see. ℣. Thy face in glory, O Christ our God. ℣. There to possess an immense and happy joy. ℣. For infinite ages of ages. Amen.

After the washing of the feet, the Prelate, or whoever has performed the ceremony, washes his hands. Then returning to the place where he first stood he puts on his cope, and standing with his head uncovered he says the *Pater noster* (in secret).

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
℣. Tu mandásti mandáta tua, Dómine.
℟. Custodíri nimis.
℣. Tu lavásti pedes discipulórum tuórum.
℟. Opera mánuum tuárum ne despícias.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. And lead us not into temptation.
℟. But deliver us from evil.
℣. Thou hast commanded Thy precepts, O Lord.
℟. To be exactly observed.
℣. Thou hast washed the feet of Thy disciples.
℟. Despise not the work of Thy hands.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Prayer.

Adésto, Dómine, quaesumus, offício servitútis nostrae: et quia tu discípulis tuis pedes laváre dignátus es, ne despícias ópera mánuum tuárum, quae

Assist, O Lord, we beseech Thee, this duty of our service: and since Thou didst vouchsafe to wash the feet of Thy disciples, despise not the work of Thy

hands, which Thou hast commanded us to imitate: that as here the outward stains are washed away by us and from us, so the inward sins of us all may be blotted out by Thee. Which do Thou vouchsafe to grant, Who livest and reignest God for ever and ever. Amen.

nobis retinénda mandásti: ut, sicut hic nobis, et a nobis exterióra abluúntur inquinaménta; sic a te ómnium nostrum interióra lavéntur peccáta. Quod ipse praestáre dignéris, qui vivis et regnas Deus: per omnia saecula saeculórum. Amen.

INDULGENCES FOR MAUNDY THURSDAY.

Pius VII. granted a plenary indulgence to all who on Maundy Thursday perform some pious exercise (reading, meditation or office) for one hour in commemoration of the institution of the Holy Eucharist, provided that, being truly contrite, they go to Confession and Holy Communion on that day or on any day of the week following.

He also granted a plenary indulgence to all who pay a visit to the Blessed Sacrament at altars of repose or sepulchres on Maundy Thursday and Good Friday, and pray there for the intentions of the Sovereign Pontiff, provided they have been to Confession and that they go to Holy Communion on Maundy Thursday or on Easter Sunday.

Office of Tenebrae: see special manual.



Good Friday.

STATION AT S. CROCE IN GERUSALEMME.*

(Indulgence of 30 *years and* 30 *quarantines.)*

Double of the First Class.—Purple vestments.

The Station is held at the basilica in Rome which represents Jerusalem, after which it is called. It is consecrated to the Passion of our Lord, and contains soil from Calvary, substantial fragments of the wood of the true Cross, and one of the nails used to crucify Jesus.

On this day, which is the anniversary of the death of our Lord, the Church imparts an aspect of sadness to her temples, while her Ministers are robed in vestments of mourning. (See " Passion Time from a Liturgical Point of View," p. 674.)

1. MASS OF THE CATECHUMENS.

The first part of this day's liturgy recalls the gatherings held in the synagogues on the Sabbath. The early Christian communities, composed as they were of converted Jews, took them as a model, but not without subjecting them to all the necessary modifications. Soon they became associated with the Eucharistic Sacrifice. It is in the Mass of the Catechumens that these are told (*First Lesson*) that the mercies of God are about to be poured down on the Christians and punishments on the infidels (Ephraim and Juda), for at the very hour that " the multitude of the children of Israel shall sacrifice the Paschal Lamb " (*Second Lesson*) the Jews will put the Lamb of God to death on the Cross. The Passion according to St. John describes this death.

None being ended in the choir, the Priest and his Ministers, in black vestments, without lights or incense, go up to the Altar, where they prostrate themselves in prayer for a few moments. Meanwhile the Acolytes spread a single linen cloth over it. The Priest, having finished his prayer, ascends the steps with his Ministers and kisses the middle of the Altar. He then goes to the Epistle side, and a Reader, standing in the place where the Epistle is usually read, begins without any introduction the following Prophecy :—

Prophecy : Osee vi. 1-6.

HAEC dicit Dóminus : In tribulatióne sua mane con-

THUS saith the Lord : In their affliction they will rise early to

* See Plan of the Stations at Rome, p. 510, K f 10.

Me: Come, and let us return to the Lord: for He hath taken us, and He will heal us: He will strike, and He will cure us. He will revive us after two days: on the third day He will raise us up and we shall live in His sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light and He will come to us as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? What shall I do to thee, O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as the light. For I desired mercy and not sacrifice: and the knowledge of God more than holocausts.

súrgent ad me: Veníte, et revertámur ad Dóminum: quia ipse cepit, et sanábit nos: percútiet, et curábit nos. Vivificábit nos post duos dies: in die tértia suscitábit nos, et vivémus in conspéctu ejus. Sciémus, sequemúrque, ut cognoscámus Dóminum: quasi dilúculum praeparátus est egréssus ejus, et véniet quasi imber nobis temporáneus, et serótinus terrae. Quid fáciam tibi, Ephraim? Quid fáciam tibi, Juda? misericórdia vestra quasi nubes matutína: et quasi ros mane pertránsiens. Propter hoc dolávi in prophétis, occídi eos in verbis oris mei: et judícia tua quasi lux egrediéntur. Quia misericórdiam vólui, et non sacrifícium, et sciéntiam Dei, plus quam holocáusta.

Tract: Habacuc iii.

O Lord, I have heard Thy hearing and was afraid: I have considered Thy works and trembled. ℣. In the midst of two animals Thou shalt be made known: when the years shall draw nigh Thou shalt be known: when the time shall come, Thou shalt be manifested. ℣. When my soul shall be in trouble, Thou wilt remember mercy, even in Thy wrath. ℣. God will come from Libanus, and the Holy One from the shady and thickly covered mountain. ℣. His majesty covered the heavens: and the earth is full of His praise.

Dómine, audívi audítum tuum, et tímui: considerávi ópera tua, et expávi. ℣. In médio duórum animálium innotescéris: dum appropinquáverint anni, cognoscéris: dum advénerit tempus, ostendéris. ℣. In eo, dum conturbáta fúerit ánima mea: in ira, misericórdiae memor eris. ℣. Deus a Líbano véniet, et Sanctus de monte umbróso, et condénso. ℣. Opéruit coelos majéstas ejus: et laudis ejus plena est terra.

After the Tract the Priest says: *Oremus*; the Deacon continues, *Flectamus genua*, to which the Subdeacon answers, *Levate*.

Collect: *Deus, a quo et Judas*, p. 782.

The Subdeacon then sings without introduction, in the tone of the Epistle, the following Lesson:—

Lesson: Exodus xii. 1-11.

In diébus illis: Dixit Dóminus ad Móysen, et Aaron in terra Aegypti: Mensis iste, vobis princípium ménsium: primus erit in mensibus anni. Loquímini ad univérsum coetum filiórum Israel, et dícite eis: Décima die mensis hujus tollat unusquísque agnum per famílias, et domos suas. Sin autem minor est númerus, ut sufficere possit ad vescéndum agnum, assúmet vicínum suum, qui junctus est dómui suae, juxta númerum animárum, quae sufficere possunt ad esum agni. Erit autem agnus absque mácula, másculus, annículus: juxta quem ritum tollétis et hoedum. Et servábitis eum usque ad quartam décimam diem mensis hujus: immolabítque eum univérsa multitúdo filiórum Israel ad vésperam. Et sument de sánguine ejus, ac ponent super utrúmque postem, et in superlimináribus domórum, in quibus cómedent illum. Et edent carnes nocte illa assas igni, et ázymos panes cum lactúcis agréstibus. Non comedétis ex eo crudum quid, nec coctum aqua, sed tantum assum igni: caput cum pédibus ejus, et intestínis vorábitis. Nec remanébit quidquam ex eo usque mane. Si quid resíduum fúerit, igne comburétis. Sic autem comedétis illum:

In those days the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbour that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire: and unleavened bread with wild lettuce. You shall not eat thereof any thing raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and entrails thereof. Neither shall there remain any thing of it until morn-

ing. If there be any thing left, you shall burn it with fire. And thus you shall eat it: You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

Renes vestros accingétis, et calceaménta habébitis in pédibus, tenéntes báculos in mánibus, et comedétis festinánter: est enim Phase (id est tránsitus) Dómini.

Tract Psalm cxxxix. 2-10, 14.

Deliver me, O Lord, from the evil man: rescue me from the unjust man. ℣. Who have devised iniquities in their hearts: all the day long they designed battles. ℣. They have sharpened their tongues like a serpent: the venom of asps is under their lips. ℣. Keep me, O Lord, from the hand of the wicked: and from unjust men deliver me. ℣. Who have proposed to supplant my steps. The proud have hidden a net for me. ℣. And they have stretched out cords for a snare for my feet: they have laid for me a stumbling-block by the wayside. ℣. I said to the Lord: Thou art my God. Hear, O Lord, the voice of my supplication. ℣. O Lord, Lord, the strength of my salvation: overshadow my head in the day of battle. ℣. Give me not up from my desire to the wicked: they have plotted against me. Do not Thou forsake me, lest at any time they should triumph. ℣. The head of them compassing me about: the labour of their lips shall overwhelm them. ℣. But the just shall give glory to Thy name: and the upright shall dwell with Thy countenance.

Eripe me, Dómine, ab hómine malo: a viro iníquo líbera me. ℣. Qui cogitavérunt malítias in corde: tota die constituébant praelia. ℣. Acuérunt linguas suas sicut serpéntis: venénum áspidum sub lábiis eórum. ℣. Custódi me, Dómine, de manu peccatóris: et ab homínibus iníquis líbera me. ℣. Qui cogitavérunt supplantáre gressus meos: abscondérunt supérbi láqueum mihi. ℣. Et funes extendérunt in láqueum pédibus meis: juxta iter scándalum posuérunt mihi. ℣. Dixi Dómino, Deus meus es tu: exáudi, Dómine, vocem oratiónis meae. ℣. Dómine, Dómine virtus salútis meae, obúmbra caput meum in die belli. ℣. Ne tradas me a desidério meo peccatóri: cogitavérunt advérsus me: ne derelínquas me, ne unquam exalténtur. ℣. Caput circúitus eórum: labor labiórum ipsórum opériet eos. ℣. Verúmtamen justi confitebúntur nómini tuo: et habitábunt recti cum vultu tuo.

After the Tract the Deacon and Subdeacon sing the Passion from bare lecterns, while the Celebrant reads it in a low voice on the Epistle side of the Altar.

Gospel: John xviii. 1-40 xix. 1-42.

PASSIO Dómini nostri Jesu Christi secúndum Joánnem.

THE Passion of our Lord Jesus Christ according to St. John.

The Apprehension of Jesus.

IN illo témpore: Egréssus est Jesus cum discípulis suis trans torréntem Cedron, ubi erat hortus, in quem introívit ipse, et discípuli ejus. Sciébat autem et Judas, qui tradébat eum, locum: quia frequénter Jesus convénerat illuc cum discípulis suis. Judas ergo cum accepísset cohórtem, et a pontifícibus et pharisaeis minístros, venit illuc cum latérnis, et fácibus, et armis. Jesus ítaque sciens ómnia, quae ventúra erant super eum, procéssit, et dixit eis: ✠ Quem quaerítis? *C.* Respondérunt ei: *S.* Jesum Nazarénum. *C.* Dicit eis Jesus: ✠ Ego sum. *C.* Stabat autem et Judas, qui tradébat eum, cum ipsis. Ut ergo dixit eis: Ego sum: abiérunt retrórsum, et cecidérunt in terram. Iterum ergo interrogávit eos: ✠ Quem quaerítis? *C.* Illi autem dixérunt: *S.* Jesum Nazarénum. C. Respóndit Jesus: ✠ Dixi vobis, quia ego sum: si ergo me quaeritis, sínite hos abíre. *C.* Ut implerétur sermo, quem dixit: Quia quos dedísti mihi, non pérdidi ex eis quemquam. Simon ergo Petrus habens gládium edúxit eum: et percússit pontíficis servum: et abscídit aurículam ejus déxteram.

AT that time Jesus went forth with His disciples over the brook Cedron, where there was a garden, into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: I am He; they went backward and fell to the ground. Again therefore He asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered: I have told you that I am He. If therefore ye seek Me, let these go their way, that the word might be fulfilled which He said: Of them whom Thou hast given Me, I have not lost any one. Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear.

And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. *The chalice which My Father hath given Me, shall I not drink it?* Then the band and the tribune and the servants of the Jews took Jesus and bound Him. And they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year.

Erat autem nomen servo Malchus. Dixit ergo Jesus Petro: ✠ Mitte gládium tuum in vagínam. *Cálicem, quem dedit mihi Pater, non bibam illum?* *C.* Cohors ergo, et tribúnus et minístri Judaeórum comprehendérunt Jesum, et ligavérunt eum: et adduxérunt eum ad Annam primum, erat enim socer Cáiphae, qui erat póntifex anni illíus.

Jesus at the Palace of the High Priest.

Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus: and so did another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore that was portress saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also, standing, and warming himself. The high priest therefore asked Jesus of His disciples and of His doctrine. Jesus answered him: I have spoken openly to the world. I have always taught in the synagogue and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why

Erat autem Cáiphas, qui consílium déderat Judaeis: Quia éxpedit, unum hóminem mori pro pópulo. Sequebátur autem Jesum Simon Petrus, et álius discípulus. Discípulus autem ille erat notus pontífici, et introívit cum Jesu in átrium pontíficis. Petrus autem stabat ad óstium foris. Exívit ergo discípulus álius, qui erat notus pontífici, et dixit ostiáriae: et introdúxit Petrum. Dicit ergo Petro ancílla ostiária: *S.* Numquid et tu ex discípulis es hóminis istíus? *C.* Dicit ille: *S.* Non sum. *C.* Stabant autem servi, et minístri ad prunas, quia frigus erat, et calefaciébant se: erat autem cum eis et Petrus stans, et calefáciens se. Póntifex ergo interrogávit Jesum de discípulis suis, et de doctrína ejus. Respóndit ei Jesus: ✠ Ego palam locútus sum mundo: ego semper dócui in synagóga, et in templo, quo omnes Judaei convéniunt: et in occúlto locútus sum nihil. Quid me intérrogas? intérroga eos, qui audiérunt quid locútus

sim ipsis: ecce hi sciunt quae díxerim ego. *C.* Haec autem cum dixísset, unus assístens ministrórum dedit álapam Jesu, dicens: *S.* Sic respóndes pontífici? *C.* Respóndit ei Jesus: ✠ Si male locútus sum, testimónium perhibe de malo: si autem bene, quid me caedis? *C.* Et misit eum Annas ligátum ad Cáipham pontíficem. Erat autem Simon Petrus stans, et calefáciens se. Dixérunt ergo ei: *S.* Numquid et tu ex discípulis ejus es? *C.* Negávit ille, et dixit: *S.* Non sum. *C.* Dixit ei unus ex servis pontíficis, cognátus ejus, cujus abscídit Petrus auriculam: *S.* Nonne ego te vidi in horto cum illo? *C.* Iterum ergo negávit Petrus: et statim gallus cantávit.

askest thou Me? Ask them who have heard what I have spoken unto them. Behold they know what things I have said. And when He had said these things, one of the servants standing by gave Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with Him? Again therefore Peter denied; and immediately the cock crew.

Jesus before Pilate.

Addúcunt ergo Jesum a Cáipha in praetórium. Erat autem mane: et ipsi non introiérunt in praetórium, ut non contaminaréntur, sed ut manducárent pascha. Exívit ergo Pilátus ad eos foras, et dixit: *S.* Quam accusatiónem affértis advérsus hóminem hunc? *C.* Respondérunt, et dixérunt ei: *S.* Si non esset hic malefáctor, non tibi tradidissémus eum. *C.* Dixit ergo eis Pilátus: *S.* Accípite eum vos, et secúndum legem vestram judicáte eum. *C.* Dixérunt ergo ei Judaei: *S.* Nobis non licet interfícere quemquam. *C.* Ut sermo Jesu

Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which

He said, signifying what death He should die. Pilate therefore went into the hall again and called Jesus and said to Him: Art Thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of Me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? *Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth. Every one that is of the truth heareth My voice.* Pilate saith to Him: What is truth? And when he said this, he went out again to the Jews and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then therefore Pilate took Jesus and scourged Him. And the soldiers platting a crown of thorns, put it upon His head: and they put on Him a purple garment. And they came to Him and said: Hail, king of the

impleretur, quem dixit, signíficans qua morte esset moritúrus. Introívit ergo íterum in praetórium Pilátus, et vocávit Jesum, et dixit ei: *S.* Tu es Rex Judaeórum? *C.* Respóndit Jesus: ✠ A temetípso hoc dicis, an álii dixérunt tibi de me? *C.* Respóndit Pilátus: *S.* Numquid ego Judaeus sum? Gens tua, et pontífices tradidérunt te mihi: quid fecísti? *C.* Respóndit Jesus: ✠ Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent ut non tráderer Judaeis: nunc autem regnum meum non est hinc. *C.* Dixit ítaque ei Pilátus: *S.* Ergo Rex es tu? *Respóndit Jesus:* ✠ *Tu dicis, quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti: omnis qui est ex veritáte, audit vocem meam.* *C.* Dicit ei Pilátus: *S.* Quid est véritas? *C.* Et cum hoc dixísset, íterum exívit ad Judaeos, et dicit eis: *S.* Ego nullam invénio in eo causam. Est autem consuetúdo vobis ut unum dimíttam vobis in Pascha: vultis ergo dimíttam vobis Regem Judaeórum? *C.* Clamavérunt ergo rursum omnes, dicéntes: *S.* Non hunc, sed Barábbam. *C.* Erat autem Barábbas latro. Tunc ergo apprehéndit Pilátus Jesum, et flagellávit. Et mílites plecténtes corónam de spinis, imposuérunt cápiti ejus: et veste purpúrea circumdedérunt eum

Et veniébant ad eum, et dicébant: *S.* Ave, Rex Judaeórum: *C.* Et dabant ei álapas. Exívit ergo íterum Pilátus foras, et dicit eis: *S.* Ecce addúco vobis eum foras, ut cognoscátis, quia nullam invénio in eo causam. *C.* (Exívit ergo Jesus portans corónam spíneam, et purpúreum vestiméntum.) Et dicit eis: *S.* Ecce homo. *C.* Cum ergo vidíssent eum pontífices et minístri, clamábant, dicéntes: *S.* Crucifíge, crucifíge eum. *C.* Dicit eis Pilátus: *S.* Accípite eum vos, et crucifígite: ego enim non invénio in eo causam. *C.* Respondérunt ei Judaei: *S.* Nos legem habémus, et secúndum legem *debet mori, quia Fílium Dei se fecit.* *C.* Cum ergo audísset Pilátus hunc sermónem, magis tímuit. Et ingréssus est praetórium íterum: et dixit ad Jesum: *S.* Unde es tu? *C.* Jesus autem responsum non dedit ei. Dicit ergo ei Pilátus: *S.* Mihi non lóqueris? nescis quia potestátem hábeo crucifígere te, et potestátem hábeo dimíttere te? *C.* Respóndit Jesus: ✠ Non habéres potestátem advérsum me ullam, nisi tibi datum esset désuper. Proptérea, qui me trádidit tibi, majus peccátum habet. *C.* Et exínde quaerébat Pilátus dimíttere eum. Judaei autem clamábant dicéntes: *S.* Si hunc dimíttis, non es amícus Caesaris. Omnis enim, qui se regem facit, contradícit Caesari. *C.* Pilátus autem cum audísset hos sermónes, addúxit

Jews. And they gave Him blows. Pilate therefore went forth again and saith to them: Behold, I bring Him forth unto you, that you may know that I find no cause in Him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, Crucify Him. Pilate saith to them: Take Him you, and crucify Him: for I find no cause in Him. The Jews answered him: We have a law: and according to the law *He ought to die, because He made Himself the Son of God.* When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore saith to Him: Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered Thou shouldst not have any power against Me, unless it were given thee from above. Therefore, he that hath delivered Me to thee hath the greater sin. And from henceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth and sat down in the judg-

ment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the Parasceve of the Pasch, about the sixth hour: and he saith to the Jews: Behold your king. But they cried out: Away with Him: Away with Him: Crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered Him to them to be crucified.

foras Jesum, et sedit pro tribunáli, in loco, qui dícitur Lithóstrotos, hebráice autem Gábbatha. Erat autem Parascéve Paschae, hora quasi sexta, et dicit Judaeis: *S.* Ecce Rex vester. *C.* Illi autem clamábant: *S.* Tolle, tolle, crucifíge eum. *C.* Dicit eis Pilátus: *S.* Regem vestrum crucifígam? *C.* Respondérunt pontífices: *S.* Non habémus regem, nisi Caesarem. *C.* Tunc ergo trádidit eis illum ut crucifigerétur.

The Crucifixion.

And they took Jesus and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew Golgotha; where they crucified Him, and with Him two others, one on each side and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was: Jesus of Nazareth, the King of the Jews. This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews; but that He said: I am the King of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part) and also

Suscepérunt autem Jesum, et eduxérunt. Et bájulans sibi crucem, exívit in eum, qui dícitur Calváriae locum, hebráice autem Golgótha: ubi crucifixérunt eum, et cum eo álios duos, hinc et hinc, médium autem Jesum. Scripsit autem et títulum Pilátus: et pósuit super crucem. Erat autem scriptum: Jesus Nazarénus, Rex Judaeórum.* Hunc ergo títulum multi Judaeórum legérunt quia prope civitátem erat locus, ubi crucifíxus est Jesus. Et erat scriptum hebráice, graece, et latíne. Dicébant ergo Piláto pontífices Judaeórum: *S.* Noli scríbere, Rex Judaeórum, sed quia ipse dixit: Rex sum Judaeórum. *C.* Respóndit Pilátus: *S.* Quod scripsi, scripsi. *C.* Mílites ergo cum crucifixíssent eum, accepérunt vestiménta ejus (et fecérunt quátuor partes: unicuíque míliti partem), et túni-

* Our crucifixes only bear the first letters of the words Jesus Nazarenus Rex Judaeorum: I. N. R. I.

cam. Erat autem túnica inconsútilis, désuper contéxta per totum. Dixérunt ergo ad ínvicem: *S.* Non scindámus eam, sed sortiámur de illa cujus sit. *C.* Ut Scriptúra implerétur, dicens: Partíti sunt vestiménta mea sibi: et in vestem meam misérunt sortem. Et mílites quidem haec fecérunt. Stabant autem juxta crucem Jesu, mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dicit matri suae: ✠ Múlier, ecce fílius tuus. *C.* Deínde dicit discípulo: ✠ Ecce mater tua. *C.* Et ex illa hora accépit eam discípulus in sua.

his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother and the disciple standing whom He loved, He saith to His mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.

The Death of Jesus.

Póstea sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: ✠ Sítio. *C.* Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt ori ejus. *Cum ergo accepisset Jesus acétum, dixit:* ✠ *Consummátum est. C. Et inclináto cápite trádidit spíritum.*

Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost.

Here all kneel and pause for a few moments.

Judaei ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites:

Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken and that they might be

taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of Him. And again another Scripture saith: They shall look on Him Whom they pierced.

et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus. Et ille scit, quia vera dicit: ut et vos credátis. Facta sunt enim haec, ut Scriptúra impleátur: Os non comminuétis ex eo. Et íterum ália Scriptúra dicit: Vidébunt in quem transfixérunt.

The following is sung in the Gospel tone. The *Munda cor* is said, but the blessing is not asked, lights are not carried or incense used, nor does the Priest kiss the book at the end.

The Burial of Jesus.

And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came (he who at the first came to Jesus by night), bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre, wherein no man

Post haec autem rogávit Pilátum Joseph ab Arimathaea (eo quod esset discípulus Jesu, occúltus autem propter metum Judaeórum), ut tólleret corpus Jesu. Et permísit Pilátus. Venit ergo, et tulit corpus Jesu. Venit autem et Nicodémus, qui vénerat ad Jesum nocte primum, ferens mixtúram myrrhae, et áloës, quasi libras centum. Accepérunt ergo corpus Jesu, et ligavérunt illud línteis cum aromátibus, sicut mos est Judaeis sepelíre. Erat autem in loco, ubi crucifíxus est, hortus: et in horto monuméntum novum, in quo nondum quisquam pósitus erat. Ibi ergo propter

Parascéven Judaeórum, quia juxta erat monuméntum, posuérunt Jesum.

yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The Priest then, standing at the Epistle side of the Altar, with hands joined, proceeds at once with the following Prayers.

2. THE COLLECTS.

This second part of the day's liturgy recalls the prayers that used to be offered up at the gatherings held in the synagogues on the Sabbath,* and the only trace of which in the Roman liturgy, apart from Good Friday, is to be found in the *Collect* that precedes the Offertory.†

These prayers, in the form of a litany, show that the effects of the death of Jesus cover all the needs of the Church and of mankind. They even lead us to foresee the conversion of the Deicide People, who will one day be brought to acknowledge that Jesus is the Messias.

Orémus, dilectíssimi nobis, *pro Ecclésia sancta Dei:* ut eam Deus et Dóminus noster pacificáre, adunáre, et custodíre dignétur toto orbe terrárum: subjíciens ei principátus, et potestátes: detque nobis quiétam et tranquíllam vitam degéntibus, glorificáre Deum Patrem omnipoténtem.

Let us pray, dearly beloved, *for the holy Church of God:* that our God and Lord may be pleased to give it peace, and union, and preserve it throughout the world: subjecting to it principalities and powers: and that He may grant us who live in peace and tranquillity grace to glorify God the Father Almighty.

Orémus. *Deacon:* Flectámus génua. *Subdeacon:* Leváte.

Omnípotens sempitérne Deus, qui glóriam tuam ómnibus in Christo géntibus revelásti: custódi ópera misericórdiae tuae; ut Ecclésia tua toto orbe diffúsa, stábili fide in confessióne tui nóminis persevéret. Per eúmdem Dóminum. ℟. Amen.

Let us pray. *Deacon:* Let us kneel down. *Subdeacon:* Arise.

Almighty and eternal God, Who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy, that Thy Church, spread over all the world, may persevere with a steadfast faith in the confession of Thy name. Through the same our Lord. ℟. Amen.

* The Celebrant suggested an intention, adding to it a few words of exhortation. Thus, Let us pray for our most Holy Father the Pope, that he . . . the Deacon then bade them kneel down: *Flectamus genua*, and all prayed in silence. After a few moments another cleric bade them stand up again, and the Celebrant summed up in a short set form of words spoken aloud the prayers made by all present in the secret of their hearts.

† In the Eastern Churches this part of the liturgy was in daily use. It is called "the Mass of the Penitents." In the Western Church it was suppressed and the penitents were only dismissed at the Communion.

Let us pray also *for our holy Father Pope N.*; that our God and Lord, Who elected him to the order of the episcopacy, may preserve him in health and safety for the good of His holy Church, to govern the holy people of God.

Orémus et *pro beatissimo Papa nostro N.*, ut Deus et Dóminus noster, qui elégit eum in órdine episcopátus, salvum, atque incólumem custódiat Ecclésiae suae sanctae, ad regéndum pópulum sanctum Dei.

Let us pray. Let us kneel down. ℟. Arise.

O Almighty and eternal God, by Whose judgment all things are established: mercifully regard our prayers, and in Thy goodness preserve the Bishop chosen for us: that the Christian people, who are governed by Thy authority, may increase in the merits of their faith under so great a prelate. Through our Lord. ℟. Amen.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, cujus judício univérsa fundántur: réspice propítius ad preces nostras, et eléctum nobis Antístitem tua pietáte consérva; ut christiána plebs, quae te gubernátur auctóre, sub tanto Pontífice, credulitátis suae méritis augeátur. Per Dóminum. ℟. Amen.

Let us pray also *for all Bishops, Priests, Deacons, Subdeacons, Acolytes, Exorcists, Readers, Porters, Confessors, Virgins, Widows*, and for all the holy people of God.

Orémus et *pro omnibus Episcopis, Presbyteris, Diacónibus, Subdiacónibus, Acólythis, Exorcístis, Lectóribus, Ostiáriis Confessóribus, Virgínibus, Viduis:* et pro omni pópulo sancto Dei.

Let us pray. Let us kneel down. ℟. Arise.

O Almighty and eternal God, by Whose spirit the whole body of the Church is sanctified and governed: hear our supplications for all the orders thereof: that by the assistance of Thy grace all in their different grades may render Thee faithful service. Through our Lord. ℟. Amen.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, cujus spíritu totum corpus Ecclésiae sanctificátur et régitur: exáudi nos pro univérsis ordínibus supplicántes; ut grátiae tuae múnere, ab ómnibus tibi grádibus fidéliter serviátur. Per Dóminum. ℟. Amen.

*Let us pray also *for our most Christian* (*if not yet crowned say:* Emperor elect) *Emperor N.*, that

* Orémus et *pro Christianíssimo* (*if not yet crowned say:* elécto Imperatóre) *Imperatóre*

* This Collect is no longer said.

nostro N., ut Deus et Dóminus noster súbditas illi fáciat omnes bárbaras natiónes, ad nostram perpétuam pacem.

our God and Lord may, for our perpetual peace, subject all barbarous nations to him.

Orémus. Flectámus génua. ℟. Leváte.

* Omnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: réspice ad Románum benígnus Impérium; ut gentes, quae in sua feritáte confídunt, poténtiae tuae déxtera comprimántur. Per Dóminum. ℟. Amen.

Let us pray. Let us kneel down. ℟. Arise.

*O Almighty and eternal God, in Whose hands are the powers of all men and the rights of all kingdoms: graciously look down upon the Roman Empire, that the nations that confide in their fierceness may be repressed by the power of Thy right hand. Through our Lord. ℟. Amen.

Orémus et *pro catechúmenis nostris:* ut Deus et Dóminus noster adapériat aures praecordiórum ipsórum, januámque misericórdiae; ut per lavácrum regeneratiónis accépta remissióne ómnium peccatórum, et ipsi inveniántur in Christo Jesu Dómino nostro.

Let us pray also *for our catechumens:* that our God and Lord would open the ears of their hearts and the gate of mercy: that having received, by the laver of regeneration, the remission of all their sins, they also may be found in Christ Jesus our Lord.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, qui Ecclésiam tuam nova semper prole foecúndas: auge fidem et intelléctum catechúmenis nostris; ut renáti fonte baptísmatis, adoptiónis tuae fíliis aggregéntur. Per Dóminum. ℟. Amen.

Let us pray. Let us kneel down. ℟. Arise.

O Almighty and eternal God, Who dost always render Thy Church fruitful in new children: increase the faith and understanding of our catechumens; that, being regenerated in the waters of baptism, they may be united to the children of Thy adoption. Through our Lord. ℟. Amen.

Orémus, dilectíssimi nobis, Deum Patrem omnipoténtem, ut cunctis mundum purget *erróribus: morbos* áuferat: *famem* depéllat: apériat *cárceres;*

Let us pray, dearly beloved, to God the Father almighty, that He may cleanse the world of all *errors:* remove *diseases:* drive away *famine:* open *pri-*

* This Collect is no longer said.

sons: break *chains:* grant a safe return *to travellers:* health *to the sick,* and a port of safety *to those who are at sea.*

vincula dissólvat: *peregrinántibus* réditum: *infirmántibus* sanitátem: *navigántibus* portum salútis indúlgeat.

Let us pray. Let us kneel down. ℟. Arise.

O Almighty and eternal God, the comfort of the afflicted and the strength of those that labour: let the prayers of those that call upon Thee in any tribulation reach Thee: that all may rejoice that in their necessities Thy mercy relieved them. Through our Lord. ℟. Amen.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, moestórum consolátio, laborántium fortitúdo: pervéniant ad te preces de quacúmque tribulatióne clamántium; ut omnes sibi in necessitátibus suis misericórdiam tuam gáudeant affuísse. Per Dóminum. ℟. Amen.

Let us pray also *for heretics and schismatics,* that our God and Lord would deliver them from all their errors; and vouchsafe to recall them to our holy mother the Catholic and Apostolic Church.

Orémus et *pro haeréticis, et schismáticis:* ut Deus et Dóminus noster éruat eos ab erróribus univérsis; et ad sanctam matrem Ecclésiam Cathólicam, atque Apostólicam revocáre dignétur.

Let us pray. Let us kneel down. ℟. Arise.

O Almighty and eternal God, Who savest all, and wouldst not that anyone should perish: look down on the souls that are deceived by the fraud of the devil; that the evil of heresy being removed, the hearts of the erring may repent and return to the unity of Thy truth. Through our Lord. ℟ Amen.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, qui salvas omnes, et néminem vis períre: réspice ad ánimas diabólica fraude decéptas; ut omni haerética pravitáte depósita, errántium corda resipíscant, et ad veritátis tuae rédeant unitátem. Per Dóminum. ℟. Amen.

Let us pray also *for the perfidious Jews:* that our God and Lord would withdraw the veil from their hearts: that they also may acknowledge our Lord Jesus Christ.

Orémus et *pro pérfidis Judaeis:* ut Deus et Dóminus noster áuferat velámen de córdibus eórum; ut et ipsi agnóscant Jesum Christum Dóminum nostrum.

Here *Amen* is not said, but the Celebrant proceeds as follows:—

Almighty and eternal God, Who drivest not away from Thy

Omnípotens sempitérne Deus, qui étiam Judáicam perfí-

diam a tua misericórdia non repéllis: exáudi preces nostras, quas pro illíus pópuli obcaecatióne deférimus; ut, ágnita veritátis tuae luce, quae Christus est, a suis ténebris eruántur. Per eúmdem Dóminum. ℟. Amen.

mercy even the perfidious Jews: hear our prayers, which we offer for the blindness of that people: that acknowledging the light of Thy truth, which is Christ, they may be delivered from their darkness. Through the same Lord. ℟. Amen.

Orémus et *pro pagánis*: ut Deus omnípotens áuferat iniquitátem a córdibus eórum; ut relíctis idólis suis, convertántur ad Deum vivum et verum, et únicum Fílium ejus Jesum Christum Deum et Dóminum nostrum.

Let us pray also *for the pagans*: that Almighty God would remove iniquity from their hearts: that, quitting their idols, they may be converted to the true and living God, and His only Son, Jesus Christ our God and Lord.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, qui non mortem peccatórum, sed vitam semper inquíris: súscipe propítius oratiónem nostram, et líbera eos ab idolórum cultúra; et ággrega Ecclésiae tuae sanctae, ad laudem et glóriam nóminis tui. Per Dóminum. ℟. Amen.

Let us pray. Let us kneel down. ℟. Arise.

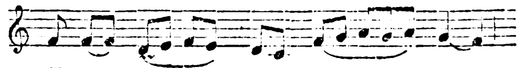
Almighty and eternal God, Who seekest always not the death, but the life of sinners: mercifully hear our prayer, and deliver them from the worship of idols: and for the praise and glory of Thy name, unite them to Thy holy Church. Through our Lord. ℟. Amen.

3. ADORATION OF THE CROSS.

This rite owes its origin to the custom obtaining in Jerusalem in the fourth century of venerating on Good Friday the wood of the true Cross, while the Reproaches spoken by Christ to His people, whom He had always treated with kindness, were sung. Some of these Reproaches are still used in the Mass.*

At the end of the Collects the Priest removes his chasuble. Then turning towards the congregation, at the foot of the Altar on the Epistle side, he uncovers the upper portion of the veiled Cross and intones:—

6

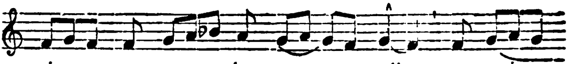


Ec - ce li - gnum Cru - cis,

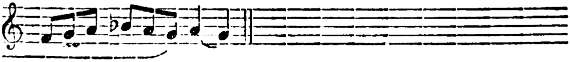
Behold the wood of the Cross,

* These prayers form part of the Ritual for penitents.

The Ministers continuing with him :—

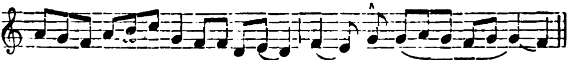


in quo sa - lus mun - di pe - pén-
on which hung the Saviour of the world.



dit.

The Choir responding, while all except the Celebrant kneel :—
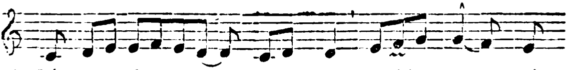


Ve - ni - te ad - o - ré - mus.
Come let us adore.

The Celebrant then goes to the right side of the Altar, uncovers the right arm of the Cross, and elevating it sings in a louder tone *Ecce lignum Crucis*. Again all kneel, continuing as above. Then, at the middle of the Altar, the Celebrant uncovers the whole of the Crucifix, repeating on a higher note still *Ecce lignum Crucis*, the Ministers and Choir continuing as before.

The Priest himself then carries the Cross to the place prepared for it in front of the Altar and, kneeling, lays it there. Then, removing his shoes, he proceeds to adore the Cross, kneeling three several times before kissing it. After which he withdraws and resumes his shoes and chasuble. Then the Ministers first and the other Clergy, and afterwards the laity, advancing two and two, kneel three several times and adore the Cross. Meantime all or some of the following Reproaches and Verses are sung according to the length of time the ceremony takes, the while the Priest, sitting, recites them with his Ministers.

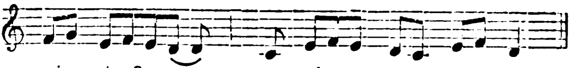
Two Cantors sing the following verses :—



℣. Pó - pu - le me - us, quid fe - ci
My people, what have I done to thee?



ti - bi ? aut in quo con - tris -ta-
or in what have I griev-

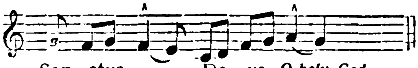


vi te? res - pón - de mi - hi.
ed thee? Answer me.

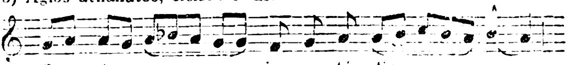
℣. Quia edúxi te de terra Ægypti: parásti Crucem Salvatóri tuo.

℣. Because I brought thee out of the land of Egypt: thou hast prepared a cross for thy Saviour.
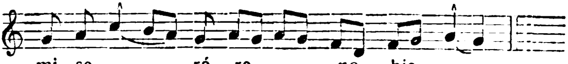
The two Choirs then sing alternately:—



1) Agios o Theos. ℟. San - ctus De - us. *O holy God,*
2) Agios ischyros. ℟. San - ctus for - tis. *O holy strong One*
3) Agios athanatos, eléison imas.



℟.) Sanc - tus im-mor-tá - lis,
O holy immortal One,



mi - se - ré - re no - bis.
have mercy upon us.

Two of the first Choir sing:—

℣. Quia edúxi te per desértum quadragínta annis, et manna cibávi te, et introdúxi te in terram satis bonam: parásti Crucem Salvatóri tuo.

℣. Because I led thee through the desert forty years: and fed thee with manna, and brought thee into a land exceedingly good, thou hast prepared a cross for thy Saviour.

The two Choirs then repeat alternately as before, *Agios o Theos.* ℟. *Sanctus Deus,* etc.

Two Cantors of the second Choir continue:—

℣. Quid ultra débui fácere tibi, et non feci? Ego quidem plantávi te víneam meam speciosíssimam: et tu facta est mihi nimis amára: acéto namque sitim meam potásti: et láncea perforásti latus Salvatóri tuo.

℣. What more ought I to do for thee, that I have not done? I planted thee, indeed, My most beautiful vineyard: and thou hast become exceeding bitter to Me: for in My thirst thou gavest Me vinegar to drink: and with a spear thou hast pierced the side of thy Saviour.

The two Choirs again respond as before *Agios o Theos* ℟. *Sanctus Deus,* etc.

The verses of the following Reproach are sung alternately by two Cantors of each Choir. The Choirs respond after each verse, *Popule meus* as above, as far as ℣. *Quia.*

Two Cantors.

For thy sake I scourged Egypt with its first-born: and thou hast scourged Me and delivered Me up.	℣. Ego propter te flagellávi Aegyptum cum primogénitis suis: et tu me flagellátum tradidísti.
Both Choirs: My people . . ., p. 818.	*Both Choirs:* Pópule meus . . ., p. 818.
℣. I brought thee out of Egypt, having drowned Pharaoh in the Red Sea: and thou hast delivered Me to the chief priests. ℟. My people.	℣. Ego edúxi te de Aegypto, demérso Pharaóne in Mare Rubrum: et tu me tradidísti princípibus sacerdótum. ℟. Pópule meus.
℣. I opened the sea before thee: and thou with a spear hast opened My side. ℟. My people.	℣. Ego ante te apérui mare: et tu aperuísti láncea latus meum. ℟. Pópule meus.
℣. I went before thee in a pillar of a cloud: and thou hast brought Me to the judgment hall of Pilate. ℟. My people.	℣. Ego ante te praeívi in colúmna nubis: et tu me duxísti ad praetórium Piláti. ℟. Pópule meus.
℣. I fed thee with manna in the desert: and thou hast beaten Me with blows and scourges. ℟. My people.	℣. Ego te pavi manna per desértum: et tu me cecidísti álapis et flagéllis. ℟. Pópule meus.
℣. I gave thee the water of salvation from the rock to drink: and thou hast given Me gall and vinegar. ℟. My people.	℣. Ego te potávi aqua salútis de petra: et tu me potásti felle, et acéto. ℟. Pópule meus.
℣. For thee I struck the kings of the Chananites: and thou hast struck My head with a reed. ℟. My people.	℣. Ego propter te Chananaeórum reges percússi: et tu percussísti arúndine caput meum. ℟. Pópule meus.

℣. Ego dedi tibi sceptrum regále: et tu dedísti cápiti meo spíneam corónam.

℟. Pópule meus.

℣. I gave thee a royal sceptre: and thou hast given to My head a crown of thorns.

℟. My people.

℣. Ego te exaltávi magna virtúte: et tu me suspendísti in patíbulo Crucis.

℟. Pópule meus.

℣. I have exalted thee with great power: and thou hast hanged Me on the gibbet of the Cross.

℟. My people.

The following Antiphon is then sung:—

Crucem tuam * ádoramus, Dómine: et sanctam resurrectiónem tuam laudámus, et glorificámus: ecce enim propter lignum venit gáudium in univérso mundo.
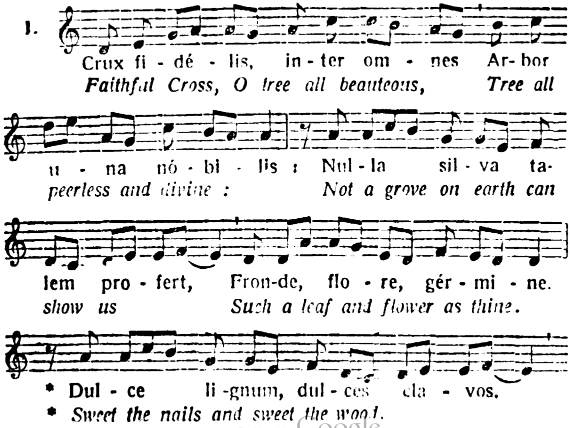
Ps. Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. — ℣. Crucem.
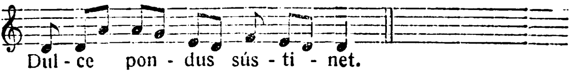
We adore Thy Cross, O Lord: and we praise and glorify Thy holy resurrection: for behold by the wood of the Cross joy came into the whole world.

Ps. lxvi. 2.—May God have mercy on us, and bless us: may He cause the light of His countenance to shine upon us, and have mercy on us.— ℣. We adore.

The *Crux fidelis* is then sung, the first and second part of it in turn following each verse of the *Pange lingua*.

Crux Fidelis.





Laden with so sweet a load.

Hymn : Panga lingua.

℣. Sing, my tongue, the Saviour's glory;
Tell His triumph far and wide;
Tell aloud the famous story
Of His Body crucified;
How upon the cross a Victim,
Vanquishing in death, He died.

℟. Faithful cross, p. 821.

℣. Eating of the tree forbidden,
Man had sunk in Satan's snare,
When his pitying Creator
Did this second tree prepare,
Destined, many ages later,
That first evil to repair.

℟. * Sweet the nails, p. 821.

℣. Such the order God appointed
When for sin He would atone;
To the serpent thus opposing
Schemes yet deeper than his own:
Thence the remedy procuring
Whence the fatal wound had come.

℟. Faithful cross.

℣. So when now at length the fullness
Of the sacred time drew nigh,
Then the Son Who moulded all things
Left His Father's throne on high.
From a Virgin's womb appearing,
Clothed in our mortality.

℟. * Sweet the nails.

℣. Pange lingua gloriósi
Láuream certáminis,
Et super Crucis trophaeo
Dic triúmphum nóbilem:
Quáliter Redémptor orbis
Immolátus vícerit.

℟. Crux fidélis, p. 821.

℣. De paréntis protoplásti
Fraude Factor cóndolens,
Quando pomi noxiális
In necem morsu ruit:
Ipse lignum tunc notávit,
Damna ligni ut sólveret.

℟. * Dulce lignum, p. 821.

℣. Hoc opus nostrae salútis
Ordo depopóscerat:
Multifórmis proditóris
Ars ut artem fálleret:
Et medélam ferret inde,
Hostis unde laeserat.

℟. Crux fidélis.

℣. Quando venit ergo sacri
Plenitúdo témporis,
Missus est ab arce Patris
Natus, orbis Cónditor:
Atque ventre virgináli
Carne amíctus pródiit.

℟. * Dulce lignum.

℣. Vagit infans inter arcta
Cónditus praesépia :
Membra pannis involúta
Virgo Mater álligat :
Et Dei manus, pedésque
Stricta cíngit fáscia.

℣. All within a lowly manger,
Lo, a tender babe He lies !
See His gentle Virgin-Mother
Lull to sleep His infant cries
While the limbs of God Incarnate;
Round with swathing-bands she ties.

℟. Crux fidélis.

℟. Faithful Cross.

℣. Lustra sex qui jam perégit,
Tempus ímplens córporis,
Sponte líbera Redémptor
Passióni déditus,
Agnus in Crucis levátur
Immolándus stipite.

℣. Thus did Christ to perfect manhood
In our mortal flesh attain :
Then of His free choice He goeth
To a death of bitter pain ;
And, as a lamb, upon the altar
Of the Cross for us is slain.

℟. * Dulce lignum.

℟. Sweet the nails.

℣. Felle potus ecce languet :
Spina, clavi, lóncea
Mite corpus perforárunt,
Unda manat, et cruor :
Terra, pontus, astra, mundus,
Quo lavántur flúmine !

℣. Lo, with gall His thirst He quenches :
See the thorns upon His brow,
Nails His tender flesh are rending :
See, His side is opened now,
Whence to cleanse the whole creation [flow.
Streams of blood and water

℟. Crux fidélis.

℟. Faithful Cross.

℣. Flecte ramos, arbor alta,
Tensa laxa víscera,
Et rigor lentéscat ille,
Quem dedit natívitas :
Et supérni membra Regis
Tende miti stípite.

℣. Lofty Tree, bend down thy branches
To embrace thy sacred load ;
Oh, relax the native tension
Of that all too rigid wood :
Gently, gently bear the members
Of thy dying King and God.

℟. * Dulce lignum.

℟. * Sweet the nails.

℣. Sola digna tu fuísti
Ferre mundi víctimam :
Atque portum praeparáre
Arca mundo náufrago :
Quam sacer cruor perúnxit,
Fusus Agni corpóre.

℣. Tree which solely wast found worthy
Earth's great victim to sustain,
Harbour from the raging tempest, [again,
Ark, that saved the world
Tree with sacred blood anointed
Of the Lamb for sinners slain.

℟. Faithful Cross.	℟. Crux fidélis.
℣. Honour, blessing everlasting To the immortal Deity: To the Father, Son, and Spirit, Praise be paid coequally: Glory through the earth and heaven To Trinity and Unity. Amen.	℣. Sempitérna sit beátae Trinitáti glória: Aequa Patri, Filióque; Par decus Paráclito: Unius Triníque nomen Laudet univérsitas. Amen.
℟. * Sweet the nails.	℟. * Dulce lignum.

4. MASS OF THE PRESANCTIFIED.

Such is the impression produced on the whole Christian world on Good Friday, when the throne of the Cross, from the height of which God made man reigns,† stands out stained with His Blood before the world on Calvary, that the Church shrinks on this day from renewing that sacrifice on her altars. She is content therefore, as is the custom in the Greek Church during Lent, with the exception of Holy Saturday and Easter Sunday, to consume the Holy Species that have previously been consecrated. Hence the term *Mass of the Presanctified*, for the offerings have been sanctified in advance of the day.

Towards the end of the Adoration of the Cross the candles on the Altar are lighted, and the Deacon, taking the burse for the corporal, spreads the corporal in the usual way and places on it the mundatory. When the Adoration of the Cross is completed he replaces the Cross reverently on the Altar, and the Priest and Clergy go in procession to the place where the Blessed Sacrament has reposed since the day previous. The Subdeacon, bearing the Cross, leads the way with an Acolyte on either side carrying candelabra with lighted candles; the Clergy follow in the order of their rank, and last of all the Priest with his Ministers. On reaching the Altar of Repose tapers are lighted, and these are not extinguished until after the Communion. Kneeling before the Blessed Sacrament, the Priest prays for a few moments. Meanwhile the Deacon opens the tabernacle where lies the Body of Our Lord, and the Priest puts incense without blessing it into two thuribles, assisted by the Deacon, who presents the incense-boat. Then, kneeling, he incenses the Sacred Host. The Deacon then, taking from the tabernacle the chalice that contains the Host, places it in the hands of the Priest and covers it with the ends of the chalice veil. The procession then returns in the same order, the Blessed Sacrament being carried under a canopy, two thurifers incensing It the whole way. During the procession the Hymn *Vexilla Regis* (p. 681) is sung.

Arrived at the Altar the Priest places the chalice upon it and, kneeling, again incenses it; then, taking the paten from the Deacon, he lays the Sacred Host in silence on the corporal. Meanwhile the Deacon pours wine into the chalice, and the Subdeacon a little water which is not blessed by the Priest; nor is the usual prayer said. But taking the chalice from the Deacon he places it in silence on the Altar, and the Deacon covers it with the pall. After this the Priest puts incense into the thurible without blessing it, and incenses the oblation and the Altar in the usual

† Vexilla Regis.

manner, but genuflecting each time he passes the Blessed Sacrament, the while he recites the prayers *Incensum, Dirigatur, Accendat* **(p. 47).**

The Priest is not incensed.

Withdrawing from the Altar on the Epistle side, the Celebrant there washes his hands in silence. Then returning to the middle of the Altar, bowing down and joining his hands he says:—

In spíritu humilitátis, et in ánimo contríto suscipiámur a te, Dómine: et sic fiat sacrifícium nostrum in conspéctu tuo hódie, ut pláceat tibi, Dómine Deus.	Accept us, O Lord, in the spirit of humility, and with a contrite heart: and may our sacrifice be so performed this day in Thy sight, as to be pleasing to Thee, O Lord God.

Then turning towards the people he says, from the Gospel side of the Altar, as usual:—

Oráte, fratres, ut meum ac vestrum sacrifícium acceptábile fiat apud Deum Patrem omnípotentem.	Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

He then turns back the same way, without completing the circle, and proceeds at once to sing the *Pater noster* **in the usual way:** *Oremus. Praeceptis salutaribus*, **etc., p. 67.**

Then the Priest says to himself *Amen*, **and aloud the** *Libera nos*, **p. 68.**

The Priest then genuflects, holds the paten underneath the Sacred Host which he takes in his right hand and elevates so that all may see It. He next divides It into three portions over the chalice, putting the last particle into the chalice as usual, but without saying anything. Neither the *Pax Domini* **nor the** *Agnus Dei* **is said, and the kiss of peace is not given. Only the third of the three Prayers before the Communion,** *Perceptio*, **p. 70, is said.**

Having genuflected, he takes up the paten on which lays the Body of our Lord, and in a spirit of profound humility and with great reverence he says as usual *Panem coelestum*, **thrice** *Domine, non sum dignus*, **and finally** *Corpus Domini*, **p. 70.**

He then reverently receives the Sacred Host, and immediately after the particle with the wine in the chalice; and, having received the ablution, with bowed head and hands joined, standing at the middle of the Altar, he says —

Quod ore súmpsimus, Dómine, purà mente capiámus: et de múnere temporáli fiat nobis remédium sempitérnum.	Grant, O Lord, that what we have taken with our mouth we may receive with a pure heart: and that from a temporal gift it may become to us an eternal remedy.

Then, after bowing before the Altar, the Priest departs with his Ministers. Vespers are then recited in the choir (p. 787) and the Altar is stripped.

For the Office of Tenebrae see special manual.



Holy Saturday.

STATION AT ST. JOHN LATERAN.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the First Class.—Purple and White vestments.

The Station is at St. John Lateran, the mother church of the Christian world, and it is here that the Church celebrates the First Mass of Easter and that formerly she received into her bosom the many Catechumens who were baptised on this day. First dedicated to our Blessed Saviour, this basilica was subsequently consecrated to St. John the Baptist with the baptistery attached to it.

In former times the Church held no special service on this day. Like a wife left desolate, she kept vigil by the tomb of the husband of whom she had just been robbed.

Apart from all Station gathering, the meeting was held in the course of the afternoon for the seventh and last scrutiny which almost immediately preceded the baptism.†

At night was held the Watch or solemn Vigil of Easter, towards the end of which, before daybreak, the Catechumens plunged in the water of the baptistery were so to speak buried with Jesus; and at the very hour at which Christ rose triumphantly from the sepulchre they were born to the life of grace.‡

Later the great ceremonies were anticipated, being held first in the evening, and subsequently in the morning of Holy Saturday. They reveal a sudden change from sorrow to joy, and disclose certain anomalies which this notice helps to explain.

* See Plan of the Stations at Rome, p. 510, H f 15.

† It was at this gathering that the rite of Exorcism took place, and the rite of Ephpheta, which recalls the miracle worked by Jesus when He cured the deaf and dumb, and the renunciation of Satan pronounced by the Catechumen after being anointed with the oil for Catechumens. He then recited the Symbol, a proceeding known as "the rendering of the Symbol." We discover these rites again in the actual ceremonies of baptism, following those that took place at the third scrutiny (see p. 649, note †).

‡ Rom. vi. 4; Col. ii. 12.

1. THE BLESSING OF THE NEW FIRE.

The Church, blessing as she does all elements of which she makes use for Divine Worship, made a practice of blessing every evening the new fire that was to provide the light for the Office of Vespers. The liturgy of Holy Saturday maintains this custom. She also blesses the five grains of incense which are to be fixed in the Paschal Candle, the offering of which to God will thenceforward be accepted as a sweet savour.

At a convenient hour the Altars are covered with linen cloths, but the candles are not lighted until the beginning of Mass. Meanwhile fire is struck from a flint outside the church and the coals are kindled. At the end of None, the Priest vested in amice, alb, girdle, stole and purple cope, or else without the chasuble, accompanied by his Ministers with processional cross, holy water and incense, goes to the church door, if it can be conveniently done, or stands in the entrance of the church, and blesses the new fire, saying :—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Deus, qui per Fílium tuum, angulárem scílicet lápidem, claritátis tuae ignem fidélibus contulísti : prodúctum e sílice, nostris profutúrum úsibus, novum hunc ignem sanctí ✠ fica : et concéde nobis, ita per haec festa paschália coeléstibus desidériis inflammári ; ut ad perpétuae claritátis, puris méntibus, valeámus festa pertíngere. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

O God, Who hast bestowed on the faithful the fire of Thy brightness by Thy Son, Who is the corner-stone, sanctify ✠ this new fire produced from a flint that it may be profitable to us : and grant that by this Paschal festival we may be so inflamed with heavenly desires, that with pure minds we may be able to arrive at the festival of perpetual light. Through the same Christ our Lord. ℟. Amen.

Collect.

Dómine Deus, Pater omnípotens, lumen indefíciens, qui es cónditor ómnium lúminum : béne ✠ dic hoc lumen, quod a te sanctificátum atque benedíctum est, qui illumlnásti omnem mundum : *ut ab eo lúmine accendámur, atque illuminémur igne claritátis tuae :* et sicut illumlnásti Móysen exeúntem de Aegypto, ita illúmines corda, et sensus nostros ; ut ad vitam et lucem aetérnam

O Lord God, Almighty Father, unfailing light, Who art the author of all lights, bless this light, that is blessed and sanctified by Thee, Who hast enlightened the whole world : that we may be inflamed with that light and enlightened by the fire of Thy brightness : and as Thou didst give light to Moses when he went out of Egypt, so illuminate our hearts and senses, that we may deserve to arrive

at light and life everlasting. Through Christ our Lord. Amen.

pervenîre mereámur. Per Christum Dóminum nostrum. ℟. Amen.

Collect.

O holy Lord, Almighty Father, eternal God: vouchsafe to co-operate with us, who bless this fire in Thy name, and in that of Thy only-begotten Son Christ Jesus, our Lord and God, and of the Holy Ghost: assist us against the fiery darts of the enemy, and enlighten us with Thy heavenly grace. Who livest and reignest with the same only Son and Holy Ghost, one God, for ever and ever. ℟. Amen.

Dómine sancte, Pater omnípotens, aetérne Deus: benedicéntibus nobis hunc ignem in nómine tuo, et unigéniti Fílii tui Dei ac Dómini nostri Jesu Christi, et Spíritus Sancti, cooperári dignéris; et ádjuva nos contra ignita tela inimíci, *et illústra grátia coelésti:* Qui vivis et regnas cum eódem Unigénito tuo, et Spíritu sancto, Deus: per ómnia saecula saeculórum. ℟. Amen.

He then blesses the five grains of incense which will presently be set in the Paschal Candle, and says the following prayer:—

May the abundant infusion of Thy ✠ blessing descend upon this incense, we beseech Thee, Almighty God: and do Thou, O invisible regenerator, lighten this nocturnal splendour, that not only the sacrifice that is offered this night may shine by the secret mixture of Thy light: but also into whatever place anything of this mysterious sanctification shall be brought, there the power of Thy majesty may be present and all the malice of satanic deceit may be defeated. Through Christ our Lord. ℟. Amen.

Véniat, quaesumus, omnípotens Deus, super hoc incénsum larga tuae bene ✠ dictiónis infúsio: et hunc noctúrnum splendórem invisibílis regenerátor accénde; ut non solum sacrifícium, quod hac nocte litátum est, arcána lúminis tui admixtióne refúlgeat; sed in quocúmque loco ex hujus sanctificatiónis mystério áliquid fúerit deportátum, expúlsa diabólicae fraudis nequítia, virtus tuae majestátis assístat. Per Christum Dóminum nostrum. ℟. Amen.

During the blessing of the grains of incense an Acolyte, taking some of the blessed coals, places them in the thurible. Having finished the foregoing Prayer, the Priest takes some incense from the incense-boat and puts it in the thurible, blessing it in the usual manner. He then sprinkles the grains of incense and the new fire three times with holy water, reciting the *Asperges me* without the Psalm, afterwards incensing them thrice.

Then the Deacon, in a white dalmatic, takes a reed at the top of which is fixed a three-branched candlestick with candles, symbolical of the three

Divine Persons in Whose name the Catechumens were this day baptised. The Thurifer goes first with an Acolyte carrying in a vessel the five grains of incense; next comes the Subdeacon bearing the cross, followed by the Clergy in order; then the Deacon with the reed, and finally the Celebrant. As soon as the Deacon has entered the church he lowers the reed, and the Acolyte carrying the candle lighted from the new fire lights one of the three branch candles. Then the Deacon, raising up the reed, genuflects, as do all the rest with the exception of the Subdeacon who carries the cross, and sings :—

Lumen Christi.	The light of Christ.
℟. Deo grátias.	℟. Thanks be to God.

On arriving at the middle of the church the second branch candle is lighted, and again genuflecting the Deacon sings on a higher tone :—

Lumen Christi.	The light of Christ.
℟. Deo grátias.	℟. Thanks be to God.

He then advances to the foot of the Altar, where the third candle is lighted, and once more genuflecting he sings on a higher tone still :—

Lumen Christi.	The light of Christ.
℟. Deo grátias.	℟. Thanks be to God.

2. BLESSING OF THE PASCHAL CANDLE.

The Celebrant then goes up to the Epistle side of the Altar, and the Deacon, giving the reed to an Acolyte, takes the book, asks a blessing of the Priest as at the Gospel, the latter giving it in the following words :—

Dóminus sit in corde tuo, et in lábiis tuis : ut digne, et competénter annúnties suum paschále praecónium : In nómine Patris, et Fílii ✠, et Spíritus Sancti. ℟. Amen.	May the Lord be in thy heart and on thy lips, that thou mayest worthily and duly announce His Paschal praise. In the name of the Father, and of the Son ✠, and of the Holy Ghost. ℟. Amen.

The Deacon goes to the ambo, puts down the book and incenses it. At his right stand the Subdeacon with the cross and the Thurifer; at his left the two Acolytes, one holding the reed and the other the vessel containing the five blessed grains of incense to be set in the Paschal Candle. All rise and stand as at the Gospel, and the Deacon sings the *Exsultet*, in which the Church expounds the beautiful symbolic meaning of the Paschal Candle. He sings the night of happy memory which witnessed the escape of the children of Israel from Egypt, conducted by a pillar of a cloud illumined with the splendour of Christ.

***Exsúltet jam Angélica turba coelórum*: exsúltent divína mystéria: et pro tanti Regis victória, tuba ínsonet salutáris. *Gáudeat et tellus tantis irradiáta fulgóribus:* et aetérni Regis**	*Let the angelic choirs of heaven now rejoice;* let the divine mystery rejoice; and let the trumpet of salvation resound for the victory of so great a King. *Let the earth also rejoice,*

illumined with such splendour; and, enlightened with the brightness of the eternal King, let it feel that the darkness of the whole world is dispersed. *Let also our mother the Church rejoice, adorned with the brightness of so great light;* and may this temple resound with the loud voices of the people. Wherefore I beseech you, most dear brethren, who are here present in the wonderful brightness of this holy light, to invoke with me the mercy of Almighty God. That He Who has vouchsafed to number me among the Levites, without any merits of mine, would pour forth His brightness upon me, and enable me to perfect the praise of this light. Through our Lord Jesus Christ His Son, Who with Him and the Holy Ghost liveth and reigneth one God for ever and ever.

splendóre illustráta, totíus orbis se séntiat amisísse calíginem. *Laetétur et mater Ecclésia, tanti lúminis adornáta fulgóribus:* et magnis populórum vócibus haec aula resúltet. Quaprópter adstántes vos, fratres caríssimi, ad tam miram hujus sancti lúminis claritátem, una mecum, quaeso, Dei omnipoténtis misericórdiam invocáte. Ut qui me non meis méritis intra Levitárum númerum dignátus est aggregáre: lúminis sui claritátem infúndens, Cérei hujus laudem implére perfíciat. Per Dóminum nostrum Jesum Christum Fílium suum: qui cum eo vivit et regnat in unitáte Spíritus sancti Deus. Per ómnia saecula saeculórum.

℟. Amen. — ℟. Amen.

℣. The Lord be with you. — ℣. Dóminus vobíscum.
℟. And with thy spirit. — ℟. Et cum spíritu tuo.

℣. Raise up your hearts. — ℣. Sursum corda.
℟. We have them lifted up to the Lord. — ℟. Habémus ad Dóminum.

℣. Let us give thanks unto the Lord our God. — ℣. Grátias agámus Dómino Deo nostro.
℟. It is meet and just. — ℟. Dignum et justum est.

It is truly meet and just to proclaim with all our heart and all the affection of our minds, and with the ministry of our voices, the invisible God, the Father almighty, and His only-begotten Son, our Lord Jesus Christ, Who paid for us to His eternal Father the debt of Adam, and by His merciful

Vere dignum et justum est, invisíbilem Deum Patrem omnipoténtem, Filiúmque ejus unigénitum, Dóminum nostrum Jesum Christum, toto cordis ac mentis afféctu, et vocis ministério personáre. Qui pro nobis aetérno Patri Adae débitum solvit: et véteris piáculi cautiónem pio cruóre detérsit. *Haec*

sunt enim festa paschália, in ille Agnus occíditur, cujus quibus verus sánguine postes fidélium consecrántur. Haec nox est, in qua primum patres nostros fílios Israel edúctos de Aegypto, Mare Rubrum sicco vestígio transíre fecísti. Haec ígitur nox est, quae peccatórum ténebras, colúmnae illuminatióne purgávit. Haec nox est, quae hódie per univérsum mundum, in Christo credéntes, a vítiis saeculi, et calígine peccatórum segregátos, reddit grátiae, sociat sanctitáti. *Haec nox est, in qua destrúctis vínculis mortis, Christus ab inferis victor ascéndit.* Nihil enim nobis nasci prófuit, nisi rédimi profuísset. O mira circa nos tuae pietátis dignátio! O inaestimábilis diléctio caritátis: ut servum redímeres, Fílium tradidísti! O certe necessárium Adae peccátum, quod Christi morte delétum est! O felix culpa, quae talem ac tantum méruit habére Redemptórem! *O vere beáta nox, quae sola méruit scire tempus et horam, in qua Christus ab inferis resurréxit!* Haec nox est, de qua scriptum est: Et nox sicut dies illuminábitur: et nox illuminátio mea in delíciis meis. Hujus ígitur sanctificátio noctis fugat scélera, culpas lavat: et reddit innocéntiam lapsis, et moestis laetítiam. Fugat ódia, concórdiam parat, et curvat impéria.

blood cancelled the guilt incurred by original sin. *For this is the Paschal solemnity, in which that true Lamb is slain, with Whose blood the posts of the faithful are consecrated.* This is the night in which Thou didst first cause our forefathers, the children of Israel, when brought out of Egypt, to pass through the Red Sea, with dry foot. This, therefore, is the night which purged away the darkness of sinners by the light of the pillar. This is the night which at this time throughout the world restores to grace and unites in sanctity those that believe in Christ, and are separated from the vices of the world and the darkness of sinners. *This is the night in which, destroying the bonds of death, Christ arose victorious from the grave.* For it would have profited us nothing to have been born, unless redemption had also been bestowed upon us. O wonderful condescension of Thy mercy towards us! O inestimable affection of charity: that Thou mightest redeem a slave, Thou didst deliver up Thy Son! O truly needful sin of Adam, which was blotted out by the death of Christ! O happy fault, which deserved to possess such and so great a Redeemer! *O truly blessed night, which alone deserved to know the time and hour in which Christ rose again from the grave!* This is the night of which it is written: And the night shall be as light as the day; and the night is my light in my enjoyments. Therefore the sanctification of this night

drives away all wickedness, cleanses faults, and restores innocence to the fallen, and gladness to the sorrowful. It puts to flight hatreds, it prepares concord, and brings down haughtiness.

Here the Deacon fixes the five blessed grains of incense in the Paschal Candle in the form of a cross in the following order:—

1
4 2 5
3

Therefore, in this sacred night, receive, O holy Father, the evening sacrifice of this incense, which the holy Church presents to Thee by the hands of Thy ministers in the solemn offering of this wax candle, the work of bees. Now also we know the praises of this column, which the shining fire enkindles to the honour of God.

In hujus ígitur noctis grátia, súscipe, sancte Pater, incénsi hujus sacrifícium vespertínum: quod tibi in hac Cérei oblatióne solémni, per ministrórum manus de opéribus apum, sacrosáncta reddit Ecclésia. Sed jam colúmnae hujus praecónia nóvimus, quam in honórem Dei rútilans ignis accéndit.

Here the Deacon lights the Paschal Candle with one of the three candles on the reed.

Which, although divided into parts, suffers no detriment from its light being borrowed. For it is nourished by the melting wax, which the parent bee produced for the substance of this precious light.

Qui licet sit divísus in partes, mutuáti tamen lúminis detriménta non novit. Alítur enim liquántibus ceris, quas in substántiam pretiósae hujus lámpadis, apis mater edúxit.

Here the lamps are lighted.

O truly blessed night, which despoiled the Egyptians and enriched the Hebrews! A night in which heavenly things are united to those of earth, and things divine to those which are human. We beseech Thee, therefore, O Lord, that this candle, consecrated in honour of Thy name, may continue to burn to dissipate the darkness of this night. And being accepted as a sweet savour, may be mixed with

O vere beáta nox, quae exspoliávit Aegyptios, ditávit Hebraeos! Nox, in qua terrénis coeléstia, humánis divína jungúntur. Orámus ergo te, Dómine: ut Céreus iste in honórem tui nóminis consecrátus, ad noctis hujus calíginem destruéndam, indefíciens persevéret. Et in odórem suavitátis accéptus, supérnis luminháribus misceátur. Flammas ejus lúcifer matutínus invéniat. Ille, in-

quam, lúcifer, qui nescit occásum. Ille, qui regréssus ab ínferis, humáno géneri serénus illúxit. Precámur ergo te, Dómine: ut nos fámulos tuos, omnémque clerum, et devotíssimum pópulum: una cum beatíssimo Papa nostro N., et Antistite nostro N., quiéte témporum concéssa, in his paschálibus gáudiis, assídua protectióne régere, gubernáre, et conserváre dignéris. (Réspice étiam ad devotíssimum—eléctum Imperatórem — Imperatórem nostrum N., cujus tu, Deus, desidérii vota praenóscens, ineffábili pietátis, et misericórdiae tuae múnere, tranquíllum perpétuae pacis accómmoda: et coeléstem victóriam cum omni pópulo suo). Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus: per ómnia saecula saeculórum. ℟. Amen.

the heavenly lights. May the morning star find its flame alive. That star, I say, which knows no setting. He who returning from the grave, serenely shone upon mankind. We beseech Thee therefore, O Lord, that Thou wouldst grant peaceful times during these Paschal solemnities, and vouchsafe to rule, govern, and preserve with Thy constant protection us Thy servants, and all the clergy, and the devout people, together with our most holy Father, Pope N., and our Bishop N. (Regard also our most devout Emperor—*or* Emperor elect—N., and since Thou knowest, O God, the desires of his heart, grant by the ineffable grace of Thy goodness and mercy, that he may enjoy with all his people the tranquillity of perpetual peace and heavenly victory.) Through the same Lord Jesus Christ Thy Son: Who with Thee and the Holy Ghost liveth and reigneth one God for ever and ever. ℟. Amen.

3. THE PROPHECIES

After the blessing of the Paschal Candle the Deacon lays aside his white dalmatic and puts on a purple stole and maniple. He then goes to the Celebrant, who after laying aside his cope puts on a purple maniple and chasuble. The Prophecies are then chanted without any introduction, while the Priest standing on the Epsitle side of the Altar reads them in a low voice.

The reading of the twelve Prophecies served the object formerly of a final initiation of the Catechumens.

The First Prophecy: Genesis I. 1-31; II. 1-2.

Through baptism the souls of men will recover the rights which they enjoyed in Eden before the Fall of Adam.

In *principio creávit Deus coelum, et terram.* Terra autem erat

In *the beginning God created heaven and earth.* And the earth

was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness Night: and there was evening and morning, *one day*. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and morning were *the second day*. God also said: Let the waters that are under the heaven be gathered together into one place: and let the dry land appear. And it was so done. And God called the dry land Earth: and the gathering together of the waters He called Seas. And God saw that it was good. And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed, each one according to its kind. And God saw that it was good.

inánis, et vácua, et ténebrae erant super fáciem abýssi: et Spíritus Dei ferebátur super aquas. Dixítque Deus: Fiat lux. Et facta est lux. Et vídit Deus lucem quod esset bona: et divísit lumen a ténebris. Appellavítque lucem Diem, et ténebras Noctem: factúmque est véspere, et mane, *dies unus*. Dixit quoque Deus: Fiat firmaméntum in médio aquárum: et divídat aquas ab aquis. Et fecit Deus firmaméntum, divisítque aquas, quae erant sub firmaménto, ab his, quae erant super firmaméntum. Et factum est ita. Vocavítque Deus firmaméntum Coelum: et factum est véspere, et mane, *dies secúndus*. Dixit vero Deus: Congregéntur aquae, quae sub coelo sunt, in locum unum: et appáreat árida. Et factum est ita. Et vocávit Deus áridam, Terram: congregationésque aquárum appellávit Mária. Et vidit Deus quod esset bonum. Et ait: Gérminet terra herbam viréntem, et faciéntem semen, et lignum pomíferum fáciens fructum juxta genus suum, cujus semen in semetípso sit super terram. Et factum est ita. Et prótulit terra herbam viréntem, et faciéntem semen juxta genus suum, lignúmque fáciens fructum, et habens unumquódque seméntem secúndum spéciem suam. Et vidit Deus quod esset bonum. Et factum est véspere, et mane, *dies tértius*. Dixit autem Deus: Fiant luminária in firmaménto coeli, et dívidant diem, ac noc-

tem, et sint in signa, et témpora, et dies, et annos: ut lúceant in firmaménto coeli, et illúminent terram. Et factum est ita. Fecítque Deus duo lumināria magna: luminâre majus, ut praeésset diéi: et lumináre minus, ut praeésset nocti: et stellas. Et pósuit eas in firmaménto coeli, ut lucérent super terram, et praeéssent diéi ac nocti, et divíderent lucem,ac ténebras. Et vidit Deus, quod esset bonum. Et factum est véspere, et mane, *dies quartus*. Dixit étiam Deus: Prodúcant aquae réptile ánimae vivéntis, et volátile super terram sub firmaménto coeli. Creavítque Deus cete grándia, et omnem ánimam vivéntem atque motábilem, quam prodúxerant aquae in spécies suas, et omne volátile secúndum genus suum. Et vidit Deus quod esset bonum. Benedixítque eis, dicens: Créscite, et multiplicámini, et repléte aquas maris: avésque multiplicéntur super terram. Et factum est véspere, et mane *dies quintus*. Dixit quoque Deus: Prodúcat terra ánimam vivéntem in génere suo: juménta, et reptília, et béstias terrae secúndum spécies suas. Factúmque est ita. Et fecit Deus béstias terrae juxta spécies suas, et juménta, et omne réptile terrae in génere suo. Et vidit Deus, quod esset bonum, et ait: Faciámus hóminem ad imáginem, et similitúdinem nostram: et praesit píscibus maris, et volatílibus coeli, et béstiis, universaeque

And the evening and the morning were *the third day*. And God said: Let there be lights made in the firmament of heaven to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven, and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day: and a lesser light to rule the night: and the stars. And He set them in the firmament of heaven, to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were *the fourth day*. God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and the morning were *the fifth day*. And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth according to their kinds. And it was so done. And God made the beasts of the

earth according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And He said: Let us make man to Our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image: to the image of God He created him, male and female He created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold, I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were *the sixth day.* So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: *and He rested on the seventh day from all His work which He had done.*

terrae, omníque réptili, quod movétur in terra. Et creávit Deus hóminem ad imáginem suam: ad imáginem Dei creávit illum, másculum et féminam creávit eos. Benedixítque illis Deus, et ait: Créscite, et multiplicámini, et repléte terram, et subjícite eam, et dominámini píscibus maris, et volatílibus coeli, et univérsis animántibus, quae movéntur super terram. Dixítque Deus: Ecce dedi vobis omnem herbam afferéntem semen super terram, et univérsa ligna, quae habent in semetípsis seméntem géneris sui, ut sint vobis in escam: et cunctis animántibus terrae, omníque vólucri coeli, et univérsis, quae movéntur in terra, et in quibus est ánima vivens, ut hábeant ad vescéndum. Et factum est ita. Viditque Deus cuncta, quae fécerat: et erant valde bona. Et factum est véspere, et mane, *dies sextus.* Igitur perfécti sunt coeli, et terra, et omnis ornátus eórum. Complevítque Deus die séptimo opus suum, quod fécerat: *et requiévit die séptimo ab univérso ópere quod patrárat.*

At the end of the Prophecy, the Priest says:—

Let us pray. | Orémus.

The Deacon:—

Let us kneel. | Flectámus génua.

The Subdeacon:—

℟. Leváte. | ℟. Arise.

Collect.

Deus, qui mirabíliter creásti hóminem, et *mirabilius redemisti:* da nobis, quaesumus, contra oblectaménta peccáti, mentis ratióne persístere; ut mereámur ad aetérna gáudia pervenire. Per Dóminum.

O God, Who hast wonderfully created man, and more wonderfully redeemed him: grant us, we beseech Thee, to resist with strong mind the allurements of sin, that we may deserve to arrive at eternal joys. Through our Lord Jesus Christ. ℟. Amen.

The Second Prophecy: Genesis v. 31; vi.; vii. 6, 11-14, 18-21, 23, 24; viii. 1-3, 6-12, 15-21.

God, through baptism, brings souls into the Church, which is the Ark of Salvation.

Noe vero cum quingentórum esset annórum, génuit Sem, Cham, et Japheth. Cumque coepíssent hómines multiplicári super terram, et fílias procreássent, vidéntes fílii Dei fílias hóminum, quod essent pulchrae, accepérunt sibi uxóres ex ómnibus, quas elégerant. Dixítque Deus: Non permanébit spíritus meus in hómine in aetérnum, quia caro est: erúntque dies illíus centum vigínti annórum. Gigántes autem erant super terram in diébus illis. Postquam enim ingréssi sunt fílii Dei ad fílias hóminum, illaeque genuérunt, isti sunt poténtes a saeculo viri famósi. Videns autem Deus, quod multa malítia hóminum esset in terra, et cuncta cogitátio cordis inténta esset ad malum omni témpore, poenítuit eum, quod hóminem fecísset in terra. Et tactus dolóre cordis intrínsecus: Delébo, inquit,

Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all, which they chose. And God said: My Spirit shall not remain in man for ever, because he is flesh: and his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being

touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them. But Noe found grace before the Lord. These are the generations of Noe: Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth), He said to Noe: The end of all flesh is come before Me: the earth is filled with iniquity through them, and I will destroy them with the earth. *Make thee an ark of timber planks:* thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life, under heaven. All things that are

hóminem, quem creávi, a fácie terrae, ab hómine usque ad animántia, a réptili usque ad vólucres coeli: poenitet enim me fecísse eos. Noe vero invénit grátiam coram Dómino. Hae sunt generatiónes Noe: Noe vir justus atque perféctus fuit in generatiónibus suis, cum Deo ambulávit. Et génuit tres fílios, Sem, Cham, et Japheth. Corrúpta est autem terra coram Deo, et repléta est iniquitáte. Cumque vidísset Deus terram esse corrúptam (omnis quippe caro corrúperat viam suam super terram), dixit ad Noe: Finis univérsae carnis venit coram me: repléta est terra iniquitáte a fácie eórum, et ego dispérdam eos cum terra. *Fac tibi arcam de lignis laevigátis:* mansiúnculas in arca fácies, et bitúmine línies intrínsecus, et extrínsecus. Et sic fácies eam: Trecentórum cubitórum erit longitúdo arcae, quinquagínta cubitórum latitúdo, et trigínta cubitórum altitúdo illíus. Fenéstram in arca fácies, et in cúbito consummábis summitátem ejus: óstium autem arcae pones ex látere: deórsum coenácula, et trístega fácies in ea. Ecce ego addúcam aquas dilúvii super terram, ut interfíciam omnem carnem, in qua spíritus vitae est subter coelum. Univérsa quae in terra sunt, consuméntur. *Ponámque foedus meum tecum: et ingrediéris arcam tu,* et fílii tui, uxor tua, et uxóres filiórum tuórum tecum. Et ex cunctis animántibus univérsae carnis bina in-

dúces in arcam, ut vivant tecum: masculíni sexus, et feminíni. De volúcribus juxta genus suum, et de juméntis in génere suo, et ex omni réptili terrae secúndum genus suum: bina de ómnibus ingrediéntur tecum, ut possint vívere. Tolles ígitur tecum ex ómnibus escis, quae mandi possunt, et comportábis apud te: et erunt tam tibi, quam illis in cibum. Fecit ígitur Noe ómnia, quae praecéperat illi Deus. Erátque sexcentórum annórum, quando dilúvii aquae inundavérunt super terram. Rupti sunt omnes fontes abýssi magnae, et cataráctae coeli apértae sunt: et facta est plúvia super terram quadragínta diébus, et quadragínta nóctibus. In artículo diéi illíus ingréssus est Noe, et Sem, et Cham, et Japheth, fílii ejus, uxor illíus, et tres uxóres filiórum ejus cum eis in arcam: ipsi, et omne ánimal secúndum genus suum, universáque juménta in génere suo, et omne, quod movétur super terram in génere suo, cunctúmque volátile secúndum genus suum. *Porro arca ferebátur super aquas.* Et aquae praevaluérunt nimis super terram: opertíque sunt omnes montes excélsi sub univérso coelo. Quíndecim cúbitis áltior fuit aqua super montes, quos operúerat. Consumptáque est omnis caro, quae movebátur super terram, vólucrum, animántium, bestiárum, omniúmque reptílium, quae reptant super terram. *Remánsit autem solus Noe, et qui cum eo erant in*

in the earth shall be consumed, *and I will establish My covenant with thee: and thou shalt enter into the ark*, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them. And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the selfsame day, Noe, and Sem, and Cham, and Japheth, his sons, his wife, and the three wives of his sons with them, went into the ark: they and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. *And the ark was carried upon the waters.* And the waters prevailed beyond measure upon the earth: and all the high mountains under the

whole heaven were covered. The water was fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. *And Noe only remained, and they that were with him in the ark.* And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming: and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe, opening the window of the ark which he had made, sent forth a raven, which went forth and did not return, till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth is hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the

arca. Obtinuerúntque aquae terram centum quinquagínta diébus. Recordátus autem Deus Noe, cunctorúmque animántium, et ómnium jumentórum, quae erant cum eo in arca, addúxit spíritum super terram, et imminútae sunt aquae. Et clausi sunt fontes abýssi, et cataráctae coeli: et prohíbitae sunt plúviae de coelo. Reversaeque sunt aquae de terra eúntes, et redeúntes: et coepérunt mínui post centum quinquagínta dies. Cumque transíssent quadragínta dies, apériens Noe fenéstram arcae, quam fécerat, dimísit corvum, qui egrediebátur, et non revertebátur, donec siccaréntur aquae super terram. Emísit quoque colúmbam post eum, ut vidéret si jam cessássent aquae super fáciem terrae. Quae cum non invenísset ubi requiésceret pes ejus, revérsa est ad eum in arcam: aquae enim erant super univérsam terram: extendítque manum, et apprehénsam íntulit in arcam. Exspectátis autem ultra septem diébus áliis, rursum dimísit colúmbam ex arca. *At illa venit ad eum ad vésperam, portans ramum olivae viréntibus fóliis in ore suo.* Intelléxit ergo Noe, quod cessássent aquae super terram. Exspectavítque nihilóminus septem álios dies: et emísit colúmbam, quae non est revérsa ultra ad eum. Locútus est autem Deus ad Noe, dicens: Egrédere de arca, tu, et uxor tua, fílii tui, et uxóres filiórum tuórum tecum. Cuncta animántia, quae sunt

apud te, ex omni carne, tam in volatílibus quam in béstiis, et univérsis reptílibus, quae reptant super terram, educ tecum, et ingredímini super terram: créscite, et multiplicámini super eam. Egréssus est ergo Noe, et fílii ejus, uxor illíus, et uxóres filiórum ejus cum eo. Sed et ómnia animántia, juménta, et reptília quae reptant super terram, secúndum genus suum, egréssa sunt de arca. *Aedificávit autem Noe altáre Dómino: et tollens de cunctis pecóribus, et volúcribus mundis, óbtulit holocáusta super altáre. Odoratúsque est Dóminus odórem suavitátis.*

dove out of the ark. *And she came to him in the evening, carrying a bough of an olive tree with green leaves in hei mouth.* Noe therefore understood that the waters were ceased upon tne earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: increase and multiply upon it. So Noe went out, he and his sons, his wife, and the wives of his sons with him. And all living things, and cattle, and creeping things that creep upon the earth, according to their kinds, went out of the ark. *And Noe built an altar unto the Lord, and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savour.*

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Deus, incommutábilis virtus, et lumen aetérnum: réspice propítius ad totíus Ecclésiae tuae mirábile sacraméntum, et opus salútis humánae, perpétuae dispositiónis effésctu tranquíllius operáre; totúsque mundus experiátur et vídeat, dejécta érigi, inveteráta renovári, et per ipsum redíre ómnia in íntegrum, a quo sumpsére princípium, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

Let us pray. Let us kneel. ℟. Arise.

O God, unchangeable power and light eternal: mercifully regard the wonderful mystery of Thy whole Church, and peacefully effect by Thy eternal decree the work of human salvation: and let the whole world experience and see that what was fallen is raised up, what was old is made new, and all things are re-established, through Him from Whom they received their first being, our Lord Jesus Christ: Thy Son Who liveth.

The Third Prophecy: Genesis xxii. 1-19.

IN those days God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy only-begotten son, Isaac, whom thou lovest, and go into the land of vision; and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee. So Abraham, rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off; and he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son: and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide Himself a victim for an holocaust, my son. So they went on together; and they came to the place which God had shown him, *where he built an altar and laid the wood in order upon it: and when he had bound Isaac his son, he laid him on the altar upon the pile of*

IN diébus illis: Tentávit Deus Abraham, et dixit ad eum: Abraham, Abraham. At ille respóndit: Adsum. Ait illi: Tolle fílium tuum unigénitum, quem díligis, Isaac, et vade in terram visiónis: atque ibi ófferes eum in holocáustum super unum móntium, quem monstrávero tibi. Igitur Abraham de nocte consúrgens, stravit ásinum suum: ducens secum duos júvenes, et Isaac fílium suum. Cumque concidísset ligna in holocáustum, ábiit ad locum, quem praecéperat ei Deus. Die autem tértio, elevátis óculis, vidit locum procul: dixítque ad púeros suos: Expectáte hic cum ásino: ego, et puer illuc usque properántes, postquam adoravérimus, revertémur ad vos. Tulit quoque ligna holocáusti, et impósuit super Isaac fílium suum: ipse vero portábat in mánibus ignem et gládium. Cumque duo pérgerent simul, dixit Isaac patri suo: Pater mi. At ille respóndit: Quid vis, fili? Ecce, inquit, ignis, et ligna: ubi est víctima holocáusti? Dixit autem Abraham: Deus providébit sibi víctimam holocáusti, fili mi. Pergébant ergo páriter: et venérunt ad locum, quem osténderat ei Deus, *in quo aedificávit altáre, et désuper ligna compósuit: cumque alligásset Isaac fílium suum, pósuit eum in altáre super struem lignórum. Extendítque manum, et arrípuit gládium, ut immoláret fílium suum.* Et ecce Angelus Dómini

de coelo clamávit, dicens: Abraham, Abraham. Qui respóndit: Adsum. Dixítque ei: Non exténdas manum tuam super púerum, neque fácias illi quidquam: nunc cognóvi, quod times Deum, et non pepercísti unigénito Fílio tuo propter me. Levávit Abraham óculos suos, viditque post tergum arietem inter vepres haeréntem córnibus, quem assúmens óbtulit holocáustum pro fílio. Appellavítque nomen loci illíus, Dóminus videt. Unde usque hódie dícitur: In monte Dóminus vidébit. Vocávit autem Angelus Dómini Abraham secúndo de coelo, dicens: Per memetípsum jurávi, dicit Dóminus: *quia fecisti hanc rem, et non pepercisti filio tuo unigénito propter me; benedicam tibi, et multiplicábo semen tuum sicut stellas coeli, et velut arénam quae est in littore maris: possidébit semen tuum portas inimicórum suórum, et benedicéntur in sémine tuo omnes gentes terrae, quia obedisti voci meae.* Revérsus est Abraham ad púeros suos, abierúntque Bersabée simul, et habitávit ibi.

wood. And he put forth his hand, and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place, The Lord seeth. Whereupon even to this day it is said: In the mountain The Lord will see. And the angel of the Lord called to Abraham a second time from heaven, saying: By My own self have I sworn, saith the Lord: *because thou hast done this thing, and hast not spared thy only-begotten son for My sake: I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore: thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.* Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Collect.

Orémus. Flectámus génua.
℟. Leváte.

Deus, fidélium Pater summe, qui in toto orbe terrárum, promissiónis tuae fílios diffúsa adoptiónis grátia multíplicas: et *per paschále sacraméntum,*

Let us pray. Let us kneel.
℟. Arise.

O God, the supreme Father of all the faithful, Who all over the world multipliest the children of Thy promise by diffusing the grace of Thy adoption: *and by*

this Paschal sacrament makest Thy servant Abraham, according to Thy oath, the father of all nations: grant that Thy people may worthily enter unto the grace of Thy vocation. Through our Lord.

Abraham púerum tuum universórum, sicut jurásti, géntium éfficis patrem: da pópulis tuis digne ad grátiam tuae vocatiónis introíre. Per Dóminum.

The Fourth Prophecy: Exodus xiv. 24—xv. 1.

In those days, it came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire, and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharao, who had come into the sea after them: neither did there so much as one of them remain. *But the children of Israel marched through the midst of the sea upon dry land,* and the waters were to them as a wall on the right hand and on the left: *and the Lord delivered Israel on that day out of the hands of the Egyptians.*

In diébus illis: Factum est in vigília matutína, et ecce respíciens Dóminus super castra Aegyptiórum per colúmnam ignis, et nubis, interfécit exércitum eórum: et subvértit rotas cúrruum, ferebantúrque in profúndum. Dixérunt ergo Aegyptii: Fugiámus Israélem: Dóminus enim pugnat pro eis contra nos. Et ait Dóminus ad Móysen: Exténde manum tuam super mare, ut revertántur aquae ad Aegýptios super currus, et équites eórum. Cumque extendísset Móyses manum contra mare, revérsum est primo dilúculo ad priórem locum: fugientibúsque Aegýptiis occurrérunt aquae, et invólvit eos Dóminus in médiis flúctibus. Reversaeque sunt aquae, et operuérunt currus, et équites cuncti exércitus Pharaónis, qui sequéntes ingréssi fúerant mare: nec unus quidem supérfuit ex eis. *Filii autem Israel perrexérunt per médium sicci maris,* et aquae eis erant quasi pro muro a dextris et a sinístris: *liberavítque Dóminus in die illa Israel de manu Aegyptiórum.* Et vidérunt Aegyptios mórtuos super littus maris, et manum magnam, quam exercúerat Dóminus contra eos: timuítque

pópulus Dóminum, et credidérunt Dómino, et Móysi servo ejus. Tunc cécinit Móyses, et fílii Israel carmen hoc Dómino, et dixérunt:—

And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses His servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:—

Tract: Exodus xv. 1, 2.

Cantémus Dómino: glorióse enim honorificátus est: equum, et ascensórem projécit in mare: adjútor, et protéctor factus est mihi in salútem. ℣. Hic Deus meus, et honorificábo eum: Deus patris mei, et exaltábo eum. ℣. Dóminus cónterens bella: Dóminus nomen est illi.

Let us sing to the Lord, for He is gloriously honoured: the horse and the rider He hath thrown into the sea: He has become my helper and protector unto salvation. ℣. He is my God, and I will honour Him: the God of my father, and I will extol Him. ℣. He is the Lord that destroys wars: the Lord is His name.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Deus, cujus antíqua mirácula étiam nostris saeculis corruscáre sentímus: dum quod uni pópulo, a persecutióne Aegyptíaca liberándo, déxterae tuae poténtia contulísti, id in salútem géntium per aquam regeneratiónis operáris: praesta; *ut in Abrahae fílios, et in Israelíticam dignitátem, totius mundi tránseat plenitúdo.* Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

O God, Whose ancient miracles we see shining in our days, whilst by the water of regeneration Thou dost work for the salvation of the Gentiles, that which by the power of Thy right hand Thou didst for the delivery of one people from the Egyptian persecution: grant *that all the nations of the world may become the children of Abraham, and partake of the dignity of the people of Israel.* Through our Lord.

The Fifth Prophecy: Isaias liv. 17-lv. 11.

Through baptism souls are incorporated in the new nation with which God enters into a covenant immeasurably superior to the covenant of Sinai.

Haec est heréditas servórum Dómini: et justítia eórum apud me, dicit Dó-

This is the inheritance of the servants of the Lord, and their justice with Me, saith the Lord.

All you that thirst, come to the waters: and you that have no money, make haste, buy and eat: come ye, buy wine and milk without money and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to Me and eat that which is good, and your soul shall be delighted in fatness. *Incline your ear, and come to Me: hear, and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David.* Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold, thou shalt call a nation which thou knowest not: *and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel: for He hath glorified thee. Seek ye the Lord while He may be found, call upon Him while He is near.* Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him; and to our God, for He is bountiful to forgive. For My thoughts are not your thoughts, nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth

minus. *Omnes sitiéntes venite ad aquas:* et qui non habétis argéntum, properáte, émite, et comédite: veníte, émite absque argénto, et absque ulla commutatióne, vinum et lac. Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? Audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. *Inclináte aurem vestram, et venite ad me: audite, et vivet ánima vestra, et fériam vobiscum pactum sempitérnum, misericórdias David fidéles.* Ecce testem pópulis dedi eum, ducem, ac praeceptórem géntibus. Ecce gentem, quam nesciébas, vocábis: *et gentes, quae te non cognovérunt, ad te current propter Dóminum Deum tuum, et sanctum Israel, quia glorificávit te. Quaerite Dóminum, dum inveniri potest: invocáte eum, dum prope est.* Derelínquat ímpius viam suam, et vir iníquus cogitatiónes suas, et revertátur ad Dóminum, et miserébitur ejus, et ad Deum nostrum: quóniam multus est ad ignoscéndum. Non enim cogitatiónes meae, cogitatiónes vestrae: neque viae vestrae viae meae, dicit Dóminus. Quia sicut exaltántur coeli a terra, sic exaltátae sunt viae meae a viis vestris, et cogitatiónes meae a cogitatiónibus vestris. Et quómodo descéndit imber, et nix de coelo, et illuc ultra non revértitur, sed inébriat terram, et infúndit eam, et germináre

eam facit, et dat semen seréntì, et panem comedénti; sic erit verbum meum, quod egrediétur de ore meo: non revertétur ad me vácuum, sed fáciet quaecúmque vólui, et prosperábitur in his, ad quae misi illud: dicit Dóminus omnípotens.

and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall My word be which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, saith the Lord Almighty.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Omnípotens sempitérne Deus, multiplíca in honórem nóminis tui, quod patrum fídei spopondísti: *et promissiónis filios sacra adoptióne diláta;* ut, quod prióres sancti non dubitavérunt futúrum, Ecclésia tua magna jam ex parte cognóscat implétum. Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

Almighty and eternal God, multiply, for the honour of Thy name, what Thou didst promise to the faith of our forefathers: and increase by Thy sacred adoption the children of that promise: that what the ancient saints doubted not would come to pass, Thy Church may now find in a great part accomplished. Through our Lord.

The Sixth Prophecy: Baruch iii. 9-38.

The souls of the baptised will enjoy eternal peace if they observe the lessons of life and of wisdom which the Church teaches them on behalf of God.

Audi, Israel, mandáta vitae: áuribus pércipe, ut scias prudéntiam. Quid est, Israel, quod in terra inimicórum es? Inveterásti in terra aliéna, coinquinátus es cum mórtuis: deputátus es cum descendéntibus in inférnum. Dereliquísti fontem sapiéntiae. Nam si in via Dei ambulásses, habitásses útique in pace sempitérna. Disce ubi sit prudéntia, ubi sit virtus, ubi sit intelléctus: ut scias simul ubi sit longitúrnitas vitae, et victus, ubi sit lumen oculórum, et pax. Quis in-

Hear, O Israel, the commandments of life: give ear, that thou mayst learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land? Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell! Thou hast forsaken the fountain of wisdom. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace for ever. Learn where is wisdom, where is strength, where is understanding: that thou

mayst know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? and who hath gone in to her treasures? Where are the princes of the nations, and they that rule over the beasts that are upon the earth? that take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting? *who work in silver and are solicitous, and their works are unsearchable? They are cut off and are gone down to hell, and others are risen up in their place.* Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it: it is far from their face: it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after the wisdom that is of the earth, the merchants of Merrha and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God and how vast is the place of His possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature, expert in war. The Lord chose

vénit locum ejus? et quis intrávit in thesáuros ejus? Ubi sunt príncipes géntium, et qui dominántur super béstias, quae sunt super terram? qui in ávibus coeli ludunt, qui argéntum thesaurízant, et aurum, in quo confídunt hómines, et non est finis acquisitiónis eórum? *qui argéntum fábricant, et sollíciti sunt, nec est invéntio óperum illórum? Extermináti sunt, et ad ínferos descendérunt, et álii loco eórum surrexérunt.* Júvenes vidérunt lumen, et habitavérunt super terram: viam autem disciplínae ignoravérunt, neque intellexérunt sémitas ejus, neque fílii eórum suscepérunt eam, a fácie ipsórum longe facta est: non est audíta in terra Chánaan, neque visa est in Theman. Fílii quoque Agar, qui exquírunt prudéntiam, quae de terra est, negotiatóres Merrhae, et Theman, et fabulatóres, et exquisitóres prudéntiae, et intelligéntiae: viam autem sapiéntiae nesciérunt, neque commemoráti sunt sémitas ejus. O Israel, quam magna est domus Dei, et ingens locus possessiónis ejus! Magnus est, et non habet finem: excélsus, et imménsus. Ibi fuérunt gigántes nomináti illi, qui ab inítio fuérunt, statúra magna, sciéntes bellum. Non hos elégit Dóminus, neque viam disciplínae invenérunt: proptérea periérunt. *Et quóniam non habuérunt sapiéntiam, interiérunt propter suam insipiéntiam.* Quis ascéndit in coelum, et accépit eam, et edúxit eam de núbi-

bus? Quis transfretávit mare, et invénit illam? et áttulit illam super aurum eléctum? Non est qui possit scire vias ejus, neque qui exquírat sémitas ejus: sed qui scit univérsa, novit eam, et adinvénit eam prudéntia sua: qui praeparávit terram in aetérno témpore, et replévit eam pecúdibus, et quadrupédibus: qui emíttit lumen, et vadit: et vocávit illud, et obédit illi in tremóre. Stellae autem dedérunt lumen in custódiis suis, et laetátae sunt: vocátae sunt, et dixérunt: Adsumus: et luxérunt ei cum jucunditáte, qui fecit illas. Hic est Deus noster, et non aestimábitur álius advérsus eum. Hic adinvénit omnem viam disciplínae, et trádidit illam Jacob púero suo, et Israel dilécto suo. Post haec in terris visus est, et cum homínibus conversátus est.

not them, neither did they find the way of knowledge: therefore did they perish. *And because they had not wisdom, they perished through their folly.* Who hath gone up into heaven, and taken her, and brought her down from the clouds? Who hath passed over the sea and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: but He that knoweth all things knoweth her, and hath found her out with His understanding: He that prepared the earth for evermore, and filled it with cattle and four-footed beasts: He that sendeth forth light, and it goeth: and hath called it, and it obeyed Him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to Him that made them. This is our God, and there shall no other be accounted of in comparison of Him. He found out all the way of knowledge, and gave it to Jacob His servant, and to Israel His beloved. Afterwards He was seen upon earth, and conversed with men.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Deus, qui *Ecclésiam tuam semper géntium vocatióne multíplicas:* concéde propítius; ut, quos aqua baptísmatis ábluis, contínua protectióne tueáris. Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

O God, Who *dost ever multiply Thy Church by the vocation of the Gentiles:* mercifully grant Thy perpetual protection to those whom Thou washest with the water of baptism. Through our Lord.

The Seventh Prophecy: Ezechiel xxxvii. 1-14.

Baptism infuses new life into our souls. This is what is meant by the dry bones which at the command of Ezechiel stood up upon their feet, put on flesh and became a mighty army.

IN those days the hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain that was full of bones: and He led me about through them on every side. Now they were very many upon the face of the plain, and they were exceeding dry. And He said to me: *Son of man, dost thou think these bones shall live?* And I answered: O Lord God, Thou knowest. And He said to me: Prophesy concerning these bones: and say to them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God to these bones: *Behold, I will send spirit into you, and you shall live.* And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as He had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came up upon them: and the skin was stretched out over them, but there was no spirit in them. And He said to me: Prophesy to the spirit, prophesy, O son of man, and say to the spirit: Thus saith the Lord God: *Come, spirit, from the four winds, and blow upon these slain, and let them live again.* And I prophesied as He had commanded me: and the spirit came into

IN diébus illis: Facta est super me manus Dómini, et edúxit me in spíritu Dómini: et dimísit me in médio campi, qui erat plenus óssibus: et circumdúxit me per ea in gyro: erant autem multa valde super fáciem campi, siccáque vehe-ménter. Et dixit ad me: *Fili hóminis, putásne vivent ossa ista?* Et dixi: Dómine Deus, tu nosti. Et dixit ad me: Vaticináre de óssibus istis: et dices eis: Ossa árida, audíte verbum Dómini. Haec dicit Dóminus Deus óssibus his: *Ecce ego intromittam in vos spíritum, et vivétis.* Et dabo super vos nervos, et succréscere fáciam super vos carnes, et superexténdam in vobis cutem: et dabo vobis spíritum, et vivétis, et sciétis quia ego Dóminus. Et prophetávi sicut praecéperat mihi: factus est autem sónitus prophetánte me, et ecce commótio: et accessérunt ossa ad ossa, unumquódque ad junctúram suam. Et vidi, et ecce super ea nervi et carnes ascendérunt: et exténta est in eis cutis désuper, et spíritum non habébant. Et dixit ad me: Vaticináre ad spíritum, vaticináre, fili hóminis, et dices ad spíritum: Haec dicit Dóminus Deus: *A quátuor ventis veni spíritus, et insúffla super interféctos istos, et revivíscant.* Et prophetávi sicut praecéperat mihi: et ingréssus est in ea spíritus, et vixérunt: stetérúntque super pedes suos exércitus grandis nimis valde. Et dixit ad me: *Fili hóminis, ossa*

haec univérsa, domus Israel est: ipsi dicunt: Aruérunt ossa nostra, et périit spes nostra, et abscíssi sumus. Proptérea vaticináre, et dices ad eos: Haec dicit Dóminus Deus: *Ecce ego apériam túmulos vestros, et edúcam vos de sepúlcris vestris, pópulus meus: et indúcam vos in terram Israel. Et sciétis, quia ego Dóminus,* cum aperúero sepúlcra vestra, et edúxero vos de túmulis vestris, pópule meus: et dédero spíritum meum in vobis, et vixéritis, et requiéscere vos fáciam super humum vestram: dicit Dóminus omnípotens.

them, and they lived: and they stood up upon their feet, an exceeding great army. And He said to me: *Son of man, all these bones are the house of Israel:* they say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophesy, and say to them: Thus saith the Lord God: *Behold I will open your graves, and will bring you out of your sepulchres, O My people: and will bring you into the land of Israel. And you shall know that I am the Lord,* when I shall have opened your sepulchres, and shall have brought you out of your graves, O My people: and shall have put My spirit in you, and you shall live, and I shall make you rest upon your own land: saith the Lord Almighty.

Collect.

Orémus. Flectámus génua. ℟. Leváte.

Deus, qui nos ad celebrándum paschále sacraméntum, utriúsque testaménti páginis ínstruis: da nobis intellígere misericórdiam tuam; ut ex perceptióne praeséntium múnerum, firma sit exspéctatio futurórum. Per Dóminum.

Let us pray. Let us kneel. ℟. Arise.

O God, Who by the scriptures of both Testaments dost instruct us to celebrate the Paschal sacrament: grant us to understand Thy mercy, that by receiving Thy present graces, we may have a firm hope of Thy future blessings. Through our Lord.

The Eighth Prophecy: Isaias iv. 1-6.

Christ, after purifying our souls in baptism, will take them under His protection.

Apprehendent septem mulíeres virum unum in die illa, dicéntes: Panem nostrum comedémus, et vestiméntis nostris operiémur: tantúmmodo invocétur nomen tuum super nos, aufer oppróbrium nostrum. In die illa erit germen Dómini in

And in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and

the fruit of the earth shall be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. *If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment* and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where He is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. *And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind and from rain.*

magnificéntia, et glória, et fructus terrae sublímis, et exsultátio his, qui salváti fúerint de Israel. Et erit: Omnis qui relíctus fúerit in Sion, et resíduus in Jerúsalem, sanctus vocábitur, omnis qui scriptus est in vita in Jerúsalem. *Si ablúerit Dóminus sordes filiárum Sion, et sánguinem Jerúsalem láverit de médio ejus, in spíritu judícii,* et spíritu ardóris. Et creábit Dóminus super omnem locum montis Sion, et ubi invocátus est, nubem per diem, et fumum, et splendórem ignis flammántis in nocte: super omnem enim glóriam protéctio. *Et tabernáculum erit in umbráculum diéi ab aestu, et in securitátem, et absconsiónem a túrbine, et a plúvia.*

Tract: Isaias v. 1, 2, 7.

My beloved had a vineyard on a hill in a fruitful place. ℣. And he enclosed it with a fence, and made a ditch round it, and planted it with the vine of Sorec, and built a tower in the midst thereof. ℣. And he made a winepress in it: for the vineyard of the Lord of hosts is the house of Israel.

Vínea facta est dilécto in cornu, in loco úberi. ℣. Et macériam circúmdedit, et circumfódit: et plantávit víneam Sorec, et aedificávit turrim in médio ejus. ℣. Et tórcular fodit in ea: vínea enim Dómini Sábaoth, domus Israel est.

Collect.

Let us pray. Let us kneel. ℟. Arise.

O God, Who by the voice of the holy Prophets hast made manifest to all the children of Thy Church that through the

Orémus. Flectámus génua. ℟. Leváte.

Deus, qui in ómnibus Ecclésiae tuae fíliis, sanctórum prophetárum voce manifestásti, in omni loco dominatiónis

tuae, satórem te bonórum sémitum, et electórum pálmitum esse cultórem: tríbue pópulis tuis, qui et vineárum apud te nómine censéntur, et ségetum; ut, spinárum et tribulórum squalóre resecáto, digna efficiántur fruge foecúndi. Per Dóminum.

whole extent of Thy empire Thou art the sower of good seed, and the cultivator of chosen branches: grant to Thy people who are called by the name of vines and harvests, that they may root out all thorns and briars, and bring forth good fruit in abundance. Through our Lord.

The Ninth Prophecy: Exodus xii. 1-11. (See p. 803.)

All who have been baptised shall eat the flesh of the Lamb of God of which the Paschal Lamb is the figure.

Collect.

Orémus. Flectámus génua.
℟. Leváte.

Omnípotens sempitérne Deus, qui in ómnium óperum tuórum dispensatióne mirábilis es: intélligant redémpti tui, non fuísse excelléntius quod inítio factus est mundus, quam quod in fine saeculórum Pascha nostrum immolátus est Christus: Qui tecum.

Let us pray. Let us kneel
℟. Arise.

O Almighty and eternal God, Who art wonderful in the dispensation of all Thy works: let Thy servants whom Thou hast redeemed understand that the creation of the world in the beginning was not a more excellent thing than the immolation of Christ our Passover at the end of time. Who with Thee.

The Tenth Prophecy: Jonas iii. 1-10.

Like the Ninivites of old, our souls in baptism will obtain mercy from God.

In diébus illis: Factum est verbum Dómini ad Jonam prophétam secúndo, dicens: Surge, et vade in Níniven civitátem magnam: et praedica in ea praedicatiónem, quam ego loquor ad te. Et surréxit Jonas, et ábiit in Níniven juxta verbum Dómini. Et Nínive erat cívitas magna itínere diérum trium. Et coepit Jonas introíre in civitátem itínere diéi uníus: et clamávit, et dixit: *Adhuc quadraginta dies, et*

In those days the word of the Lord came to Jonas the Prophet the second time, saying: Arise and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose and went to Ninive, according to the word of the Lord. Now Ninive was a great city of three days' journey And Jonas began to enter into the city one day's journey: and he cried, and said: *Yet forty days, and Ninive shall be destroyed.* And

the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive, from the mouth of the king and of his princes, saying: *Let neither men nor beasts, oxen nor sheep, taste any thing: let them not feed, nor drink water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from His fierce anger, and we shall not perish?* And God saw their works, that they were turned from their evil way: *and the Lord our God had mercy on His people.*

Ninive subvertétur. Et credidérunt viri Ninivitae in Deum: et praedicavérunt jejúnium, et vestiti sunt saccis a majóre usque ad minórem. Et pervénit verbum ad regem Nínive: et surréxit de sólio suo, et abjécit vestiméntum suum a se, et indútus est sacco, et sedit in cínere. Et clamávit, et dixit in Nínive ex ore regis, et príncipum ejus, dicens: *Hómines, et juménta, et boves, et pécora non gustent quidquam: nec pascántur, et aquam non bibant. Et operiántur saccis hómines, et juménta, et clament ad Dóminum in fortitúdine, et convertátur vir a via sua mala, et ab iniquitáte, quae est in mánibus eórum. Quis scit si convertátur, et ignóscat Deus: et revertátur a furóre irae suae, et non peribimus?* Et vidit Deus ópera eórum, quia convérsi sunt de via sua mala: *et misértus est pópulo suo, Dóminus Deus noster.*

Collect.

Let us pray. Let us kneel.
℟. Arise.

O God, Who hast united the several nations of the Gentiles in the confession of Thy name: give us both the will and the power to perform what Thou commandest: that Thy people, called to eternity, may have the one faith in their minds, and the same piety in their actions. Through our Lord.

Orémus. Flectámus génua.
℟. Leváte.

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da nobis, et velle, et posse quae praecípis; ut pópulo ad aeternitátem vocáto, una sit fides méntium, et píetas actiónum. Per Dóminum nostrum.

The Eleventh Prophecy: Deuteronomy xxxi. 22-30.

The souls of those that have been baptised must bear in mind, like the people led by Moses, the law of God and His munificence.

In diébus illis: Scripsit Móyses cánticum, et dócuit fílios Israel. Praecepítque Dóminus Jósue fílio Nun, et ait: Confortáre, et esto robústus: *tu enim introdúces filios Israel in terram quam pollícitus sum, et ego ero tecum.* Postquam ergo scripsit Móyses verba legis hujus in volúmine, atque complévit: praecépit Levítis, qui portábant arcam foederis Dómini, dicens: *Tóllite librum istum, et pónite eum in látere arcae foederis Dómini Dei vestri: ut sit ibi contra te in testimónium.* Ego enim scio contentiónem tuam, et cervícem tuam duríssimam. Adhuc vivénte me, et ingrediénte vobíscum, semper contentióse egístis contra Dóminum: quanto magis cum mórtuus fúero? Congregáte ad me omnes majóres natu per tribus vestras, atque doctóres, et loquar audiéntibus eis sermónes istos, et invocábo contra eos coelum, et terram. Novi enim quod post mortem meam iníque agétis, et declinábitis cito de via, quam praecépi vobis: et occúrrent vobis mala in extrémo témpore, quando fecéritis malum in conspéctu Dómini, ut irritétis eum per ópera mánuum vestrárum. Locútus est ergo Móyses, audiénte univérso coetu Israel, verba cárminis hujus, et ad finem usque complévit.

In those days Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: *for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee.* Therefore, after Moses wrote the words of this law in a volume, and finished it: he commanded the Levites, who carried the ark of the covenant of the Lord, saying: *Take this book and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a testimony against thee.* For I know thy obstinacy, and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that after my death you will do wickedly and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke Him by the works of your hands. Moses therefore spoke in the hearing of the whole assembly of Israel the words of this canticle, and finished it even to the end.

Tract: Deuteronomy xxxii. 1-4.

Atténde coelum et loquar: et áudiat terra verba ex ore

Attend, O heaven, and I will speak: and let the earth hear

the words that come out of my mouth. ℣. Let my speech be expected like the rain: and let my words fall like the dew. ℣. Like the shower upon the grass, and like the snow upon the dry herb, because I will invoke the name of the Lord. ℣. Confess the greatness of our God: the works of God are perfect, and all His ways are justice. ℣. God is faithful, in Whom there is no iniquity: the Lord is just and holy.

meo. ℣. Exspectétur sicut plúvia elóquium meum: et descendant sicut ros verba méa. ℣. Sicut imber super gramen, et sicut nix super foenum: quia nomen Dómini invocábo. ℣. Date magnitúdinem Deo nostro: Deus, vera ópera ejus, et omnes viae ejus judícia. ℣. Deus fidélis, in quo non est iníquitas: justus, et sanctus Dóminus.

Collect.

Let us pray. Let us kneel. ℟. Arise.

O God, the exaltation of the humble, and the fortitude of the righteous, Who, by Thy holy servant Moses, wert pleased so to instruct Thy people by the singing of Thy sacred canticle, that the repetition of the law should be also our direction: show Thy power to all the multitude of Gentiles justified by Thee, and by mitigating Thy terror grant them joy: that, all sins being pardoned by Thee, the threatened vengeance may give way to salvation. Through our Lord.

Orémus. Flectámus génua. ℟. Leváte.

Deus, celsitúdo humílium, et fortitúdo rectórum, qui per sanctum Móysen púerum tuum, ita erudíre pópulum tuum sacri cárminis tui decantatióne voluísti, ut illa legis iterátio fíeret étiam nostra diréctio: éxcita in omnem justificatárum géntium plenitúdinem poténtiam tuam, et da laetítiam, mitigándo terrórem; ut ómnium peccátis tua remissióne delétis, quod denuntiátum est in ultiónem, tránseat in salútem. Per Dóminum.

The Twelfth Prophecy: Daniel iii. 1-24.

The souls of those who have been baptised are shielded by God in the midst of all danger, as were the three children in the furnace.

In those days king Nabuchodonosor made a statue of gold of sixty cubits high and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magis-

In diébus illis: Nabuchodónosor rex fecit státuam áuream, altitúdine cubitórum sexagínta, latitúdine cubitórum sex, et státuit eam in campo Dura provínciae Babylónis. Itaque Nabuchodónosor rex misit ad congregándos sátrapas, ma-

gistrátus, et júdices, duces, et tyránnos, et praeféctos, omnésque príncipes regiónum, ut convenírent ad dedicatiónem státuae, quam eréxerat Nabuchodónosor rex. Tunc congregáti sunt sátrapae, magistrátus, et júdices, duces, et tyránni, et optimátes, qui erant in potestátibus constitúti, et univérsi príncipes regiónum, ut convenírent ad dedicatiónem státuae, quam eréxerat Nabuchodónosor rex. Stabant autem in conspéctu státuae, quam posúerat Nabuchodónosor rex, et praeco clamábat valénter: Vobis dícitur pópulis, tríbubus, et linguis: In hora, qua audiéritis sónitum tubae, et fístulae, et cítharae, sambúcae, et psaltérii, et symphóniae, et univérsi géneris musicórum, cadéntes adoráte státuam áuream, quam constítuit Nabuchodónosor rex. Si quis autem non prostrátus adoráverit, eádem hora mittétur in fornácem ignis ardéntis. Post haec ígitur statim ut audiérunt omnes pópuli sónitum tubae, fístulae, et cítharae, sambúcae, et psaltérii, et symphóniae, et omnis géneris musicórum, cadéntes omnes pópuli, tribus, et linguae, adoravérunt státuam áuream, quam constitúerat Nabuchodónosor rex. Statímque in ipso témpore accedéntes viri Chaldaei accusavérunt Judaeos, dixerúntque Nabuchodónosor regi: Rex in aetérnum vive: tu rex posuísti decrétum, ut omnis homo, qui audíerit sóni-

trates and the judges, the captains, the rulers and governors, and all the chief men of the provinces, to come to the dedication of the statue which king Nabuchodonosor had set up. Then the nobles, the magistrates and the judges, the captains and rulers, and the great men that were placed in authority, and all the princes of the provinces were gathered together to come to the dedication of the statue which king Nabuchodonosor had set up. And they stood before the statue which king Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet and of the flute and of the harp, of the sackbut and of the psaltery and of the symphony and of all kind of music, ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music, all the nations, tribes and languages fell down and adored the golden statue which king Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said

to king Nabuchodonosor: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute and the harp, of the sackbut and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews whom thou hast set over the works of the province of Babylon, Sidrach, Misach and Abdenago: *these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up.* Then Nabuchodonosor, in fury and in wrath, commanded that Sidrach, Misach and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sidrach, Misach and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut and psaltery and symphony and of all kind of music, prostrate yourselves and adore the statue which I have made: but if you do not adore, you shall be cast the same hour into the furnace of burning fire; and who is the God that shall deliver you out of my hand? Sidrach, Misach and

tum tubae, fístulae, et cítharae, sambúcae, et psaltérii, et symphóniae, et univérsi géneris musicórum, prostérnat se, et adóret státuam áuream: si quis autem non prócidens adoráverit, mittátur in fornácem ignis ardéntis. Sunt ergo viri Judaei, quos constituísti super ópera regiónis Babylónis, Sidrach, Misach, et Abdénago: *viri isti contempsérunt, rex, decrétum tuum: deos tuos non colunt, et státuam áuream, quam erexísti, non adórant.* Tunc Nabuchodónosor in furóre et in ira praecépit ut adduceréntur Sidrach, Misach, et Abdénago: qui conféstim addúcti sunt in conspéctu regis. Pronuntiánsque Nabuchodónosor rex, ait eis: Veréne Sidrach, Misach, et Abdénago deos meos non cólitis, et státuam áuream, quam constítui, non adorátis? Nunc ergo si estis paráti, quacúmque hora audiéritis sónitum tubae, fístulae, cítharae, sambúcae, et psaltérii, et symphóniae, omnísque géneris musicórum, prostérnite vos, et adoráte státuam quam feci: quod si non adoravéritis, eádem hora mittémini in fornácem ignis ardéntis; et quis est Deus, qui erípiet vos de manu mea? Respondéntes Sidrach, Misach, et Abdénago, dixérunt regi Nabuchodónosor: Non opórtet nos de hac re respondére tibi. *Ecce enim Deus noster, quem cólimus, potest erípere nos de camíno ignis ardéntis, et de mánibus tuis, o rex, liberáre.*

Quod si nolúerit, notum sit tibi, rex, quia deos tuos non cólimus, et státuam áuream, quam erexísti, non adorámus. Tunc Nabuchodónosor replétus est furóre, et aspéctus faciéi illíus immutátus est super Sidrach, Misach, et Abdénago, et praecépit ut succenderétur fornax séptuplum, quam succéndi consuéverat. Et viris fortíssimis de exércitu suo jussit, ut ligátis pédibus Sidrach, Misach, et Abdénago, mítterent eos in fornácem ignis ardéntis. *Et conféstim viri illi vincti, cum braccis suis, et tiaris, et calceaméntis, et véstibus, missi sunt in médium fornácis ignis ardéntis: nam jússio regis urgébat: fornax autem succénsa erat nimis. Porro viros illos, qui miserant Sidrach, Misach, et Abdénago, interfécit flamma ignis. Viri autem hi tres, id est, Sidrach, Misach, et Abdénago, cecidérunt in médio camino ignis ardéntis colligáti. Et ambulábant in médio flammae laudántes Deum, et benedicéntes Dómino.*

Abdenago answered and said to king Nabuchodonosor: We have no occasion to answer thee concerning this matter. *For behold our God, Whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king.* But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sidrach, Misach and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army to bind the feet of Sidrach, Misach and Abdenago, and to cast them into the furnace of burning fire. *And immediately these men were bound and were cast into the furnace of burning fire, with their coats and their caps and their shoes and their garments: for the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach and Abdenago. But these three men, that is, Sidrach, Misach and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.*

Collect.

Here *Flectamus genua* is not said.

Omnípotens sempitérne Deus, spes única mundi, qui prophetárum tuórum praecónio, praeséntium témporum decla-

O Almighty and eternal God, the only hope of the world, Who, by the preaching of Thy prophets, hast declared the mys-

teries of this present time: graciously increase the devotion of Thy people, since none of the faithful can advance in virtue without Thy inspiration. Through our Lord.

rásti mystéria: auge pópuli tui vota placátus; quia in nullo fidélium, nisi ex tua inspiratióne, provéniunt quarúmlibet increménta virtútum. Per Dóminum.

In churches where there is no baptismal font all the following is omitted as far as the Litany, p. 866.

5. THE BLESSING OF THE FONT.

In earlier times the Clergy at this point went to the Baptistery at the Lateran, where the Sovereign Pontiff blessed, by virtue of the Cross, the water that was to be used for the baptism. The Paschal Candle, which he dipped three several times in it, recalled to mind the incident of the baptism of Jesus in the Jordan, whereby He sanctified the water and imparted to it the power of regeneration. The Catechumens were then questioned for the last time on the Symbol, were *baptised* and then *confirmed*, and the white vestment in which they were then clothed became the mystical robe which entitled them to sit at the holy table and make their *first communion*.*

At the end of the reading of the Prophecies, if there is a baptismal font in the church the Priest who is about to bless it puts on a purple cope and, preceded by the Processional Cross, the candelabra and the lighted blessed Candle, goes to the font with his Ministers and the Clergy, while the following Tract is sung:—

Tract: Psalm xli. 2-4.

As the hart panteth after the fountains of water, so my soul panteth after Thee, O God. ℣. My soul hath thirsted for the living God: when shall I come and appear before the face of God? ℣. My tears have been my bread day and night, while they say to me daily: Where is thy God?

Sicut cervus desíderat ad fontes aquárum: ita desíderat ánima mea ad te, Deus. ℣. Sitívit ánima mea ad Deum vivum: quando véniam, et apparébo ante fáciem Dei? ℣. Fuérunt mihi lácrymae meae panes die ac nocte, dum dícitur mihi per síngulos dies: Ubi est Deus tuus?

On arriving at the baptistery, the Priest, before going in to bless the font, offers up the following prayer:—

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

* The rites which were then observed are still found now in the ceremonies for the administration of Baptism. The Priest changed his purple stole for a white one, as Baptism was administered during the night, when the Paschal festivities began. He asked the three questions which summarised the whole of the Symbol, he baptised, anointed with the Holy Chrism, put a white linen cloth upon the head of the person baptised and gave him or her a lighted candle.

Collect.

Omnípotens sempitérne Deus, réspice propítius ad devotiónem pópuli renascéntis, qui sicut cervus, aquárum tuárum éxpetit fontem: et concéde propítius; ut fídei ipsíus sitis, baptísmatis mystério ánimam, corpúsque sanctíficet. Per Dóminum. ℟. Amen.

O Almighty and eternal God, look mercifully on the devotion of the people desiring a new birth, who like the hart pant after the fountain of Thy waters: and mercifully grant that the thirst of their faith may, by the sacrament of Baptism, sanctify their souls and bodies. Through our Lord. ℟. Amen.

He then begins the blessing of the font, saying:—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Omnípotens sempitérne Deus, adésto magnae pietátis tuae mystériis, adésto sacraméntis: et ad recreándos novos pópulos, quos tibi fons baptísmatis párturit, spíritum adoptiónis emítte; ut, quod nostrae humilitátis geréndum est ministério, virtútis tuae impleátur effféctu. Per Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte Spíritus sancti Deus.

O Almighty and eternal God, be present at these mysteries, be present at these sacraments of Thy great goodness: and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth: that what is to be done by our humble ministry may be accomplished by the effect of Thy power. Through our Lord Jesus Christ Thy Son, Who with Thee and the same Holy Spirit liveth and reigneth one God.

Raising his voice to the tone of the Preface, and joining his hands, he continues:—

Per ómnia saecula saeculórum.
℟. Amen.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
℣. Sursum corda.
℟. Habémus ad Dóminum.
℣. Grátias agámus Dómino Deo nostro.
℟. Dignum et justum est.

Vere dignum et justum est,

For ever and ever.
℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.
℣. Lift up your hearts.
℟. We have lifted them up to the Lord.
℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

It is truly meet and just, right

and available to salvation, to give Thee thanks always and in all places, O holy Lord, almighty Father, eternal God. Who by Thy invisible power dost wonderfully produce the effect of Thy sacraments: and though we are unworthy to perform such great mysteries: yet, as Thou dost not forsake the gifts of Thy grace, so Thou inclinest the ears of Thy goodness, even to our prayers. O God, Whose Spirit in the very beginning of the world moved over the waters, that even then the nature of water might receive the virtue of sanctification. O God, Who by water didst wash away the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that one and the same element might in a mystery be the end of vice and the origin of virtue. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, Who by the streams of Thy abundant grace fillest Thy city with joy, and openest the fonts of baptism all over the world for the renovation of the Gentiles: that by the command of Thy Majesty she may receive the grace of Thy only Son from the Holy Ghost.

aequum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, aetérne Deus. Qui invisíbili poténtia, sacramentórum tuórum mirabíliter operáris efféctum: Et licet nos tantis mystériis exsequéndis simus indígni: Tu autem grátiae tuae dona non déserens, étiam ad nostras preces, aures tuae pietátis inclínas. Deus, cujus Spíritus super aquas, inter ipsa mundi primórdia ferebátur: ut jam tunc virtútem sanctificatiónis aquárum, natúra concíperet. Deus, qui nocéntis mundi crímina per aquas ábluens, regeneratiónis spéciem in ipsa dilúvii effusióne signásti: ut uníus ejusdémque eleménti mystério, et finis esset vítiis, et orígo virtútibus. Réspice, Dómine, in fáciem Ecclésiae tuae, et multíplica in ea regeneratiónes tuas, qui grátiae tuae affluéntis ímpetu laetíficas civitátem tuam: fontémque baptísmatis áperis toto orbe terrárum géntibus innovándis: ut tuae majestátis império, sumat Unigéniti tui grátiam de Spíritu sancto.

Here the Priest, with outstretched hand, divides the water in the form of a cross, and wiping his hand with a cloth says:—

Who by a secret mixture of His divine power may render this water fruitful for the regeneration of men, to the end that a heavenly offspring, conceived by sanctification, may emerge from the immaculate

Qui hanc aquam regenerándis homínibus praeparátam, arcána sui núminis admixtióne foecúndet: ut sanctificatióne concépta, ab immaculáto divíni fontis útero, in novam renáta creatúram, progénies coeléstis

emérgat: et quos aut sexus in córpore, aut aetas discérnit in témpore, omnes in unam páriat grátia mater infántiam. Procul ergo hinc, jubénte te, Dómine, omnis spíritus immúndus abscédat: procul tota nequítia diabólicae fraudis absístat. Nihil hic loci hábeat contráriae virtútis admíxtio: non insidiándo circúmvolet: non laténdo subrépat: non inficiéndo corrúmpat.

womb of the divine font, reborn new creatures: and that all, however distinguished either by sex in body, or by age in time, may be brought forth to the same infancy by grace, their spiritual mother. Therefore may all unclean spirits, by Thy command, O Lord, depart far from hence: may the whole malice of diabolical deceit be entirely banished: may no power of the enemy prevail here: may he not fly about to lay his snares: may he not creep in secretly: may he not corrupt with his infection.

He touches the water with his hand.

Sit haec sancta, et ínnocens creatúra, líbera ab omni impugnatóris incúrsu, et totíus nequítiae purgáta discéssu. Sit fons vivus, aqua regénerans, unda puríficans: ut omnes hoc lavácro salutífero diluéndi, operánte in eis Spíritu sancto, perféctae purgatiónis indulgéntiam consequántur.

May this holy and innocent creature be free from all the assaults of the enemy, and purified by the removal of all his malice. May it be a living fountain, a regenerating water, a purifying stream: that all those that are to be washed in this saving bath may obtain, by the operation of the Holy Ghost, the grace of a perfect purification.

He makes the sign of the cross three times over the water, saying:—

Unde benedíco te, creatúra aquae, per Deum ✠ vivum, per Deum ✠ verum, per Deum ✠ sanctum: per Deum, qui te in princípio, verbo separávit ab árida: cujus Spíritus super te ferebátur.

Therefore I bless thee, O creature of water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God Who in the beginning separated thee by His word from the dry land, Whose spirit moved over thee.

He divides the water with his hand, and throws some towards the four quarters of the world, saying:—

Qui te de paradísi fonte manáre fecit, et in quátuor flumínibus totam terram rigáre prae-

Who made thee flow from the fountain of paradise and commanded thee to water the whole

earth with thy four rivers. Who, changing thy bitterness in the desert into sweetness, made thee fit to drink, and produced thee out of a rock to quench the thirst of the people. I bless thee also by our Lord Jesus Christ His only Son: who in Cana of Galilee changed thee into wine, by a wonderful miracle of His power. Who walked upon thee dry foot, and was baptised in thee by John in the Jordan. Who made thee flow out of His side together with His blood, and commanded His disciples that such as believed should be baptised in thee, saying: Go teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

cépit. Qui te in desérto amáram, suavitáte índita fecit esse potábilem, et sitiénti pópulo de petra prodúxit. Bene ✠ dico te et per Jesum Christum Fílium ejus únicum, Dóminum nostrum: qui te in Cana Galilaeae signo admirábili, sua poténtia convértit in vinum. Qui pédibus super te ambulávit: et a Joánne in Jordáne in te baptizátus est. Qui te una cum sánguine de látere suo prodúxit: et discípulis suis jussit, ut credéntes baptizaréntur in te, dicens: Ite, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus sancti.

He changes the tone to that of the lesson, and continues:—

Do Thou, almighty God, mercifully assist us that observe this command: do Thou graciously inspire us.

Haec nobis praecépta servántibus, tu Deus omnípotens clemens adésto: tu benígnus aspíra.

He breathes thrice upon the water in the form of a cross, saying:—

Do Thou with Thy mouth bless these pure waters: that besides their natural virtue of cleansing the body, they may also be effectual for the purifying of the soul.

Tu has símplices aquas tuo ore benedícito: ut praeter naturálem emundatiónem, quam lavándis possunt adhibére corpóribus, sint étiam purificándis méntibus efficáces.

Here the Priest dips the Paschal Candle in the water, and resuming the tone of the Preface says:—

May the virtue of the Holy Ghost descend into all the water of this font.

Descéndat in hanc plenitúdinem fontis, virtus Spíritus sancti.

He then withdraws the Candle from the water, sinks it in it to a greater depth, and repeats in a higher tone *Descendat*, etc.

Again he withdraws the Candle from the water, and for the third time sinks it in it to the bottom, repeating in a higher tone still *Descendat*, etc. Then breathing thrice upon the water in the form of the following figure he goes on:—

Totámque hujus aquae substántiam, regenerándi foecúndet efféctu.

And make the whole substance of this water fruitful for regeneration.

He then withdraws the Candle from the water and continues:—

Hic ómnium peccatórum máculae deleántur: hic natúra ad imáginem tuam cóndita, et ad honórem sui reformáta princípii, cunctis vetustátis squalóribus emundétur: ut omnis homo sacraméntum hoc regeneratiónis ingréssus, in verae innocéntiae novam infántiam renascátur.

Here may the stains of all sins be washed out: here may human nature, created to Thy image, and reformed to the honour of its author, be cleansed from all the filth of the old man: that all who receive this sacrament of regeneration, may be born again new children of true innocence.

The following is said in the tone of the lesson:—

Per Dóminum nostrum Jesum Christum Fílium tuum: Qui ventúrus est judicáre vivos et mórtuos, et saeculum per ignem. ℟. Amen.

Through our Lord Jesus Christ Thy Son: Who shall come to judge the living and the dead, and the world by fire. ℟. Amen.

Then the assistant Priests sprinkle the people with this blessed water, and one of the Ministers of the church reserves some of it in a vessel to sprinkle in houses and other places. After this the Priest who has blessed the Font pours some of the Oil of Catechumens into the water in the form of a cross, saying in a clear voice:—

Sanctificétur, et foecundétur fons iste Oleo salútis renascéntibus ex eo, in vitam aetérnam. ℟. Amen.

May this font be sanctified and made fruitful by the Oil of salvation, for such as are born anew therein unto life everlasting. ℟. Amen.

He then pours some of the Holy Chrism into the water after the same manner, saying:—

Infúsio Chrísmatis Dómini nostri Jesu Christi, et Spíritus sancti Parácliti, fiat in nómine sanctae Trinitátis. ℟. Amen.

May this infusion of the Chrism of our Lord Jesus Christ, and of the Holy Ghost the Comforter, be made in the name of the Holy Trinity. ℟. Amen.

After this he takes the two phials containing the Oil of Catechumens and the Holy Chrism, and pours from both together into the water in the form of a cross, saying:—

Commíxtio Chrísmatis ✠ sanctificatiónis, et Olei unctiónis, et aquae Baptísmatis, páriter fiat

May this mixture of the Chrism of sanctification, and of the Oil of unction, and of the

water of baptism, be made in the name of the Father ✠, and of the Son ✠, and of the Holy ✠ Ghost. ℟. Amen.

in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ sancti. ℟ Amen.

He then mingles the oil with the water and with his hand spreads it all over the font. If there are any to be baptised he baptises them in the usual way. Then, while the Priest and his Ministers return to the Altar, two Cantors begin the Litany.

6. THE LITANY.

In churches which have no baptismal font the Celebrant, at the end of the twelfth Prophecy and its Collect, puts aside his chasuble, and with his Ministers prostrates himself before the Altar. All the rest kneel, and two Cantors in the middle of the choir sing the Litany, both sides repeating each invocation. See p. 317 : the invocations marked with an asterisk are omitted, and the name of St. Agatha comes after that of St. Cecilia.

At the invocation *Peccatores, te rogamus, audi nos* the Priest and his Ministers rise and go into the sacristy, where they put on white vestments for the solemn celebration of Mass. Meanwhile the candles are lighted on the Altar.

7. MASS AND VESPERS.

During the singing of the Litany the Neophytes re-entered the church, and the Mass was begun which inaugurated the solemn services of Easter (*Secret*). This celebrates the glory of the risen Christ (*Introit, Gospel*), and that of the souls who, through baptism, have entered on a new life, a pledge of their future resurrection (*Epistle, Collect, Hanc igitur*). Hence the joyful Alleluia that is sung, the pealing of the organ and the ringing of the bells.

The Vespers, which follow the Communion,* remind us of the holy women who were the first to realise the great mystery of the Resurrection.

Let us show our gratitude to God for the Sacraments of Baptism, Confirmation and the Holy Eucharist, which have made it possible for us to pass with Jesus from the death of sin to the life of grace.

At the end of the Litany the Cantors sing the solemn *Kyrie eleison, Christe eleison, Kyrie eleison*, each invocation being twice repeated. Meanwhile the Priest attended by his Ministers, all in white vestments, goes to the Altar, recites the *Judica me* adding the *Gloria Patri*, and makes the Confession in the usual way. Then, ascending the steps, he kisses the Altar, incenses it as usual, and as soon as the Choir has finished the *Kyrie eleison* intones the *Gloria in excelsis Deo*, and the bells are rung.

The Priest then says :—

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Collect.

O God, Who makest this most sacred night illustrious by the

Deus, qui hanc sacratíssimam noctem glória Dominicae

* This office was inserted in the Thanksgiving after Mass at the time when the Paschal ceremony was observed in the evening and ended about the hour of Vespers.

Resurrectiónis illústras: *consérva in nova familiae tuae progénie adoptiónis spíritum,* quem dedísti; ut córpore et mente renováti, puram tibi exhíbeant servitútem. Per eúmdem Dóminum.

glory of the resurrection of our Lord: *preserve in the new children of Thy family the spirit of adoption* which Thou hast given, that, renewed in body and soul, they may give Thee a pure service. Through the same Lord.

Epistle: Colossians iii. 1-4.

Léctio Epístolae beáti Pauli Apóstoli ad Colossenses. — FRATRES: *Si consurrexistis cum Christo, quae sursum sunt quaerite,* ubi Christus est in déxtera Dei sedens: quae sursum sunt sápite, non quae super terram. Mórtui enim estis, et vita vestra est abscóndita cum Christo in Deo. Cum Christus apparúerit, vita vestra: tunc et vos apparébitis cum ipso in glória.

Lesson from the Epistle of blessed Paul the Apostle to the Colossians.—BRETHREN: *If you be risen with Christ, seek the things that are above,* where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

At the end of the Epistle the Celebrant begins the *Alleluia.* He sings it in its entirety thrice, each time upon a higher tone, and the Choir standing repeats it after him in the same manner. The Choir then proceeds:—

Verse: Psalm cxvii. 1.

℣. Confitémini Dómino quóniam bonus: quóniam in saeculum misericórdia ejus.

Give praise to the Lord, for He is good: for His mercy endureth for ever.

Tract: Psalm cxvi. 1, 2.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

O praise the Lord, all ye nations: and praise Him, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

At the Gospel lights are not carried, but only incense. The Deacon solicits a blessing, and everything else is done as usual.

Gospel: Matthew xxviii. 1-7.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.— VESPERE autem sábbati, quae

Continuation of the holy Gospel according to Saint Matthew. — AND in the end of

the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an Angel of the Lord descended from heaven, and coming, rolled back the stone and sat upon it: and his countenance was as lightning and his raiment as snow. And for fear of him the guards were struck with terror and became as dead men. And the Angel answering, said to the women: Fear not you: for I know that you seek Jesus Who was crucified: He is not here: *for He is risen, as He said.* Come and see the place where the Lord was laid. And *going quickly, tell ye His disciples that He is risen:* and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

lucéscit in prima sábbati, venit María Magdaléne, et áltera María vidére sepúlcrum. Et ecce terraemótus factus est magnus. Angelus enim Dómini descéndit de coelo: et accédens revólvit lápidem, et sedébat super eum: erat autem aspéctus ejus sicut fulgur: et vestiméntum ejus sicut nix. Prae timóre autem ejus extérriti sunt custódes, et facti sunt velut mórtui. Respóndens autem Angelus, dixit muliéribus: Nolíte tímere vos: scio enim, quod Jesum, qui crucifíxus est, quaeritis: non est hic: *surréxit enim, sicut dixit.* Veníte, et vidéte locum, ubi pósitus erat Dóminus. Et *cito eúntes, dícite discípulis ejus, quia surréxit:* et ecce praecédit vos in Galilaeam: ibi eum vidébitis: Ecce praedíxi vobis.

The *Credo* is not said, but at the end of the Gospel the Priest says *Dominus vobiscum,* and then *Oremus.* The ordinary Antiphon at the Offertory is not said either. At the end of the *Lavabo* the Priest says *Gloria Patri.*

Secret.

Receive, O Lord, we beseech Thee, the prayers of Thy people, together with the oblation of sacrifice: that what was begun in the Paschal mysteries may, by Thy operation, obtain for us an eternal remedy. Through our Lord.

Súscipe, quaesumus, Dómine, preces pópuli tui, cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, profíciant. Per Dóminum.

Preface for Easter, p. 53.—**Communicantes** for Easter, p. 60, substituting *noctem sacratissimum* for *diem sacratissimum:*—**Hanc igitur** for Easter, p. 62.

The *Pax Domini* is said, but the kiss of peace is not given.

The *Agnus Dei* is omitted, as is also the Postcommunion; but the three prayers before Communion, p. 69, are said as usual.

After the Communion of the Priest the Choir sings Vespers as follows :—

Antiphon : Allelúia, allelúia, allelúia.

Psalm cxvi.

LAUDATE Dóminum omnes gentes, * laudáte eum omnes pópuli.

Quóniam confirmáta est super nos misericórdia ejus : * et véritas Dómini manet in aetérnum.

Glória Patri, etc.

O PRAISE the Lord, all ye nations: praise Him, all ye people.

For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father, etc.

Repeat the Antiphon.

The Chapter, Hymn and Verse are omitted, the Celebrant at once intoning the Antiphon at the *Magnificat*, and the Choir continues.

Antiphon: Matthew xxviii. 1.

Véspere autem sábbati * quae lucéscit in prima sábbati : venit María Magdaléne, et áltera María, vidére sepúlcrum, alléluia.

And in the evening of the sabbath, which dawns in the first day of the week, came Mary Magdalen, and the other Mary, to see the sepulchre, alleluia.

During the *Magnificat* (p. 112) the Altar is incensed as at Solemn Vespers. The Antiphon is then repeated, and the Priest says :—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.
Orémus.

Spíritum nobis, Dómine, tuae caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte ejúsdem.

℣. The Lord be with you.
℟. And with thy spirit.
Let us pray.

Pour forth upon us, O Lord, the spirit of Thy charity: that those whom Thou hast replenished with the Paschal sacraments may, by Thy goodness, live in concord. Through our Lord . . . in unity with the same.

Then he says :—

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

And the Deacon, turning towards the people, says :—

℣. Ite Missa est, allelúia, allelúia.
℟. Deo grátias, allelúia, allelúia.

℣. Depart, Mass is done, alleluia, alleluia.
℟. Thanks be to God, alleluia, alleluia.



THE MYSTERY OF THE REDEMPTION.

Easter Cycle

4. **Season of Septuagesima** (Septuagesima Sunday to Ash Wednesday).
5. **Season of Lent** (Ash Wednesday to Passion Sunday).
6. **Passion Time** (Passion Sunday to Easter).
7. **Eastertide** (Easter Sunday to Trinity Sunday).
8. **Time after Whitsuntide** (Trinity Sunday to Advent).

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7. Eastertide.

A.—The Mystery of the Resurrection.

1. Easter from a Doctrinal Point of View.

The Church recalls each year in her Liturgy the events in the life of our Lord in which she wishes us to take part, and during Eastertide she celebrates the anniversary of Christ's triumph over Death. As Bossuet says, this is the central event of history, round which everything in the life of Jesus converges, and it is also the culminating point of the ecclesiastical life in its Liturgical Cycle.*

Our Lord's Resurrection is the most glorious event of His life, the most conclusive proof of His Divinity and the foundation of our faith.† The

* A memorial of the Passion and Resurrection of Jesus, "(the Canon of) the Mass is like the grain of mustard seed whence has sprung the whole of Catholic liturgy" (Dom Cabrol: *Liturgical Prayer: its History and Spirit*, p. 58). Christ having risen again on a Sunday, that day was substituted for the Sabbath, and set apart for the official celebration of the Christian Sacrifice. Consequently the anniversary of the Resurrection was kept on the Sunday following the Jewish Passover. Lent was a season of preparation for this feast, which extended over Eastertide, its full effects being realised during Whitsuntide. The Easter Cycle led to the appointment of the Christmas Cycle, December 25 corresponding with March 25. The week, the Christian year and Catholic worship as a whole revolve round the mystery of Easter.

† "If Christ be not risen again, your *faith* is vain" (1 Cor. xv. 14). "In baptism you are risen again with Him by the *faith* of the operation of God, Who hath raised Him up from the dead" (Col. ii. 12).

Passover of Christ, or His *passage* from death to life and from earth to heaven set the seal on His victory over the devil, the world and the flesh.* It was for that purpose that the Word was made flesh, that He suffered and died. We also are risen with Him. As a matter of fact the virtue of this mystery works in the faithful throughout their life, but more particularly during the Easter festivities, in order to help them to *pass over* from sin to grace, and later on from grace to glory.† As stated in the Roman Martyrology, " the Resurrection of our Lord Jesus Christ according to the flesh is the Solemnity of Solemnities and our Easter."

This formula is a worthy counterpart of the formula that proclaimed the birth of the Messiah at the Christmas festivities, for the Christmas Cycle, which chronologically comes first, is logically dependent on the Easter Cycle. For if God was made man (Christmas), it was that we might be made gods (Easter).‡ At the Incarnation it was the *soul* of Jesus that was born to the divine life in the enjoyment of the beatific vision, and at the Resurrection His body in turn entered into the glory of God. In the same way, just as we had to be born with Christ to His new life at the Christmas festival, so also at the Easter festival must our souls follow Him in the life of glory He is now entering upon.§ Easter week therefore was the feast of the baptised, and the Church, concentrating all a mother's care on those whom St. Paul calls " the newly born," fortified them by giving them for seven days, along with the Holy Eucharist,‖ instruction bearing on the Resurrection as typical of the supernatural life. Eastertide, moreover, corresponding with the period of forty days during which, after His Resurrection, Jesus established His Church, reminds us in a very special manner of the infant Church.

Corresponding with the *Cycle of the Incarnation*, when we adore the Son of God clothed with our humanity, we have the *Cycle of the Redemption*, when by His death He communicates to us His Divinity. *Septuagesima*, *Lent* and *Passion Time* are seasons of struggle and victory. *Eastertide* serves to glorify the divine life that penetrates and transfigures the humanity of Christ in His Resurrection and Ascension. *Whitsuntide* shows us the Holy Ghost nourishing our souls with this divine life, and prepares us for the resurrection to come, when it will be made manifest in our own bodies. Formerly it was the custom for all to receive the Sacraments of Baptism, Confirmation and the Eucharist on the Feast of the Resurrection of our Lord or on that of Pentecost, both of which thus served to remind them each year of the double anniversary of the triumph of Christ and of His mystical body.¶

* Col. ii. 15.

† " God hath given us the victory through our Lord Jesus Christ " (1 Cor. xv. 57) " He hath raised us up together with Christ and hath made us sit together in the heavenly places " (Eph. ii. 6).

‡ See p. 375, ¶.

§ " Thou Who, formerly born of the Virgin, art now born from the sepulchre " (Hymn for Matins on Low Sunday). He was born of the Virgin Mary in like manner as He came forth from the sealed sepulchre.

‖ During the seven days of the Octave of Easter parents and their children attended Mass daily and went to Holy Communion. This was the general rule. The First Communion was repeated the very next day and continuously for a whole week.

¶ As the liturgy for Quadragesima was more particularly intended for the reception of the *Sacraments of the dead*, so the liturgy for Eastertide made Christians participate in the *Sacraments of the living*. Until the twelfth century in all cathedrals in the West little children, immediately after being baptised during the Saturday night, received

The Easter Cycle awakens each year recollections of our Baptism, our First Communion and our Confirmation, and should penetrate us more and more with the new life that will attain its fulness at the second coming of Christ.*

Eastertide prefigures heaven and affords us a glimpse of the eternal Pasch that is the goal of our existence. After weeping over Jesus and over sinners during Passion Time, the Church has now a double motive for rejoicing, in that Jesus is risen again and in that a number of children have again been born unto Him. This feeling of joy is a foretaste of our own resurrection, and of our entrance into the heavenly kingdom whither the Master has gone to prepare a place for us, to which the Holy Ghost, Whom He is about to send down, will lead us.

2. Easter from a Historical Point of View.

Until the Ascension the liturgy for Eastertide takes us to the various scenes of the appearance of Jesus—in the vicinity of the Holy Sepulchre, at Emmaus, in the Cenacle and in Galilee—and it shows Him laying the foundations of His Church and preparing His disciples for the Mystery of His Ascension.

On the day following the Sabbath, while it was yet night, Mary Magdalen and two other holy women went to the Sepulchre, arriving there with the rising of the sun. It was the first day of the Jewish week, or Easter Sunday. An Angel had just rolled back the great stone that closed the door of the monument, and the guards, struck with terror, had run away. Magdalen, finding the tomb open, hastened back to Jerusalem to warn Peter and John, the while the Angel declared to the other holy women the Resurrection of Jesus.† The two Apostles then came running to the Sepulchre (see Plan, p. 873) and verified the fact of the disappearance of the Master.‡

Magdalen, having returned to the Sepulchre, was the first to see the risen Christ.§ Towards evening, two of the disciples on their way to Emmaus also see Jesus, and, returning at once to tell the Apostles, are informed that the Redeemer had appeared to Peter.|| Towards night on the same day Christ manifested Himself to His disciples gathered together in the Cenacle. ¶ A week later He appeared to them again and convinced Thomas, who was still doubtful.**

After the Octave of Easter, the disciples returned to Galilee. One day that seven of them were fishing on the Lake of Gennesareth, Jesus appeared to them once more.††

He also manifested Himself to five hundred disciples on a mountain which He had appointed. It is possible that this was Mount Thabor, or more likely a hill on the shores of the lake, such as the Mount of the Beatitudes.‡‡

Confirmation and the Holy Eucharist, the latter as a pledge of the life to come (O sacrum convivium), for Jesus said: "He that eateth My flesh, I will raise him up in the last day" (John vi. 55).

* "The firstfruits, Christ: then they that are of Christ, who have believed in His coming. Afterwards the end: when He shall have delivered up the kingdom to God and the Father: when He shall have brought to nought all principality and power and virtue. For He must reign, until He hath put all His enemies under His feet" (1 Cor. xv. 23-25).

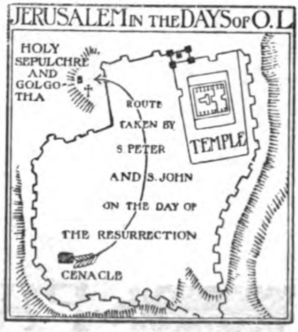
† Gospel for Holy Saturday and Easter Sunday.
‡ Saturday in Easter week.
§ Thursday in Easter week.
|| Easter Monday.
¶ Easter Tuesday.
** Low Sunday.
†† Wednesday in Easter week.
‡‡ Friday in Easter week.

The *Gospel* for the Second Sunday after Easter tells of the Parable of the Good Shepherd that Jesus spoke in the third year of His ministry, at the time of the Feast of the Tabernacles, at Jerusalem.

The *Gospels* for the three following Sundays are taken from Christ's discourse to His disciples after the Last Supper.

3. Easter from a Liturgical Point of View.

Eastertide, which begins on Holy Saturday and ends on the Saturday after Pentecost, is like one uninterrupted feast, in the course of which we celebrate the mysteries of the Resurrection, of the Ascension of our Lord, and of the Descent of the Holy Ghost on the Church. The date of Easter, from which all movable feasts * are calculated, has been the subject of solemn Conciliar Decrees. Seeing that Christ's death and resurrection coincided with the Jewish Pasch, and that the celebration of those mysteries was to take the place of the Mosaic rites which prefigured them, the Church adhered to the Jewish method of reckoning in fixing the date of Easter. There was a difference of eleven days between the lunar year in use by the Jews and the solar year; the date of Easter therefore varies from March 22 to April 25. The First Council of Nicaea finally decreed that it should be kept on the Sunday following the first new moon after the vernal equinox (March 21).



The joyful character of Eastertide is marked by the sumptuous decoration of the sanctuary and the jubilant pealing of the organ. The *Vidi aquam*, referring to the water of Baptism, is chanted instead of the *Asperges*. Certain prayers, as for instance the anthem *Regina Coeli*, are said standing, as befits people triumphant, and during these fifty days the Church excludes fasting.† Oblivious, so to speak, of this earth, she sings her official acclamation expressive of the joy that St. John tells us he heard in Heaven.‡ The *Introit*, anthems, versicles and responsories all end in the enthusiastic refrain "*Alleluia, Alleluia, Alleluia*" first sung during Mass on Holy Saturday, in tones suggestive of "good tidings of great joy" (Luke ii. 10).

Until Ascension Day the Paschal Candle, symbolic of the visible presence of Christ on earth, illuminates the congregation with its shining light, and white vestments are used as a sign of joy and purity. "Dis-

* All Sundays from Septuagesima until Advent and some feasts, the principal of which are Ash Wednesday, Ascension Day, Corpus Christi and the Feast of the Sacred Heart are movable.

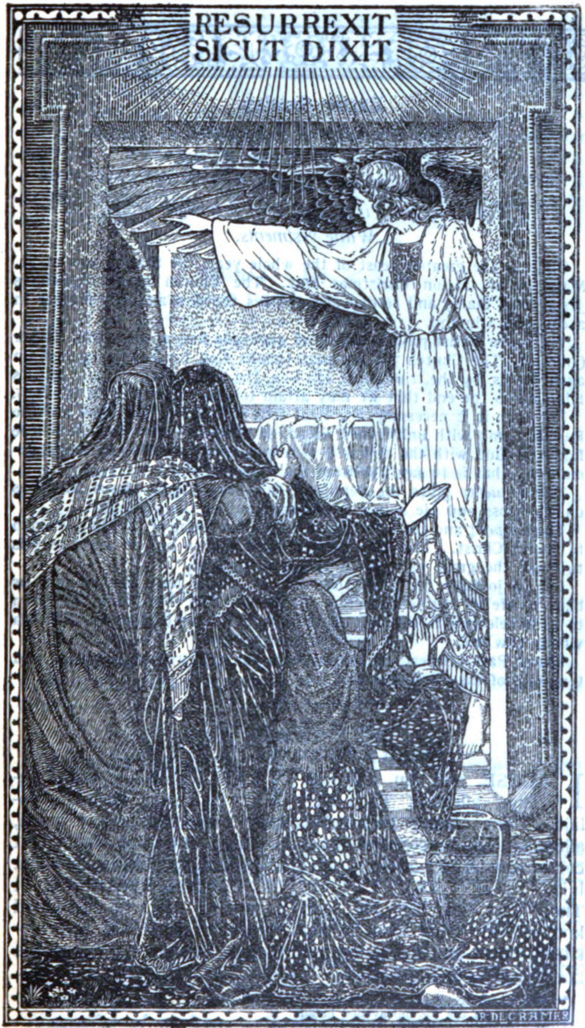
† As Sunday is a weekly reminder of the Paschal mystery, these two customs are observed on that day throughout the year.

‡ "I heard as it were the voice of much people in heaven, saying: Alleluia" (Apoc. xix. 1-8).

play in your conduct the innocence which the whiteness of your garments symbolises," as St. Augustine said to the Neophytes, who wore albs throughout the Octave of Easter.

Formerly during *Eastertide* the Church did not allow Saints' feasts of secondary rank, in order that the thoughts of the faithful might not be distracted from the contemplation of Christ triumphant. The suffrages of the Saints are omitted, and there is a special Mass for Apostles and Martyrs, because they were more closely associated with Christ in His sorrows and in His triumph. The Martyrs especially, in this part of the Cycle, form the escort of the Risen Christ.

PAX



Christ is risen indeed. Alleluia.

Easter Sunday.

The Solemnity of Solemnities.

STATION AT ST. MARY MAJOR.*

(Plenary Indulgence.)

Double of the First Class with privileged octave.

White vestments.

On this, the greatest feast of the whole year, the Station was at St. Mary Major, as on Christmas Day. The Church never dissociates Jesus from Mary, and to-day she glorifies the Son and His Mother in a common triumph.

The risen Christ pays a tribute of gratitude first of all to His Father (*Introit*). The Church for her part thanks God for having opened up again for us, by the triumph of His Son, the way to heaven, and solicits His help to the end that we may attain to this supreme good (*Collect*).

For that it is necessary, St. Paul tells us, that as the Jews ate the Paschal lamb with unleavened bread, so should we also partake of the Lamb of God with the azyms † of a pure and holy life (*Epistle, Communion*), that is to say free from the leaven of sin.

The *Sequence* gives the details of this immolation. Jesus triumphs on the cross and He comes triumphant out of the sepulchre.

The *Gospel* ‡ and the *Offertory* describe the coming of the Holy Women to anoint Christ. They find the sepulchre empty, but an angel reveals to them the great mystery of the Resurrection.

Let us joyfully celebrate this day on which Jesus has brought us back to life by His Resurrection (*Preface*). And that it may be given to us to celebrate it through all eternity in heaven (*Secret*), let us live a wholly new life.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.—RESURREXI.

Introit: Ps. cxxxviii. 18, 5, 6.

I AROSE, and am still with Thee, alleluia: Thou hast laid Thine hand upon Me, alleluia: Thy knowledge is become wonderful, alleluia, alleluia.—Ps. cxxxviii. 1, 2. Lord, Thou hast searched Me, and known Me: Thou knowest My sitting down and My rising up. ℣. Glory be to the Father.

RESURREXI, et adhuc tecum sum, allelúia: posuísti super me manum tuam, allelúia: mirábilis facta est sciéntia tua, allelúia, allelúia. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

* See Plan of the Stations at Rome, p. 510, G d 26.
† The term in use for unleavened bread.
‡ See "Easter from a Historical Point of View," p. 872, ‡.

Collect.

Deus, qui hodiérna die per Unigénitum tuum, aeternitátis nobis áditum devícta morte reserásti: vota nostra, quae praeveniéndo aspíras, étiam adjuvándo proséquere. Per eúmdem Dóminum.

O God, Who this day didst reopen to us the approach to eternity by Thine only-begotten Son, victorious over death, prosper by Thy grace our vows, which Thou dost anticipate by Thy inspiration. Through the same Lord.

Epistle: 1 Cor. v. 7, 8.

Léctio epístolae béati Pauli Apóstoli ad Coríntios.—FRATRES: Expurgáte vetus ferméntum ut sitis nova conspérsio, sicut estis ázymi. Etenim Pascha nostrum immolátus est Christus. Itaque epulémur: non in ferménto véteri, neque in ferménto malítiae, et nequítiae: sed in ázymis sinceritátis, et veritátis.

Taken from the Epistle of the blessed Apostle Paul to the Corinthians.—BRETHREN, purge out the old leaven, that you may be a new paste, as you are unleavened: for Christ our Pasch is sacrificed. Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Gradual: Ps. cxvii. 24, 1.

Haec dies, quam fecit Dóminus: exultémus, et laetémur in ea. ℣. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus.

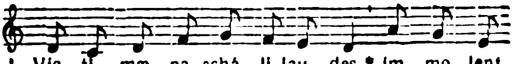
This is the day which the Lord hath made: let us rejoice and be glad in it. ℣. Give praise unto the Lord, for He is good: for His mercy endureth for ever.

Alleluia, alleluia: 1 Cor. v. 7.

℣. Pascha nostrum immolátus est Christus.

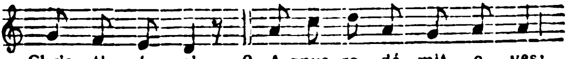
℣. Christ our Pasch is immolated.

Sequence: Victimae paschali laudes.



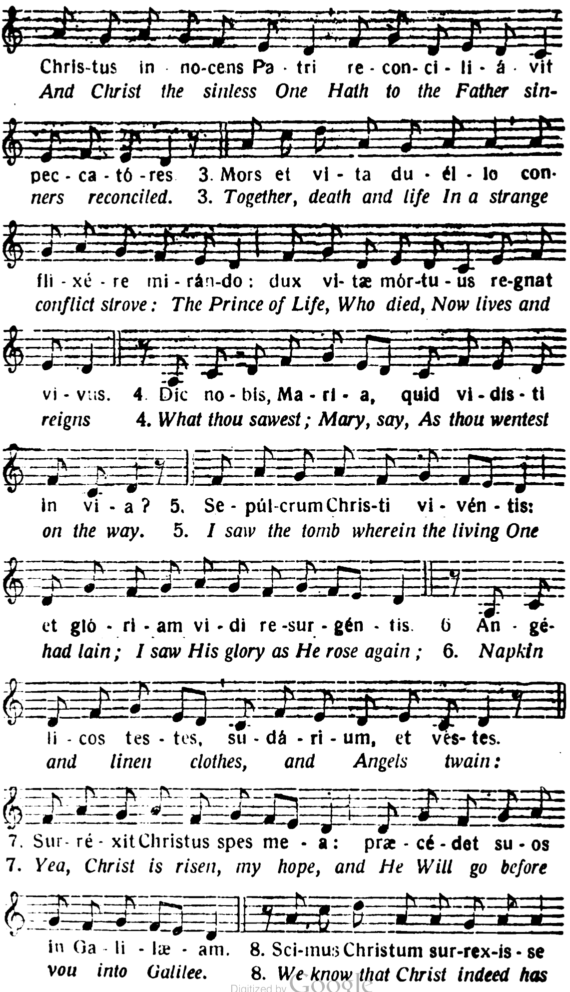
1. Vic - ti - mæ pa schá - li lau - des * im - mo - lent

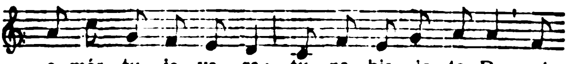
1. *Forth to the Paschal Victim, Christians, bring your*



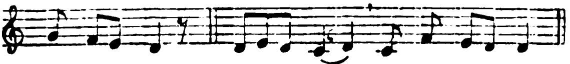
Chris - ti - á - ni *sacrifice of praise:*

2. A-gnus re - dé - mit o - ves: 2. *The Lamb redeems the sheep;*


Chris-tus in - no-cens Pa - tri re - con- ci - li - á - vit
And Christ the sinless One Hath to the Father sin-
pec - ca - tó - res 3. Mors et vi - ta du - él - lo con-
ners reconciled. 3. Together, death and life In a strange
fli - xé - re mi - rán-do: dux vi- tæ mór-tu - us re-gnat
conflict strove: The Prince of Life, Who died, Now lives and
vi - vus. 4. Dic no - bis, Ma - ri - a, quid vi - dis - ti
reigns 4. What thou sawest; Mary, say, As thou wentest
in vi - a ? 5. Se - púl-crum Chris-ti vi - vén - tis:
on the way. 5. I saw the tomb wherein the living One
et gló - ri - am vi - di re -sur - gén - tis. 6 An - gé-
had lain; I saw His glory as He rose again; 6. Napkin
li - cos tes - tes, su - dá - ri - um, et vés- tes.
and linen clothes, and Angels twain:
7. Sur- ré - xit Christus spes me - a: præ - cé - det su - os
7. Yea, Christ is risen, my hope, and He Will go before
in Ga - li - læ - am. 8. Sci-mus Christum sur-rex-is - se
you into Galilee. 8. We know that Christ indeed has



a mór - tu - is ve - re: tu no - bis, vic - tor Rex, mi-
risen from the grave: Hail, Thou King of Victory, Have mercy,



se - ré - re. A - men. Al - le - lú - ia.
Lord, and save. Amen. Alleluia.

This Sequence is said until the Saturday before Low Sunday inclusive.

Gospel: Mark xvi. 1-7.

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: María Magdaléne, et María Jacóbi, et Salóme emérunt arómata, ut veniéntes úngerent Jesum. Et valde mane una sabbatórum, véniunt ad monuméntum, orto jam sole. Et dicébant ad ínvicem: Quis revólvet nobis lápidem ab óstio monuménti? Et respiciéntes vidérunt revolútum lápidem. Erat quippe magnus valde. Et introeúntes in monuméntum vidérunt júvenem sedéntem in dextris, coopértum stola cándida, et obstupuérunt. Qui dicit illis: Nolite expavéscere: Jesum quaerítis Nazarénum, crucifíxum: *surréxit*, non est hic, ecce locus ubi posuérunt eum. Sed ite, dícite discípulis ejus, et Petro, quia praecédit vos in Galilaeam: ibi eum vidébitis, sicut dixit vobis.—**Credo.**

✠ Continuation of the holy Gospel according to St. Mark.—At that time, Mary Magdalen, and Mary the mother of James, and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. Who saith to them, Be not affrighted; ye seek Jesus of Nazareth, Who was crucified: *He is risen*, He is not here; behold the place where they laid Him. But go, tell His disciples, and Peter, that He goeth before you into Galilee: there you shall see Him, as He told you.—**Credo.**

Offertory: Ps. lxxv. 9, 10.

Terra trémuit, et quiévit, dum resúrgeret in judício Deus, allelúia.

The earth trembled and was still when God arose in judgment, alleluia.

Secret.

Accept, we beseech Thee, O Lord, the prayers of Thy people with the oblation of sacrifice; that we being initiated in the Paschal mysteries, by Thy operation they may profit us as a remedy for eternity. Through our Lord.

Súscipe, quaesumus, Dómine, preces pópuli tui cum oblatiónibus hostiárum: ut paschálibus initiáta mystériis, ad aeternitátis nobis medélam, te operánte, profíciant. Per Dóminum.

Preface *for Easter:* Te quidem . . . in hac potissimum die, p. 53.—*At the Canon,* **Communicantes,** p. 60, *and* **Hanc igitur,** p. 62, *until the Saturday before Low Sunday inclusive.*

Communion: 1 Cor. v. 7, 8.

Christ our Pasch is immolated, alleluia: therefore let us feast with the unleavened bread of sincerity and truth, alleluia, alleluia, alleluia.

Pascha nostrum immolátus est Christus, allelúia: ítaque epulémur in ázymis sinceritátis, et veritátis, allelúia, allelúia, allelúia.

Postcommunion.

Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy lovingkindness, Thou mayest make to be of one mind those whom Thou hast fed with the Paschal sacraments. Through our Lord . . . in the unity of the same.

Spíritum nobis, Dómine, tuae caritátis infúnde: ut, quos sacraméntis Paschálibus satiásti, tua fácias pietáte concórdes. Per Dóminum . . . in unitáte ejúsdem.

After the Dominus vobiscum is said:—

℣. Go, the Mass is said, alleluia, alleluia.

℟. Let us give thanks to God, alleluia, alleluia.

℣. Ite Missa est, allelúia, allelúia.

℟. Deo grátias, allelúia, allelúia.

and this is repeated until the Saturday before Low Sunday inclusive.

During the Octave of Easter no double or semi-double feast is observed, but transferable double feasts are celebrated after the Octave. Non-transferable double feasts, as well as all semi-double and simple feasts that occur after the first three days, are merely commemorated.

SECOND VESPERS.

Psalms for Sunday, p. 98.

Ant. 1. Matt. xxviii. 2. An Angel of the Lord descended

Ant. 1. Angelus autem Dómini * descéndit de coelo, et ac-

cédens revólvit lápidem, et sedébat super eum, allelúia, allelúia.

from heaven; and, going to the stone, rolled it back and sat upon it, alleluia, alleluia.

2. Et ecce terraemótus * factus est magnus: Angelus enim Dómini descéndit de coelo, allelúia.

2. Matt. xxviii. 2. And behold! there was a great earthquake: for an Angel of the Lord came down from heaven, alleluia.

3. Erat autem * aspéctus ejus sicut fulgur, vestiménta autem ejus sicut nix, allelúia, allelúia.

3. Matt. xxviii. 3. And his countenance was as lightning; and his raiment was as snow, alleluia, alleluia.

4. Prae timóre autem ejus * extérriti sunt custódes, et facti sunt velut mórtui, allelúia.

4. Matt. xxviii. 4. The guards were terrified with fear of him, and became as men struck dead, alleluia.

5. Respóndens autem Angelus, * dixit muliéribus: Nolíte timére: scio enim quod Jesum quaeritis, allelúia.

5. Matt. xxviii. 5. And the Angel answering, said to the women: Fear not: for I know that you seek Jesus, alleluia.

Instead of the Little Chapter, Hymn and Versicle the following is sung:—

Antiphon: Ps. cxvii. 24.

Haec dies * quam fecit Dóminus: exsultémus, et laetémur in ea.

This is the day which the Lord hath made: let us rejoice and be glad in it.

Antiphon at the Magnificat: Mark xvi. 4.

Et respiciéntes * vidérunt revolútum lápidem: erat quippe magnus valde, allelúia.

And looking, they saw the stone was rolled away: for it was very great, alleluia.

Collect *as at Mass*, p. 876.

Until the Saturday before Low Sunday the following is said:—

℣. Benedicámus Dómino, allelúia, allelúia.

℟. Deo grátias, allelúia, allelúia.

℣. Let us bless the Lord, alleluia, alleluia.

℟. Thanks be to God, alleluia, alleluia.

Easter Monday.

STATION AT ST. PETER'S.†

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the First Class.—White vestments.

† See Plan of the Stations at Rome, p. 510, A bc 38.

The Octave of Easter, throughout which formerly servile work was abstained from, was one continual feast. Each day the neophytes attended Mass at a Station, at which they received Holy Communion. In the evening they went to St. John Lateran for the Office of Vespers.

On the first day of the week the Station was at St. Peter's, which contains the tomb of the head of the Church. We hear his voice in the *Epistle*. He proclaims to the world the Resurrection of Christ of which he was witness. Likewise the *Gospel*, after describing the appearance of the risen Christ to the Disciples of Emmaus, mentions His apparition to Peter on the very day of His Resurrection.*

On this day, then, the neophytes testified in this way their faith in Jesus and in His Church, of which St. Peter was the first Pope. Let us follow their example.

Receiving as we do one and the same Sacrament during these Easter festivities, let us all be one in heart and soul (*Postcommunion*) in proclaiming together our faith in the risen Christ.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.—INTRODUXIT VOS.

Introit : Exodus xiii. 5, 9.

THE LORD hath brought you into a land flowing with milk and honey, alleluia: that the law of the Lord may be ever in your mouth, alleluia, alleluia. Ps. civ. 1. Give glory to the Lord, and call upon His name: make known His deeds among the nations. ℣. Glory be to the Father.

INTRODUXIT vos Dóminus in terram fluéntem lac, et mel, allelúia : et ut lex Dómini semper sit in ore vestro, allelúia, allelúia. *Ps.* Confitémini Dómino, et invocáte nomen ejus : annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Collect.

O God, Who in the Paschal solemnity hast bestowed Thy saving remedies on the world: continue, we beseech Thee, to pour forth Thy heavenly gifts on Thy people; that thereby they may deserve to obtain perfect liberty, and arrive at life everlasting. Through our Lord.

Deus, qui solemnitáte paschali, mundo remédia contulísti : pópulum tuum, quaesumus, coeléstі dono proséquere ; ut et perféctam libertátem consequi mereátur, et ad vitam profíciat sempiternam. Per Dóminum.

Epistle : Acts of the Apostles x. 37-43.

Taken from the Acts of the Apostles.—IN those days, Peter,

Léctio Actuum Apostolórum. —IN diébus illis : Stans Petrus

* See "Easter from a Historical Point of View," p. 872, I.

in médio plebis, dixit: Viri fratres, vos scitis quod factum est verbum per univérsam Judaeam: incípiens enim a Galilaea, post baptísmum, quod praedicávit Joánnes, Jesum a Názareth: quómodo unxit eum Deus Spíritu Sancto, et virtúte, qui pertránsiit benefaciéndo, et sanándo omnes oppréssos a diábolo, quóniam Deus erat cum illo. Et nos testes sumus ómnium, quae fecit in regióne Judaeórum, et Jerúsalem, quem occidérunt suspendéntes in ligno. *Hunc Deus suscitávit tértia die* et dedit eum manifféstum fíeri, non omni pópulo, sed téstibus praeordinátis a Deo: nobis, qui manducávimus, et bíbimus cum illo, postquam *resurréxit a mórtuis.* Et praecépit nobis praedicáre pópulo, et testificári, quia ipse est, qui constitútus est a Deo judex vivórum, et mortuórum. Huic omnes prophétae testimónium perhibent, remissiónem peccatórum accípere per eum.

standing in the midst of the people, said: Men brethren, you know the word which hath been published through all Judea, for it began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews, and in Jerusalem; Whom they killed, hanging Him upon a tree. *Him God raised up the third day,* and gave Him to be made manifest, not to all the people, but to witnesses preordained by God; even to us, who did eat and drink with Him, after *He arose again from the dead.* And He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the Prophets give testimony, that by His name all who believe in Him receive remission of sins.

Gradual: Ps. cxvii. 24, 2.

Haec dies, quam fecit Dóminus: exsultémus, et laetémur in ea. ℣. Dicat nunc Israel, quóniam bonus: quóniam in saeculum misericórdia ejus.

This is the day which the Lord hath made: let us rejoice and be glad in it. ℣. Let Israel again say that He is good, that His mercy endureth for ever.

Alleluia, alleluia: Matt. xxviii. 2.

℣. Angelus Dómini descéndit de coelo: et accédens revólvit lápidem et sedébat super eum.

℣. An Angel of the Lord descended from heaven, and coming, rolled away the stone, and sat upon it.

Sequence: Victimae paschali laudes, p. 877.

Gospel: Luke xxiv. 13-35.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, two of the disciples of Jesus went that same day to a town which was sixty furlongs * from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also, drawing near, went with them. But their eyes were held that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and why are you sad? And the one of them whose name was Cleophas answering said to Him: Art Thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, Who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped that it was He that should have redeemed Israel: and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us who, before it was light, were at the

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Duo ex discípulis Jesu ibant ipsa die in castéllum quod erat in spátio stadiórum sexagínta ab Jerúsalem, nómine Emmaus. Et ipsi loquebántur ad ínvicem de his ómnibus, quae accíderant. Et factum est, dum fabularéntur, et secum quaererent: et ipse Jesus appropínquans ibat cum illis: óculi autem illórum tenebántur, ne eum agnóscerent. Et ait ad illos: Qui sunt hi sermónes, quos confértis ad ínvicem ambulántes, et estis tristes? Et respóndens unus, cui nomen Cléophas, dixit ei: Tu solus peregrínus es in Jerusálem, et non cognovísti, quae facta sunt in illa his diébus? Quibus ille dixit: Quae? Et dixérunt: De Jesu Nazaréno, qui fuit vir prophéta potens in ópere et sermóne coram Deo, et ómni pópulo: et quómodo eum tradidérunt summi sacerdótes, et príncipes nostri in damnatiónem mortis, et crucifixérunt eum. Nos autem sperabámus, quia ipse esset redemptúrus Israel: et nunc super haec ómnia, tértia dies est hódie, quod haec facta sunt. Sed et mulíeres quaedam ex nostris terruérunt nos, quae ante lucem fuérunt ad monuméntum, et, non invénto córpore ejus, venérunt, *dicéntes se étiam visiónem An-*

* Seven miles and a half, the Roman *stadium*, which corresponds to a furlong, being equal to the eighth part of a mile.

gelórum vidisse, qui dicunt eum vívere. Et abiérunt quidam ex nostris ad monuméntum: et ita invenérunt sicut mulíeres dixérunt, ipsum vero non invenérunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credéndum in ómnibus quae locúti sunt prophétae! Nonne haec opórtuit pati Christum, et ita intráre in glóriam suam? Et incípiens a Móyse, et ómnibus prophétis, interpretabátur illis in ómnibus Scriptúris, quae de ipso erant. Et appropinquavérunt castéllo, quo ibant et ipse se finxit lóngius ire. Et coegérunt illum, dicéntes: Mane nobíscum, quóniam advesperáscit, et inclináta est jam dies. Et intrávit cum illis. Et factum est, dum recúmberet cum eis, accépit panem, et benedíxit, ac fregit, et porrigébat illis. Et apérti sunt óculi eórum, et cognovérunt eum, et ipse evánuit ex óculis eórum. Et dixérunt ad ínvicem: Nonne cor nostrum ardens erat in nobis dum loquerétur in via, et aperíret nobis Scriptúras? Et surgéntes eádem hora regréssi sunt in Jerúsalem: et invenérunt congregátos úndecim, et eos, qui cum illis erant, dicéntes: *Quod surréxit Dóminus vere, et appáruit Simóni.* Et ipsi narrábant, quae gesta erant in via: et *quómodo cognovérunt eum in fractióne panis.*—**Credo.**

sepulchre, and, not finding His body, came, *saying that they had also seen a vision of Angels, who say that He is alive.* And some of our people went to the sepulchre, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the Prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And, beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going; and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them; and their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other: Was not our heart burning within us whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: *The Lord is risen indeed, and hath appeared to Simon.* And they told what things were done in the way, and *how they knew Him in the breaking of bread.*—**Credo.**

Offertory: Matt. xxviii. 2, 5, 6.

An Angel of the Lord descended from heaven and said to the women: He Whom you seek is risen as He said, alleluia.	Angelus Dómini descéndit de coelo, et dixit muliéribus: Quem quaeritis, surréxit, sicut dixit, allelúia.

Secret *and* **Preface,** *etc., as yesterday,* p. 880.

Communion: Luke xxiv. 34.

The Lord is risen, and hath appeared to Peter, alleluia.	Surréxit Dóminus, et appáruit Petro, allelúia.

Postcommunion *the same as yesterday,* p. 880.

SECOND VESPERS.

As on Easter Sunday, p. 880.

Antiphon at the Magnificat: Luke xxiv. 17.

What are these discourses that you hold one with another as you walk, and why are you sad? alleluia.	Qui sunt hi sermónes * quos confértis ad ínvicem ambulántes, et estis tristes? allelúia.

Collect *as at Mass,* p. 882.

Easter Tuesday.

STATION AT ST. PAUL'S WITHOUT THE WALLS.†

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the First Class.—White vestments.

The Station was at St. Paul's on the Via Ostia. On this day the Church was wont to gather her new-born children round the tomb of the Apostle of the Gentiles (*Collect*), there to teach them out of his mouth the words of Divine Wisdom (*Introit*).

The *Epistle* consists of a portion of the address in which St. Paul announced to the Jews of the Synagogue of Antioch in Pisidia the Resurrection of Christ, foretold by the Prophets and witnessed to by the Apostles.

The *Gospel* tells of an appearance of Jesus in the Cenacle on the very day of His Resurrection.‡ Jesus makes His disciples touch Him, He eats in their presence and demonstrates from the Scriptures that it was necessary that Christ should die to save the world. The neophytes, "redeemed out of the hand of the enemy and united to God's own people" (*Gradual*), and all Christians with them, must, continues St. Paul, henceforth live, like the risen Christ, none but a heavenly life (*Communion*), and by their manner of living proclaim their faith in Christ (*Collect*).

Let us renew our faith in the risen Christ and show it by living, like Jesus, an entirely new life.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

† See Plan of the Stations at Rome, p. 510, E h 31.
‡ See "Easter from a Historical Point of View," p. 872.

Introit: Ecclesiasticus xv. 3, 4.

AQUA sapiéntiae potávit eos, allelúia: firmábitur in illis, et non flectétur, allelúia, et exaltábit eos in aetérnum, allelúia, allelúia. *Ps.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

HE gave them the water of wisdom to drink, alleluia: she shall be made strong in them, and shall not be moved, alleluia, and she shall exalt them forever, alleluia, alleluia. Ps civ. 1. Give glory to the Lord, and call upon His name: declare His deeds among the nations. ℣ Glory be to the Father.

Collect.

Deus, qui Ecclésiam tuam novo semper foetu multíplicas: concéde fámulis tuis; ut sacraméntum vivéndo téneant, quod fide percepérunt. Per Dóminum.

O God, Who dost ever multiply Thy Church by a new progeny, grant to Thy servants, that they may retain in their lives the mystery which they have received by faith. Through our Lord.

Epistle: Acts of the Apostles xiii. 16, 26-33.

Léctio Actuum Apostolórum.—In diébus illis: Surgens Paulus, et manu siléntium indícens, ait: Viri fratres, fílii géneris Abraham, et qui in vobis timent Deum, vobis verbum salútis hujus missum est. Qui enim habitábant Jerúsalem, et príncipes ejus, ignorántes Jesum, et voces prophetárum, quae per omne sábbatum legúntur, judicántes implevérunt: et nullam causam mortis inveniéntes in eo, petiérunt a Piláto, ut interfícerent eum. Cumque consummássent ómnia, quae de eo scripta erant, deponéntes eum de ligno, posuérunt eum in monuménto. *Deus vero suscitávit eum a mórtuis tértia die: qui visus est per dies multos his, qui simul ascénderant cum eo de Galilaea in Jerúsalem, qui usque nunc sunt testes ejus*

Taken from the Acts of the Apostles.—In those days, Paul standing up, and with his hand bespeaking silence, said: Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Jesus, nor the voices of the Prophets which are read every Sabbath, judging Him have fulfilled them; and finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree, they laid Him in a sepulchre. *But God raised Him up from the dead the third day; Who was seen for many days by them who came up*

with Him from Galilee to Jerusalem, who to this present time are His witnesses to the people. And we also declare to you the promise which was made to our fathers, for God hath fulfilled it to our children, *in raising up our Lord Jesus Christ.*

ad plebem. Et nos vobis annuntiámus eam, quae ad patres nostros repromíssio facta est: quóniam hanc Deus adimplévit fíliis nostris, *resúscitans Jesum Christum Dóminum nostrum.*

Gradual: Ps. cxvii. 24.

This is the day which the Lord hath made: let us rejoice and be glad in it. ℣. Ps. cvi. 2. Let those again speak who have been redeemed by our Lord: whom He hath redeemed out of the hand of the enemy, and gathered out of the nations.

Haec dies, quam fecit Dóminus: exsultémus, et laetémur in ea. ℣. Dicant nunc, qui redémpti sunt a Dómino: quos redémit de manu inimíci, et de regiónibus congregávit eos.

Alleluia, alleluia.

℣. The Lord is risen from the sepulchre, Who for us hung upon a tree.

℣. Surréxit Dóminus de sepúlcro, qui pro nobis pepéndit in ligno.

Sequence: Victimae paschali laudes, p. 877.

Gospel: Luke xxiv. 36-47.

✠ Continuation of the holy Gospel according to St. Luke.—At that time *Jesus stood in the midst of His disciples,* and saith to them: Peace be to you; it is I, fear not. But they being troubled and frighted, supposed that they saw a spirit. And He said to them: Why are you troubled, and why do thoughts arise in your hearts? *See My hands, and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as you see Me to have.* And when He had said this, He showed them His hands, and His feet. But while they yet believed not, and wondered for joy, He said: *Have you here*

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: *Stetit Jesus in médio discipulórum suórum,* et dicit eis: Pax vobis: ego sum, nolíte timére. Conturbáti vero, et contérriti, existimábant se spíritum vidére. Et dixit eis: Quid turbáti estis, et cogitatiónes ascéndunt in corda vestra? *Vidéte manus meas, et pedes, quia ego ipse sum: palpáte, et vidéte: quia spíritus carnem, et ossa non habet, sicut me vidétis habére.* Et cum hoc dixisset, osténdit eis manus, et pedes. Adhuc autem illis non credéntibus, et mirántibus prae gáudio, dixit: *Habétis hic áliquid, quod manducétur?* At

illi obtulérunt ei partem piscisassi, et favum mellis. *Et cum manducásset coram eis, sumens relíquias, dedit eis.* Et dixit ad eos: Haec sunt verba, quae locútus sum ad vos, cum adhuc essem vobíscum, quóniam necésse est impléri ómnia, quae scripta sunt in lege Móysi, et Prophétis, et Psalmis de me. Tunc apéruit illis sensum, ut intellígerent Scriptúras. Et dixit eis: Quóniam sic scriptum est, et sic *oportébat Christum* pati, et *resúrgere a mórtuis tértia die:* et praedicári in nómine ejus poeniténtiam, et remissiónem peccatórum in omnes gentes.—**Credo.**

anything to eat? And they offered Him a piece of broiled fish, and a honey-comb. *And when He had eaten before them, taking the remains, He gave to them.* And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled that are written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them: Thus it is written, and thus *it behoved Christ* to suffer, and *to rise again from the dead the third day;* and that penance and remission of sins should be preached in His name among all nations.—**Credo.**

Offertory: Ps. xvii. 14, 16.

Intónuit de coelo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúia.

The Lord thundered from heaven, and the Most High gave His voice: and the fountains of waters appeared, alleluia.

Secret.

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per haec piae devotiónis offícia, ad coeléstem glóriam transeámus. Per Dóminum.

Accept, O Lord, the prayers of Thy faithful with the offerings of sacrifice; that by these offices of pious devotion we may pass to heavenly glory. Through our Lord.

Preface, p. 53.—Communicantes, p. 60.—Hanc igitur, p. 62.

Communion: Col. iii. 1, 2.

Si consurrexístis cum Christo, quae sursum sunt quaerite, ubi Christus est in déxtera Dei sedens, allelúia: quae sursum sunt sápite, allelúia.

If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God, alleluia; taste the things that are above, alleluia.

Postcommunion.

Grant, we beseech Thee, Almighty God, that the virtue of the Paschal sacrament which we have received may ever remain in our minds. Through our Lord.

Concéde, quaesumus omnipotens Deus: ut paschális percéptio sacraménti, contínua in nostris méntibus persevéret. Per Dóminum.

Easter Wednesday.

STATION AT ST. LAWRENCE WITHOUT THE WALLS.*

(Indulgence of 30 *years and* 30 *quarantines.)*

Semi-double.—White vestments.

The Station was at St. Lawrence without the Walls. The Church put before her new-born children as a model the illustrious Roman Deacon to whom this basilica is dedicated.

Like St. Paul, yesterday, St. Peter tells us that the Prophets foretold the death of Jesus and that the Apostles were witnesses of His Resurrection (*Epistle*). The *Alleluia* further reminds us that " the Lord hath appeared to Peter "; while the *Gospel* shows us St. Peter directing the fishing operations of his companions, in expectation of the hour now fast approaching when he will direct their labours as fishers of men. More devoted to Jesus than the others, he cast himself into the sea to rejoin Him, and it was he who drew to land the net full of one hundred and fifty-three big fishes.†

According to the Fathers, these fishes brought by Peter to the feet of the risen Christ represented the neophytes, for the catechumens were born to supernatural life in the font of Baptism. Called by God to receive His kingdom (*Introit*), they eat the bread of Angels, the bread of heaven (*Offertory, Secret*), which transforms them into new creatures (*Postcommunion*).‡

Let us celebrate these festivities of the Resurrection of our Lord in a spirit of holy rejoicing, a foretaste of the joy we will experience at the eternal Pasch (*Collect*).

Introit: Matt. xxv. 34.

COME, ye blessed of My Father, receive the Kingdom, alleluia, which was prepared for you from the foundation of the world, alleluia, alleluia, alleluia. Ps. xcv. 1. Sing ye to the Lord a new canticle: sing to the Lord through the whole earth. ℣. Glory be to the Father.

VENITE, benedícti Patris mei, percípite regnum, allelúia; quod vobis parátum est ab orígine mundi, allelúia, allelúia, allelúia. *Ps.* Cantáte Dómino cánticum novum: cantáte Dómino omnis terra. ℣. Glória Patri.

* See Plan of the Stations at Rome, p. 510, K d 18.

† See " Easter from a Historical Point of View," p. 872, ††.

‡ On this day at Rome the Pope blesses the " Agnus Dei," or figures of the Lamb of God stamped on the wax which remains from the Paschal Candle of the previous year. Cherished in a spirit of reverence and faith, they are a protection against sickness and danger.

Collect.

Deus, qui nos resurrectiónis Domínicae ánnua solemnitáte laetíficas: concéde propítius; ut per temporália festa quae ágimus, perveníre ad gáudia aetérna mereámur. Per eúmdem Dóminum.

O God, Who dost give us joy by the yearly solemnity of our Lord's Resurrection, mercifully grant that by celebrating these feasts in time, we may deserve to arrive at eternal joys. Through the same our Lord.

To-day and on the following days until Saturday inclusive, either the Collect *Ecclesiae tuae*, p. 154, or *Deus omnium fidelium*, p. 155, is said as *Second Collect*, unless a feast has to be commemorated.

Epistle: Acts of the Apostles iii. 13-15, 17-19

Léctio Actuum Apostolórum.—In diébus illis: Apériens Petrus os suum, dixit: Viri Israelítae, ut qui timétis Deum, audíte. Deus Abraham, et Deus Isaac, et Deus Jacob, Deus patrum nostrórum, glorificávit Fílium suum Jesum, quem vos quidem tradidístis, et negástis ante fáciem Piláti, judicánte illo dimítti. Vos autem sanctum, et justum negástis, et petístis virum homicídam donári vobis: auctórem vero vitae interfecístis, *quem Deus suscitávit a mórtuis, cujus nos testes sumus.* Et nunc, fratres, scio quia per ignorántiam fecístis, sicut et príncipes vestri. Deus autem, quae praenuntiávit per os ómnium Prophetárum, pati Christum suum, sic implévit. Poenitémini ígitur et convertímini, ut deleántur peccáta vestra.

Taken from the Acts of the Apostles.—In those days Peter, opening his mouth, said: Ye men of Israel, and ye that fear God, hear. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified His son Jesus, Whom you indeed delivered up and denied before the face of Pilate, when he judged He should be released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you: but the author of life you killed, *Whom God hath raised from the dead, of which we are witnesses.* And now, brethren, I know that you did it through ignorance, as did also your rulers. But these things which God before had showed by the mouth of all the Prophets, that His Christ should suffer, He hath so fulfilled. Repent therefore, and be converted, that your sins may be blotted out.

Gradual: Ps. cxvii. 24, 16.

Haec dies, quam fecit Dóminus: exsultémus, et laeté-

This is the day which the Lord hath made: let us rejoice and

be glad in it. ℣. The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me.

mur in ea. ℣. Déxtera Dómini fecit virtútem, déxtera Dómini exaltávit me.

Alleluia, alleluia : Luke xxiv. 34.

℣. The Lord is risen indeed; and hath appeared to Peter.

℣. Surréxit Dóminus vere: et appáruit Petro.

Sequence : Victimae paschali laudes, p. 877.

Gospel : John xxi. 1-14.

✠ Continuation of the holy Gospel according to St. John.—At that time, *Jesus showed Himself again to His disciples at the sea of Tiberias.* And He showed Himself after this manner: There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter saith to them: I go a-fishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing. But when the morning was come, Jesus stood on the shore; yet His disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you nothing to eat? They answered him: No. He saith to them: Cast the net on the right side of the ship, and you shall find. They cast therefore, and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved saith to Peter: *It is the Lord.* Simon Peter, when he heard that it was the Lord, girt his coat about

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: *Manifestávit se iterum Jesus discípulis ad mare Tiberíadis.* Manifestávit autem sic: Erant simul Simon Petrus, et Thomas, qui dícitur Dídymus, et Nathánael, qui erat a Cana Galilaeae, et fílii Zebedaei, et álii ex discípulis ejus duo. Dicit eis Simon Petrus: Vado piscári. Dicunt ei: Venímus et nos tecum. Et exiérunt, et ascendérunt in navim: et illa nocte nihil prendidérunt. Mane autem facto, stetit Jesus in líttore: non tamen cognovérunt discípuli quia Jesus est. Dixit ergo eis Jesus: Púeri, numquid pulmentárium habétis? Respondérunt ei: Non. Dicit eis: Míttite in déxteram navígii rete: et inveniétis. Misérunt ergo: et jam non valébant illud tráhere prae multitúdine píscium. Dixit ergo discípulus ille, quem diligébat Jesus, Petro: *Dóminus est.* Simon Petrus cum audísset quia Dóminus est, túnica succínxit se (erat enim nudus) et misit se in mare. Alii autem discípuli navígio venérunt:

(non enim longe erant a terra, sed quasi cúbitis ducéntis) trahéntes rete píscium. Ut ergo descendérunt in terram, vidérunt prunas pósitas, et piscem superpósitum, et panem. Dicit eis Jesus: Afférte de píscibus, quos prendidístis nunc. Ascéndit Simon Petrus, et traxit rete in terram, plenum magnis piscíbus centum quinquagínta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Veníte, prandéte. Et nemo audébat discumbéntium interrogáre eum: Tu quis es? *sciéntes, quia Dóminus est.* Et venit Jesus, et accipit panem, et dat eis, et piscem simíliter. *Hoc jam tértio manifestátus est Jesus discípulis suis, cum resurrexisset a mórtuis.*—**Credo.**

him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you now have caught. Simon Peter went up (into the ship), and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them: Come, and eat. And none of them who were at meat durst ask Him: Who art Thou? *knowing that it was the Lord.* And Jesus cometh, and taketh bread, and giveth them, and fish in like manner. *This is now the third time that Jesus was manifested to His disciples, after He was risen from the dead.*—**Credo.**

Offertory: Ps. lxxvii. 23-25.

Portas coeli apéruit Dóminus: et pluit illis manna, ut éderent: panem coeli dedit eis: panem Angelórum manducávit homo, allelúia.

The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven: man ate the bread of Angel,s alleluia.

Secret.

Sacrifícia Dómine paschálibus gáudiis immolámus: quibus Ecclésia tua mirabíliter et páscitur et nutritur. Per Dóminum.

We offer Thee, O Lord, with Paschal joys, the sacrifice by which Thy Church is wonderfully fed and nourished. Through our Lord.

Second Secret: Protege, p. 154, *or* Oblatis, p. 155.

Preface, p. 53.—**Communicantes,** p. 60.—**Hanc igitur,** p. 62.

Communion: Rom. vi. 9.

Christus resúrgens ex mórtuis, jam non móritur, allelúia:

Christ, risen again from the dead, dieth now no more, alle-

luia; death shall no more have dominion over Him, alleluia, alleluia.

mors illi ultra non dominábitur, allelúia, allelúia.

Postcommunion.

We beseech Thee, O Lord, that, being purified from all our old habits, the solemn reception of Thy sacrament may transform us into a new creature: Who livest.

Ab omni nos, quaesumus, Dómine, vetustáte purgátos: sacraménti tui veneránda percéptio in novam tránsferat creatúram: Qui vivis.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.

Easter Thursday.

STATION AT THE TWELVE APOSTLES.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double.—White vestments.

On this day the Church used to gather together in the Church of the Twelve Apostles, witnesses of the risen Christ, her new born children, in order that they might sing the praises of the Lord, Who had associated them with His triumph (*Introit, Communion*).

The *Gospel* tells of the appearance of Jesus to Magdalen, who was the first to inform the Apostles of the disappearance of our Lord's body, and who, after seeing the risen Christ, was deputed by Him to proclaim to them the double mystery of the Resurrection and the Ascension.†

In this Stational basilica are the bodies of St. Philip and St. James. The *Epistle* tells of one of the first seven deacons, called Philip.‡ He baptises a heathen eunuch, who in a transport of joy preaches everywhere the Gospel of Jesus.

This is what the Church has done for the catechumens "who have just been born again in the font of Baptism" (*Collect*). "God hath made the tongues of those infants eloquent" (*Introit*), and by their faith and their good actions (*Collect*) they sing the triumph of Jesus over death (*Alleluia*) and over their own souls (*Communion*).

Let us remember that by Baptism we have become united in one and the same faith to the risen Christ (*Collect*), Whose Father is now our Father.

Introit: Wisdom x. 20, 21.

THEY praised with one accord Thy victorious hand, O Lord, alleluia; for wisdom opened the mouth of the

VICTRICEM manum tuam, Dómine, laudavérunt pariter, allelúia: quia sapiéntia apéruit os mutum, et línguas

* See Plan of the Stations at Rome, p. 510, E d 3.
† See "Easter from a Historical Point of View," p. 872, §.
‡ This Deacon must not be confounded with St. Philip the Apostle.

infántium fecit disértas, allelúia, allelúia, allelúia. *Ps.* Cantáte Dómino cánticum novum: quia mirabília fecit. ℣. Glória Patri.

dumb, and made the tongues of infants eloquent, alleluia, alleluia, alleluia. Ps. xcvii 1. Sing ye to the Lord a new canticle, for He hath done wonderful things. ℣. Glory be to the Father.

Collect.

Deus, qui diversitátem géntium in confessióne tui nóminis adunásti: da, ut renátis fonte baptísmatis una sit fides méntium, et píetas actiónum. Per Dóminum.

O God, Who hast united the various nations in the confession of Thy name, grant that, born again in the font of baptism, we may have one faith in our minds, and one piety in our actions. Through our Lord.

Second Collect: Ecclesiae, p. 154, *or* Deus omnium, p. 155.

Epistle: Acts of the Apostles viii. 26-40.

Léctio Actuum Apostolórum. —In diébus illis: Angelus Dómini locútus est ad Philíppum, dicens: Surge, et vade contra meridiánum ad viam, quae descéndit ab Jerúsalem in Gazam: haec est desérta. Et surgens ábiit. Et ecce vir Aethiops eunúchus, potens Candácis regínae Aethíopum, qui erat super omnes gazas ejus, vénerat adoráre in Jerúsalem: et revertebátur sedens super currum suum, legénsque Isaíam prophétam. Dixit autem Spíritus Philíppo: Accéde et adjúnge te ad currum istum. Accúrrens autem Philíppus, audívit eum legéntem Isaíam prophétam, et dixit: Putásne intélligis quae legis? Qui ait: Et quómodo possum, si non áliquis osténderit mihi? Rogavítque Philíppum, ut ascénderet, et sedéret secum. Locus autem Scriptúrae, quam legébat, erat hic: Tamquam ovis

Taken from the Acts of the Apostles.— In those days an Angel of the Lord spoke to Philip saying: Arise, go towards the south to the way that goeth down from Jerusalem to Gaza: this is desert. And rising up, he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore; and he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias; and he said: Thinkest thou that thou understandest what thou readest? Who said: And how can I, unless some man show me? And he desired Philip that he would come up, and sit with him. And the place of the

Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice before His shearer, so opened He not His mouth. In humility His judgment was taken away. His generation, who shall declare, for His life shall be taken from the earth? And the eunuch answering Philip, said: I beseech thee, of Whom doth the Prophet speak this; of himself, or of some other man? Then Philip opening his mouth, and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said: See, here is water, what doth hinder me from being baptised? And Philip said: If thou believest with all thy heart, thou mayest. And he answering said: I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch, and he baptised him. And when they were come out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more. But he went on his way rejoicing. But Philip was found in Azotus, and passing through, he preached the gospel to all the cities (till he came to Caesarea), the name of the Lord Jesus Christ.

ad occisiónem ductus est: et sicut agnus coram tondénte se, sine voce, sic non apéruit os suum. In humilitáte judícium ejus sublátum est. Generatiónem ejus quis enarrábit, qúoniam tollétur de terra vita ejus? Respóndens autem eunúchus Philíppo, dixit: Obsecro te, de quo Prophéta dicit hoc? de se, an de álio áliquo? Apériens autem Philíppus os suum, et incípiens a Scriptúra ista, evangelizávit illi Jesum. Et dum irent per viam, venérunt ad quamdam aquam: et ait eunúchus: Ecce aqua, quid próhibet me baptizári? Dixit autem Philíppus: Si credis ex toto corde licet. At respóndens ait: Credo, Fílium Dei esse Jesum Christum. Et jussit stare currum: et descendérunt utérque in aquam, Philíppus et eunúchus, et baptizávit eum. Cum autem ascendíssent de aqua, Spíritus Dómini rápuit Philíppum, et ámplius non vidit eum eunúchus. Ibat autem per viam suam gaudens, Philíppus autem invéntus est in Azóto, et pertránsiens evangelizábat civitátibus cunctis (donec veníret Caesaréam) nomen Dómini Jesu Christi.

Gradual: Ps. cxvii. 24, 22, 23.

This is the day which the Lord hath made: let us rejoice and be glad in it. ℣. The stone which the builders rejected is become the head of the corner:

Haec dies, quam fecit Dominus: exsultémus, et laetémur in ea. ℣. Lápidem, quem reprobavérunt aedificántes, hic factus est in caput ánguli: a

Dómino factum est istud, et est mirábile in óculis nostris.

this is the work of the Lord, and it is wonderful in our eyes.

Alleluia, alleluia.

℣. Surréxit Christus, qui creávit omnia: et misértus est humáno géneri.

℣. Christ is risen, Who created all things, and Who had compassion upon the human race.

Sequence: Victimae paschali laudes, p. 877.

Gospel: John xx. 11-18.

✠ Sequéntia sancti Evangélii secundum Joánnem.—In illo témpore: Maria stabat ad monuméntum foris, plorans. Dum ergo fleret, inclinávit se, et prospéxit monuméntum: et vidit duos Angelos in albis, sedéntes, unum ad caput, et unum ad pedes, ubi pósitum fúerat corpus Jesu. Dicunt ei illi: Múlier, quid ploras? Dicit eis: Quia tulérunt Dóminum meum: et néscio, ubi posuérunt eum. Haec cum dixísset, convérsa est retrórsum, et vidit Jesum stantem: et non sciébat quia Jesus est. Dicit ei Jesus: Múlier, quid ploras? quem quaeris? Illa exístimans quia hortulánus esset, dicit ei: Dómine, si tu sustulísti eum, dícito mihi ubi posuísti eum: et ego eum tollam. Dicit ei Jesus: María. Convérsa illa, dicit ei: Rabbóni (quod dicítur Magíster). Dicit ei Jesus: Noli me tángere, nondum enim ascéndi ad Patrem meum: vade autem ad fratres meos, et dic eis: Ascéndo ad Patrem meum, et Patrem vestrum, Deum meum, et Deum vestrum. *Venit Maria Magdaléne annúntians discípulis: Quia vidi Dóminum, et haec dixit mihi.*—**Credo.**

✠ Continuation of the holy Gospel according to St. John.—At that time, Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre; and she saw two angels in white, sitting, one at the head and one at the feet, where the body of Jesus had been laid. They say to her: Woman, why weepest thou? She saith to them: Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: Woman, why weepest thou? Whom seekest thou? She thinking it was the gardener, saith to him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him; and I will take Him away. Jesus saith to her: Mary. She turning saith to Him: Rabboni (which is to say Master). Jesus saith to her: Do not touch Me, for I am not yet ascended to My Father; but go to My brethren, and say to them: I ascend to My Father and to your Father, to My God and your God. *Mary Magdalen cometh and telleth the*

Disciples: I have seen the Lord, and these things He said to me.—**Credo.**

Offertory: Exod. xiii. 5.

In the day of your solemnity, saith the Lord, I will bring you into a land that floweth with milk and honey, alleluia.

In die solemnitátis vestrae, dicit Dóminus, indúcam vos in terram fluéntem lac et mel, allelúia.

Secret.

Receive favourably, we beseech Thee, O Lord, the offerings of Thy people, that being renewed by the confession of Thy name and by baptism, they may obtain everlasting happiness. Through our Lord.

Súscipe, quaesumus, Dómine, múnera populórum tuórum propítius: ut confessióne tui nóminis et baptísmate renováti, sempitérnam beatitúdinem consequántur. Per Dóminum.

Second Secret: Protege, p. 154, *or* Oblatis, p. 155.

Preface, p. 53.—**Communicantes,** p. 60.—**Hanc igitur,** p. 62.

Communion: 1 Peter ii. 9.

People whom God has purchased, declare the virtues, alleluia: of Him Who has called you out of darkness into His admirable light, alleluia.

Populus acquisitiónis, annuntiáte virtútes ejus, allelúia: qui vos de ténebris vocávit in admirábile lumen suum, allelúia.

Postcommunion.

Hear our prayers, O Lord, that the most holy work of our redemption may both confer upon us Thy grace in this life, and obtain for us eternal joys. Through our Lord.

Exáudi, Dómine, preces nostras: ut redemptiónis nostrae sacrosáncta commércia, et vitae nobis cónferant praeséntis auxílium, et gáudia sempitérna concílient. Per Dóminum.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.

Easter Friday.

STATION AT ST. MARY OF THE MARTYRS.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double.—White vestments.

After bringing her neophytes together on successive days at St. John Lateran, St. Mary Major, St. Peter's, St. Paul's, St. Lawrence's, and the Twelve Apostles, the Church to-day made a Station at the basilica.

* See Plan of the Stations at Rome, p. 510, D d 27.

dedicated to all the Martyrs and to their Queen, where was made most manifest the triumph of Christ over Paganism. For the Pantheon, the temple consecrated to the worship of all the gods, was in the seventh century dedicated to Mary and to the Martyrs of the Catacombs, a large number of whose bones Boniface IV. caused to be transferred to this basilica. The feast of the dedication of this church soon afterwards became known as the Feast of All Saints (*see November* 1).

The *Introit*, the *Collect* and the *Epistle* remind us that the covenant established by God with Noe and his seed after their escape from the Flood, and later renewed with Moses and his people after their passage through the Red Sea, is a figure of the new covenant under which the neophytes were brought from the baptismal font unto the adoption of children of God. Jesus on the Cross virtually killed sin (*Alleluia, Epistle*), and by His Resurrection, of which the Apostles were witnesses (*Gospel*), He gave us the life of grace.* Baptism brought home to our souls this twofold effect of life and death. Let us ever remain faithful to it.

Introit: Ps. lxxvii. 53.

EDUXIT eos Dóminus in spe, allelúia: et inimícos eórum opéruit mare, allelúia, allelúia, allelúia. *Ps.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

THE Lord brought them out in safety, alleluia, whilst the sea overwhelmed their enemies, alleluia, alleluia, alleluia. Ps. lxxvii. 1. Attend, O My people, to My law: incline your ears to the words of My mouth. ℣. Glory be to the Father.

Collect.

Omnípotens sempitérne Deus, qui Paschále sacraméntum in reconciliatiónis humánae foedere contulísti: da méntibus nostris; ut, quod professióne celebrámus, imitémur efféctu. Per Dóminum.

O almighty and everlasting God, Who didst bestow the Paschal sacrament in the covenant whereby Thou didst forgive mankind, grant that what we celebrate by this festival we may show forth in our lives. Through our Lord.

Second Collect: Ecclesiae, p. 154, *or* Deus omnium, p. 155.

Epistle: 1 Peter iii. 18-22.

Léctio epístolae beáti Petri apostoli.—CARISSIMI: Christus semel pro peccátis nostris mórtuus est, justus pro injústis, ut nos offérret Deo, mortificátus quidem carne, vivificátus au-

Taken from the Epistle of the blessed apostle Peter.—DEARLY beloved, Christ died once for our sins, the just for the unjust, that He might offer us to God, being put to death indeed in the flesh,

* See "Easter from a Liturgical Point of View," p. 872, ff.

but enlivened in the spirit. In which also coming, He preached to those spirits that were in prison, which had been some time incredulous, when they waited for the patience of God in the days of Noe, when the ark was building; wherein a few, that is *eight souls, were saved by water. Whereunto baptism being of the like form, now saveth you also*, not in putting away the filth of the flesh, but by the pledge of a good conscience towards God, *by the resurrection of Jesus Christ our Lord*, Who is on the right hand of God.

tem spíritu. In quo et his, qui in cárcere erant, spirítibus véniens praedicávit: qui incréduli fúerant aliquándo, quando exspectábant Dei patiéntiam in diébus Noe, cum fabricarétur arca, in qua pauci, id est *octo ánimae salvae factae sunt per aquam. Quod et vos nunc similis formae salvos facit baptisma:* non carnis deposítio sórdium, sed consciéntiae bonae interrogátio in Deum *per resurrectiónem Jesu Christi Dómini nostri*, qui est in dextera Dei.

Gradual: Ps. cxvii. 24, 26, 27.

This is the day which the Lord hath made: let us rejoice and be glad in it. ℣. Blessed is He that cometh in the name of the Lord: the Lord is truly God, and He hath shone forth unto us.

Haec dies, quam fecit Dóminus: exsultémus, et laetémur in ea. ℣. Benedíctus, qui vénit in nómine Dómini: Deus Dóminus, et illúxit nobis.

Alleluia, alleluia: Ps. xcv. 10.

℣. Say ye among the gentiles: the Lord hath reigned from a tree.

℣. Dícite in géntibus: quia Dóminus regnávit a ligno.

Sequence: Victimae paschali laudes, p. 877.

Gospel: Matt. xxviii. 16-20.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And *seeing Him they adored Him*; but some doubted. And Jesus coming spoke to them, saying: All power is given to Me in heaven and on earth. Going, therefore, teach ye all nations, baptising

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Undecim discípuli abiérunt in Galilaeam, in montem, ubi constitúerat illis Jesus. Et *videntes eum adoravérunt:* quidam autem dubitavérunt. Et accédens Jesus locútus est eis, dicens: Data est mihi omnis potéstas in coelo, et in terra. Eúntes ergo docéte omnes gen-

tes: baptizántes eos in nómine Patris, et Fílii, et Spíritus sancti: docéntes eos serváre ómnia quaecúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem saeculi.—**Credo.**

them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.—**Credo.**

Offertory: Exod. xii. 14.

Erit vobis haec dies memoriális, allelúia: et diem festum celebrábitis solémnem Dómino in progénies vestras: legítimum sempitérnum diem, allelúia, allelúia, allelúia.

This day shall be for a memorial to you, alleluia: and you shall keep it a solemn feast to the Lord from generation to generation: an everlasting legal day, alleluia, alleluia, alleluia.

Secret.

Hóstias, quaesumus, Dómine, placátus assúme: quas et pro renatórum expiatióne peccáti deférimus, et pro acceleratióne coeléstis auxílii. Per Dóminum.

Be appeased, we beseech Thee, O Lord, and receive these oblations, which we offer for the expiation of the sins of those who are regenerated, and for the hastening of heavenly assistance. Through our Lord.

Second Secret: Protege, p. 154, *or* Oblatis, p. 155.

Preface, p. 53.—**Communicantes,** p. 60.—**Hanc igitur,** p. 62.

Communion: Matt. xxviii. 18, 19.

Data est mihi omnis potéstas in coelo, et in terra, allelúia: eúntes, docéte omnes gentes, baptizántes eos in nómine Patris, et Fílii, et Spíritus sancti, allelúia, allelúia.

All power is given to Me in heaven and on earth, alleluia: going teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, alleluia, alleluia.

Postcommunion.

Réspice, quaesumus, Dómine pópulum tuum: et quem aetérnis dignátus es renováre mystériis, a temporálibus culpis dignánter absólve. Per Dóminum.

Look down upon Thy people, we beseech Thee, O Lord, and as Thou hast vouchsafed to renew them with eternal mysteries, mercifully absolve them from temporal faults. Through our Lord.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.

Easter Saturday.

STATION AT ST. JOHN LATERAN.*

(Indulgence of 30 *years and* 30 *quarantines.)*

Semi-double.—White vestments.

On coming out of the baptismal font the neophytes were given a white garment † as a symbol of the effects of Baptism on their souls: " All you who have been baptised have put on Christ " (*Communion*). They continued to wear it until the day known as " the Saturday on which white vestments are laid aside," because on that day, at St. John Lateran, their baptismal robes were taken from them.

The Church, seeing " those new-born babes " (*Epistle*) gathered around her, asks them by the mouth of St. Peter, her head, ever to drink the spiritual and pure milk of the true doctrine. And in that basilica, dedicated to the holy Redeemer, she reminds them that their souls are the living stones of a spiritual house of which Christ is the corner-stone. The *Gospel* also shows us the Prince of the Apostles, who, even before St. John, realised the Resurrection of Christ, of which he is to be witness to the whole Church.‡

Introit: Ps. civ. 43.

THE Lord brought forth His people with joy, alleluia: and His chosen ones with gladness, alleluia, alleluia. Ps. civ. 1. Give glory to the Lord, and call upon His name: declare His deeds among the gentiles. ℣. Glory be to the Father.

EDUXIT Dóminus pópulum suum in exsultatióne, allelúia: et eléctos suos in laetítia, allelúia, allelúia. *Ps.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus ℣. Glória Patri.

Collect.

Grant, we beseech Thee, O almighty God, that we who have kept with veneration the Paschal solemnities may by them deserve to arrive at eternal joys. Through our Lord.

Concéde, quaesumus, omnípotens Deus: ut, qui festa paschália venerándo égimus: per haec contíngere ad gáudia aetérna mereámur. Per Dóminum.

Second Collect: Ecclesiae, p. 154, *or* Deus omnium fidelium, p. 155.

Epistle: 1 Peter ii. 1-10.

Taken from the Epistle of the blessed Apostle Peter.—DEARLY beloved, laying away all malice and all guile, and dissimulations and envies and all detractions, as newborn babes, desire the

Léctio epístolae beáti Petri apóstoli.—CARISSIMI: Deponéntes ígitur omnem malítiam, et omnem dolum, et simulatiónes, et invídias, et omnes detractiónes, sicut modo géniti

* See Plan of the Stations at Rome, p. 510, H f 15.
† A white veil is now placed over the newly baptised during the baptismal ceremonies.
‡ See " Easter from a Historical Point of View," p. 872, ‡.

infántes, rationábile, sine dolo lac concupíscite: ut in eo crescátis in salútem: si tamen gustástis, quóniam dulcis est Dóminus. Ad quem accedéntes lápidem vivum, ab homínibus quidem reprobátum, a Deo autem eléctum, et honorificátum: et ipsi tamquam lápides vivi superaedificámini, domus spirituális, sacerdótium sanctum, offérre spirituáles hóstias, acceptábiles Deo per Jesum Christum. Propter quod cóntinet Scriptúra: Ecce pono in Sion lápidem summum angulárem eléctum, pretiósum: et qui credíderit in eum, non confundétur. Vobis ígitur honor credéntibus: non credéntibus autem lapis, quem reprobavérunt aedificántes, hic factus est in caput ánguli: et lapis offensiónis, et petra scándali his, qui offéndunt verbo, nec credunt in quo et pósiti sunt. Vos autem genus eléctum, regále sacerdótium, gens sancta, pópulus acquisitiónis: ut virtútes annuntiétis ejus, qui de ténebris vos vocávit in admirábile lumen suum. Qui aliquándo non pópulus, nunc autem pópulus Dei: qui non consecúti misericórdiam, nunc autem misericórdiam consecúti.

rational milk without guile, that thereby you may grow unto salvation: if so be you have tasted that the Lord is sweet. Unto Whom coming as to a living stone, rejected indeed by men but chosen and made honourable by God: be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is said in the Scripture: Behold, I lay in Sion a chief corner stone, elect, precious: and he that shall believe in Him shall not be confounded. To you therefore that believe, He is honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner: and a stone of stumbling and a rock of scandal to them who stumble at the word, neither do believe, whereunto also they are set. But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare His virtues, Who hath called you out of darkness into His marvellous light: who in time past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

From this day until the Feast of the Blessed Trinity the Gradual is replaced by two Versicles with four *Alleluias*.

Alleluia, alleluia: Ps. cxvii. 24.

℣. Haec dies, quam fecit Dóminus: exsultémus, et laetémur in ea.

℣. This is the day which the Lord hath made: let us rejoice and be glad in it.

Alleluia : Ps. cxii. 1.

℣. Praise the Lord, O ye His servants, praise the name of the Lord.

℣. Laudáte, púeri, Dóminum, laudáte nomen Dómini.

Sequence : Victimae paschali laudes, p. 877.

Gospel : John xx. 1-9.

✠ Continuation of the holy Gospel according to St. John.—At that time, on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre: and she saw the stone taken away from the sepulchre. She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them: *They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.* Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw and believed, for as yet they knew not the Scripture, that He must rise again from the dead.—**Credo.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Una sábbati, María Magdaléne venit mane, cum adhuc ténebrae essent, ad monuméntum: et vidit lápidem sublátum a monuménto. Cucúrrit ergo, et venit ad Simónem Petrum, et ad álium discípulum, quem amábat Jesus, et dicit illis: *Tulérunt Dóminum de monuménto, et nescimus ubi posuérunt eum.* Exiit ergo Petrus, et ille álius discípulus, et venérunt ad monuméntum. Currébant autem duo simul, et ille álius discípulus praecucúrrit cítius Petro, et venit primum ad monuméntum. Et cum se inclinásset, vidit pósita linteámina, non tamen introívit. Venit ergo Simon Petrus sequens eum, et introívit in monuméntum, et vidit linteámina pósita, et sudárium, quod fúerat super caput ejus, non cum linteamínibus pósitum, sed separátim involútum in unum locum. Tunc ergo introívit et ille discípulus, qui vénerat primus ad monuméntum: et vidit, et crédidit: nondum enim sciébant Scriptúram, quia oportíbat eum a mórtuis resúrgere.—**Credo.**

Offertory: Ps. cxvii. 26, 27.

Benedíctus qui venit in nómine Dómini: Benedíximus vobis de domo Dómini: Deus Dóminus, et illúxit nobis, allelúia, allelúia.

Blessed be He that cometh in the name of the Lord! We have blessed you out of the house of the Lord. God is the Lord and hath showed us light, alleluia, alleluia.

Secret.

Concéde, quaesumus, Dómine, semper nos per haec mystéria paschália gratulári, ut contínua nostrae reparatiónis operátio, perpétuae nobis fiat causa laetitiae. Per Dóminum.

We beseech Thee, O Lord, grant us ever to rejoice through these Paschal mysteries, that the continual work of our reparation may be for us a cause of perpetual joy. Through our Lord.

Second Secret: Protege, p. 154, *or* Oblatis, p. 155.

Preface, p. 53.—**Communicantes,** p. 60.—**Hanc igitur,** p. 62.

Communion: Gal. iii. 27.

Omnes qui in Christo baptizáti estis, Christum induístis, allelúia.

All ye who have been baptised in Christ have put on Christ, alleluia.

Postcommunion.

Redemptiónis nostrae múnere vegetáti, quaesumus, Dómine: ut hoc perpétuae salútis auxílio, fides semper vera profíciat. Per Dóminum.

We beseech Thee, O Lord, that renewed by the gift of our redemption, true faith may ever prosper within us by this help to eternal salvation. Through our Lord.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.



"And bring hither thy hand, and put it into My side; and be **not faithless, but believing."** (*Gospel of the day.*)

Low Sunday or Octave of Easter.

STATION AT ST. PANCRAS.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Privileged of the First Class, Greater Double.

White vestments.

The Station was at the church erected over the tomb of St. Pancras, a young martyr only twelve years old, who fell a victim to the persecution of Diocletian.

Low Sunday, so called in order to emphasise the contrast between the great Easter solemnity and the Sunday which ends the Octave, is also known as *Quasimodo*, from the first words of the *Introit*. In the Latin Missal and Breviary it is called *Dominica in Albis* (*depositis* or *deponendis*), because the Neophytes on that day put aside their white garments. Another Latin name, *Pascha clausum*, is preserved in the French *Paques closes* and in the Dutch *Beloken Paschen, i.e.* "close of Easter," this day ending the Octave (*Collect*). The Church compares the Neophytes to new-born babes, and the milk she gives them to drink (*Introit*) is the faith in Christ which will enable them to overcome with Him the world. This faith has for its foundation the testimony of the Father, Who at the baptism of Christ (water) declared Him to be His Son; the testimony of the Son, Who on the Cross (blood) showed Himself the Son of God; and that of the Holy Ghost, Who by Christ's Resurrection attested the divinity of the Redeemer (*Gospel*).

The *Gospel* further shows us how Christ, Who twice appeared in the Cenacle, dispelled the doubts of Thomas and praised those who, without having seen Him, yet believed in Him.†

Let us proclaim our faith in the risen Christ, and in the Divine Presence in the Holy Eucharist let us repeat with Thomas that cry of faith and humility, "My Lord and my God!"

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Plan of the Stations at Rome, p. 510, B f 32.
† See "Easter from a Historical Point of View," p. 872, **.

Introit: 1 Peter ii. 2.

QUASI modo géniti infántes, allelúia: rationábiles, sine dolo lac concupíscite, allelúia, allelúia, allelúia. *Ps.* Exsultáte Deo adjutóri nostro: jubiláte Deo Jacob. ℣. Glória Patri.

AS newborn babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia. Ps. lxxx. 2. Rejoice to God our helper: sing aloud to the God of Jacob. ℣. Glory be to the Father.

Collect.

Praesta, quaesumus, omnípotens Deus: ut, qui paschália festa perégimus; haec, te largiénte, móribus et vita teneámus. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we who have celebrated the Paschal solemnity, may by Thy bounty show forth its effects in our life and conduct. Through our Lord.

Other **Collects,** p. 159.

Epistle: 1 John v. 4-10.

Léctio epístolae beáti Joánnis apóstoli.—CARISSIMI: Omne, quod natum est ex Deo vincit mundum: et haec est victória, quae vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quóniam Jesus est Fílius Dei? Hic est qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et sánguine. Et Spíritus est, qui testificátur, quóniam Christus est véritas. Quóniam tres sunt, qui testimónium dant in coelo: Pater, Verbum, et Spíritus sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, et aqua, et sanguis: et hi tres unum sunt. Si testimónium hóminum accípimus, testimónium Dei majus est: quóniam hoc est testimónium Dei, quod majus est, quóniam testificátus est de

Taken from the epistle to the blessed apostle John.—DEARLY beloved: Whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit Which testifieth that Christ is the truth. And there are three Who give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one. And there are three that give testimony on earth: the Spirit and the water and the blood: and these three are one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater because

He hath testified of His Son. He that believeth in the Son of God hath the testimony of God in himself.

Filio suo. Qui credit in Filium Dei, habet testimónium Dei in se.

Alleluia, alleluia : Matt. xxviii. 7.

℣. On the day of My resurrection, saith the Lord, I will go before you into Galilee.

℣. In die resurrectiónis meae, dicit Dóminus, praecédam vos in Galílaeam.

Alleluia : John xx. 26.

℣. After eight days, the doors being shut, Jesus stood in the midst of His disciples, and said : Peace be to you. Alleluia.

℣. Post dies octo jánuis clausis, stetit Jesus in médio discipulórum suórum, et dixit : Pax vobis. Allelúia.

Gospel : John xx. 19-31.

✠ Continuation of the holy Gospel according to St. John.—At that time, when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, *Jesus came, and stood in the midst and said to them : Peace be to you.* And when He had said this, He showed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again : Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them, and He said to them : Receive ye the Holy Ghost : whose sins you shall forgive, they are forgiven them ; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him : *We have seen the Lord. But he said to them :*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore : Cum sero esset die illo, una sabbatórum, et fores essent clausae, ubi erant discípuli congregáti propter metum Judaeórum : *venit Jesus, et stetit in médio et dixit eis: Pax vobis.* Et cum hoc dixísset, osténdit eis manus, et latus. Gavísi sunt ergo discípuli, víso Dómino. Dixit ergo eis íterum : Pax vobis. Sicut misit me Pater, et ego mitto vos. Haec cum dixísset, insufflávit, et dixit eis : Accípite Spíritum sanctum : quorum remiséritis peccáta, remittúntur eis : et quorum retinuéritis, reténta sunt. Thomas autem unus ex duódecim, qui dícitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discípuli : *Vidimus Dóminum. Ille autem dixit eis : Nisi videro in mánibus ejus fixúram clavórum, et mittam digitum meum in locum clavórum, et mittam manum meam in latus ejus, non*

credam. Et post dies octo, iterum erant discípuli ejus intus : et Thomas cum eis. *Venit Jesus jánuis clausis, et stetit in médio, et dixit : Pax vobis. Deinde dicit Thomae : Infer digitum tuum huc; et vide manus meas, et affer manum tuam, et mitte in latus meum : et noli esse incrédulus, sed fidélis. Respóndit Thomas et dixit ei : Dóminus meus, et Deus meus.* Dixit ei Jesus : Quia vidísti me, Thoma, credidísti : beáti, qui non vidérunt, et credidérunt. Multa quidem et ália signa fecit Jesus in conspéctu discipulórum suórum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credátis, quia Jesus est Christus Fílius Dei : et ut credéntes, vitam habeátis in nómine ejus.—**Credo.**

Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. *Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then He saith to Thomas : Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side ; and be not faithless, but believing. Thomas answered, and said to Him : My Lord and my God.* Jesus saith to him : Because thou hast seen Me, Thomas, thou hast believed : blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ the Son of God ; and that, believing, you may have life in His name.—**Credo.**

Offertory : Matt. xxviii. 2, 5, 6.

Angelus Dómini descéndit de coelo, et dixit muliéribus : Quem quaeritis, surréxit, sicut dixit, allelúia.

An Angel of the Lord descended from heaven, and said to the women : He Whom you seek is risen, as He said, alleluia.

Secret.

Súscipe múnera, Dómine, quaesumus, exsultántis Ecclésiae : et cui causam tanti gáudii praestitísti, perpétuae fructum concéde laetítiae. Per Dóminum.

Receive, we beseech Thee, O Lord, the gifts of Thy joyful Church ; and grant that she to whom Thou hast given cause for so great joy may obtain also the fruit of perpetual gladness. Through our Lord.

Other **Secrets,** p. 159.

Preface ***for Easter,*** p. 53 : In hac potissimum.

Communion: John xx. 27.

Put in thy hand, and know the place of the nails, alleluia; and be not faithless, but believing, alleluia, alleluia.

Mitte manum tuam, et, cognósce loca clavórum, allelúia: et noli esse incrédulus, sed fidélis, allelúia, allelúia.

Postcommunion.

We beseech Thee, O Lord our God, that Thou wouldst make the most holy mysteries, which Thou hast given us to ensure our regeneration, a remedy for us both in the present and in the time to come. Through our Lord.

Quaesumus, Dómine Deus noster: ut sacrosáncta mystéria, quae pro reparatiónis nostrae munímine contulísti; et praesens nobis remédium esse fácias, et futúrum. Per Dóminum.

Other **Postcommunions,** p. 159.

If commemoration is made of an Octave or of any simple feast, the Prayer to the Blessed Virgin is now said; but no other prayer, unless the Bishop should have ordered one.

SECOND VESPERS.

Psalms for Sunday, p. 98.

Sole Antiphon: Alleluia, alleluia, alleluia.

Chapter: 1 John v. 4.

Dearly beloved: Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world: our faith.

℟. Let us give thanks to God.

Caríssimi: Omne, quod natum est ex Deo, vincit mundum: et haec victória quae vincit mundum fides nostra.

℟. Deo grátias.

Hymn: Ad regias, p. 111; **Versicle,** Mane nobiscum, p. 112.

Antiphon at the Magnificat: John xx. 26.

After eight days, the doors being shut, the Lord entered and said to them: Peace be to you, alleluia, alleluia.

Post díes octo jánuis clausis, ingréssus Dóminus dixit eis: Pax vobis, allelúia, allelúia.

Collect *as at Mass,* p. 907.

PAX



"I am the good Shepherd, I know My sheep and My sheep know Me." (*Gospel of the day.*)

Second Sunday after Easter.

Semi-double.—White vestments.

This is known as *Good Shepherd* Sunday. As St. Peter, whom the risen Christ has appointed head and Pastor of His Church, tells us in the *Epistle*, Jesus is the Shepherd of our souls, which were as sheep going astray. He came to give His life for them, and they have flocked around Him.

The *Gospel* relates the Parable of the Good Shepherd,* Who protects His sheep from the attacks of the wolf and rescues them from death (*Collect*). He also foretells that the heathen will unite with the Jews of the Old Law, and that they will form one church and one fold, under one and the same Shepherd.

Jesus acknowledges them as His sheep, and, like the disciples of Emmaus, they in turn acknowledge that Christ is risen again (*Alleluia*). And, lifting up their eyes towards Him (*Offertory*), they return thanks for His great mercy (*Introit*).

Let us rally round the Divine Shepherd of our souls concealed in the Blessed Sacrament, Whose visible representative on earth is the Pope.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit : Ps. xxxii. 5, 6.

MISERICORDIA Dómini plena est terra, allelúia: verbo Dómini coeli firmáti sunt, allelúia, allelúia. *Ps.* Exsultáte, justi, in Dómino: rectos decet collaudátio. ℣. Glória Patri.

THE earth is full of the goodness of the Lord, alleluia: by the word of the Lord were the heavens made, alleluia, alleluia. Ps. xxxii. 1. Rejoice in the Lord, O ye righteous: praise is comely for the upright. ℣. Glory be to the Father.

* This parable was spoken by Jesus in the third year of His public ministry, at the Feast of the Tabernacles, just after He had given sight at Jerusalem to the man born blind. The Jews having cast the latter out of the synagogue, Christ offered him His Church as a refuge and compares the Pharisees to the false shepherds who abandon their sheep.

Collect.

O God, Who in the humility of Thy Son hast raised up a fallen world, grant to Thy faithful everlasting joy; that those whom Thou hast delivered from the perils of eternal death, Thou mayest make to enjoy everlasting happiness. Through the same Lord.

Deus, qui in Filii tui humilitáte jacéntem mundum erexísti: fidélibus tuis perpétuam concéde laetítiam; ut, quos perpétuae mortis eripuísti cásibus, gáudiis fácias pérfrui sempitérnis. Per eúmdem Dóminum.

Other **Collects, p. 159.**

Epistle: 1 Peter ii. 21-25.

Taken from the Epistle of the blessed Apostle Peter.—DEARLY beloved, Christ suffered for us, leaving you an example, that you should follow His steps. Who did no sin, neither was guile found in His mouth. Who when He was reviled, did not revile: when He suffered, He threatened not, but delivered Himself to him that judged Him unjustly: Who His own self bore our sins in His body upon the tree: that we, being dead to sins, should live to justice: by Whose stripes you were healed. *For you were as sheep going astray: but you are now converted to the shepherd and bishop of your souls.*

Léctio Epístolae beáti Petri apóstoli.—CARISSIMI: Christus passus est pro nobis, vobis relínquens exémplum, ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus: qui cum maledicerétur, non maledicébat: cum paterétur, non comminabátur, tradébat autem judicánti se injúste: qui peccáta nostra ipse pértulit in córpore suo super lignum, ut peccátis mórtui, justítiae vivámus: cujus livóre sanáti estis. *Erátis enim sicut oves errántes; sed convérsi estis nunc ad pastórem et epíscopum animárum vestrárum.*

Alleluia, alleluia: Luke xxiv. 35.

℣. The disciples knew the Lord Jesus in the breaking of bread.

℣. Cognovérunt discípuli Dóminum Jesum in fractióne panis.

Alleluia: John x. 14.

℣. *I am the good shepherd:* and I know My sheep, and Mine know Me. Alleluia

℣. *Ego sum pastor bonus:* et cognósco oves meas, et cognóscunt me meae. Allelúia.

Gospel: John x. 11-16.

✠ Continuation of the holy Gospel according to St. John.—

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN

Illo témpore: Dixit Jesus pharisaeis: *Ego sum pastor bonus. Bonus pastor ánimam suam dat pro óvibus suis.* Mercenárius autem, et qui non est pastor, cujus non sunt oves própriae, videt lupum veniéntem, et dimíttit oves, et fugit: et lupus rapit, et dispérgit oves: mercenárius autem fugit, quia mercenárius est, et non pértinet ad eum de óvibus. *Ego sum pastor bonus: et cognósco meas, et cognóscunt me meae.* Sicut novit me Pater, et ego agnósco Patrem: et ánimam meam pono pro óvibus meis. Et álias oves hábeo quae non sunt ex hoc ovíli: et illas opórtet me addúcere, et vocem meam áudient, et *fiet unum ovíle, et unus pastor.*—**Credo.**

At that time Jesus said to the Pharisees: *I am the good shepherd. The good shepherd giveth his life for his sheep.* But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf catcheth and scattereth the sheep: and the hireling flieth, because he is a hireling, and he hath no care for the sheep. *I am the good shepherd: and I know Mine, and Mine know Me,* as the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear My voice, and *there shall be one fold and one shepherd.*—**Credo.**

Offertory: Ps. lxii. 2, 5.

Deus, Deus meus, ad te de luce vígilo: et in nómine tuo levábo manus meas, allelúia.

O God, my God, to Thee do I watch at break of day; and in Thy name I will lift up my hands, alleluia.

Secret.

Benedictiónem nobis, Dómine, cónferat salutárem sacra semper oblátio: ut, quod agit mystério, virtúte perfíciat. Per Dóminum.

May this holy oblation ever draw down upon us Thy saving blessing, O Lord; that it may perfect in virtue what it represents in mystery. Through our Lord.

Other **Secrets, p. 159.—Preface** *for Easter*, **p. 53.**

Communion: John x. 14.

Ego sum pastor bonus, allelúia: et cognósco oves meas, et cognóscunt me meae, allelúia, allelúia.

I am the good shepherd, alleluia: and I know My sheep, and Mine know Me, alleluia, alleluia.

Postcommunion.

Grant us, we beseech Thee, O almighty God, that, obtaining from Thee the grace of a new life, we may ever glory in Thy gift. Through our Lord.

Praesta nobis, quaesumus, omnípotens Deus: ut vívificatiónis tuae grátiam consequéntes, in tuo semper múnere gloriémur. Per Dóminum.

Other **Postcommunions, p. 159.**

SECOND VESPERS.

Psalms for Sunday, p. 98.

Antiphon: Alleluia, alleluia, alleluia.

Chapter: 1 Peter ii. 21.

Dearly beloved, Christ also suffered for us, leaving you an example that you should follow His steps; Who did no sin, neither was guile found in His mouth.

℟. Thanks be to God.

Caríssimi: Christus passus est pro nobis, vobis relínquens exémplum ut sequámini vestígia ejus. Qui peccátum non fecit, nec invéntus est dolus in ore ejus.

℟. Deo grátias.

Hymn: Ad regias, p. 111; **Versicle:** Mane nobiscum, p. 112.

Antiphon at the Magnificat: John x. 11, 15.

I am the good shepherd, I lead My sheep to pasture, and I lay down My life for My sheep, alleluia.

Ego sum pastor bonus, qui pasco oves meas, et pro óvibus meis pono ánimam meam, allelúia.

Collect *as at Mass,* p. 912.—**Commemoration of the Cross, p. 114.**

On the Wednesday following the Second Sunday after Easter, the Solemn Feast of St. Joseph, Spouse of the Blessed Virgin, is kept as a Double of the First Class with an Octave. (See the Proper of the Saints at the end of April.)



"A little while, and now you shall not see Me." (*Gospel of the day.*)

Third Sunday after Easter.

Semi-double.—White vestments.

The Church rejoices because Christ is risen again and has redeemed us (*Alleluia*) ; and so she utters cries of joy (*Introit*) and sings the praises of God (*Offertory*).

"A little while, and now you shall not see Me, and you shall lament and weep," Jesus said in His last discourse to His disciples ; " and again a little while, and you shall see Me, and your heart shall rejoice " (*Gospel*).

The Apostles, when again they saw Christ risen from the dead, were filled with joy the same as the liturgical services for Easter give expression to to this day ; and seeing that Easter is but a figure of the eternal Pasch, the Church will experience a like joy when, having brought forth in sorrow souls to God, she sees Jesus again in His triumphant entry into Heaven. " He will turn our sorrow then into joy, which no man shall take from us " (*Gospel*).

The head of the Church, moreover, states in the *Epistle* that we are here only as strangers and pilgrims, and he enumerates the positive and negative precepts to be observed in order that those " who profess themselves Christians may be able to reject those things which disgrace the name and follow those which are becoming to it " (*Collect*).

Let us eat the Lord's Pasch, that this spiritual food may protect our bodies (*Postcommunion*), and that, whilst moderating the ardour of our earthly desires, we may be made to love those things that are of heaven (*Secret*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit: Ps. lxv. 1, 2.

SHOUT with joy to God, all the earth, alleluia: sing ye a psalm to His name, alleluia: give glory to His praise, alleluia, alleluia, alleluia. Ps. lxv. 3. Say unto God: How terrible are Thy works, O Lord! In the multitude of Thy strength Thy enemies shall lie to Thee. ℣. Glory be to the Father.

JUBILATE Deo, omnis terra, allelúia: psalmum dícite nómini ejus, allelúia: date glóriam laudi ejus, allelúia, allelúia, allelúia. *Ps.* Dícite Deo, quam terribília sunt ópera tua, Dómine. In multitúdine virtútis tuae mentiéntur tibi inimíci tui. ℣. Glória Patri.

Collect.

O God, Who dost show the light of Thy truth unto those that go astray, that they may return to the way of righteousness: grant to all those who profess themselves Christians to reject those things which are contrary to that name, and to follow those which are becoming to it. Through our Lord.

Deus, qui errántibus, ut in viam possint redíre justítiae, veritátis tuae lumen osténdis: da cunctis qui christiána professióne censéntur, et illa respúere, quae huic inimíca sunt nómini; et ea quae sunt apta, sectári. Per Dóminum.

Other **Collects**, p. 159.

Epistle: 1 Peter ii. 11-19.

Taken from the epistle of the blessed Apostle Peter.—DEARLY beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good: for so is the

Léctio epístolae beáti Petri apóstoli. — CARISSIMI: Obsecro vos tamquam ádvenas et peregrínos abstinere vos a carnálibus desidériis, quae mílitant advérsus ánimam; conversatiónem vestram inter gentes habéntes bonam: ut in eo, quod detréctant de vobis tamquam de malefactóribus, ex bonis opéribus vos considerántes, glorificent Deum in die visitatiónis. Subjécti ígitur estóte omni humánae creatúrae propter Deum: sive regi, quasi praecellénti: sive dúcibus, tamquam ab eo missis ad vindíctam malefactórum, laudem vero bonórum: quia sic

est volúntas Dei, ut benefaciéntes obmutéscere faciátis imprudéntium hóminum ignorántiam: quasi líberi, et non quasi velámen habéntes malítiae libertátem, sed sicut servi Dei. Omnes honoráte: fraternitátem dilígite: Deum timéte: regem honorificáte. Servi, súbditi estóte in omni timóre dóminis, non tantum bonis et modéstis, sed étiam dyscolis. Haec est enim grátia: in Christo Jesu Dómino nostro.

will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honour all men: love the brotherhood: fear God: honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy before God: in Christ Jesus our Lord.

Alleluia, alleluia: Ps. cx. 9.

℣. Redemptiónem misit Dóminus pópulo suo.

℣. The Lord hath sent redemption to His people.

Alleluia: Luke xxiv. 46.

℣. Oportébat pati Christum, et resúrgere a mórtuis: et ita intráre in glóriam suam. Alleluia.

℣. It behoved Christ to suffer and to rise again from the dead, and so to enter into His glory. Alleluia.

Gospel: John xvi. 16-22.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: *Módicum, et jam non vidébitis me: et iterum módicum, et vidébitis me: quia vado ad Patrem.* Dixérunt ergo ex discípulis ejus ad ínvicem: Quid est hoc, quod dicit nobis: Módicum, et non vidébitis me: et íterum módicum, et vidébitis me, et, Quia vado ad Patrem? Dicébant ergo, Quid est hoc quod dicit: Módicum? nescímus quid lóquitur. Cognóvit autem Jesus, quia volébant eum interrogáre, et dixit eis: De hoc quaeritis inter vos, quia dixi: Módicum, et non vidébitis me: et íterum módi-

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to His disciples: *A little while, and now you shall not see Me: and again a little while, and you shall see Me: because I go to the Father.* Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me; and again a little while, and you shall see Me, and, Because I go to the Father? They said therefore: What is this that He saith, A little while? We know not what He speaketh. And Jesus knew that they had a mind to ask Him. And He said to them: Of this do you inquire

among yourselves, because I said: A little while, and you shall not see Me; and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow: but I will see you again and your heart shall rejoice: and your joy no man shall take from you.—**Credo.**

cum, et vidébitis me. Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos autem contristabímini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus: cum autem pepérerit púerum, jam non méminit pressúrae propter gáudium, quia natus est homo in mundum. Et vos ígitur nunc quidem tristítiam habétis, íterum autem vidébo vos, et gaudébit cor vestrum: et gáudium vestrum nemo tollet a vobis.—**Credo.**

Offertory: Ps. cxlv. 2.

Praise the Lord, O my soul; while I live will I praise the Lord: I will sing praises unto my God while I have being, alleluia.

Lauda, ánima mea, Dóminum: laudábo Dóminum in vita mea: psallam Deo meo, quámdiu ero, allelúia.

Secret.

Grant, O Lord, that by these mysteries it may be given unto us to moderate our worldly desires, and learn to love the things of heaven. Through our Lord.

His nobis, Dómine, mystériis conferátur, quo terréna desidéria mitigántes, discámus amáre coeléstia. Per Dóminum.

Other **Secrets**, p. 159.—**Preface** *for Easter*, p. 53.

Communion: John xvi. 16.

A little while, and you shall not see Me, alleluia; and again a little while, and you shall see Me, because I go to the Father, alleluia, alleluia.

Módicum, et non vidébitis me, allelúia: íterum módicum, et vidébitis me, quia vado ad Patrem, allelúia, allelúia.

Postcommunion.

May the sacraments which we have received, O Lord, we be-

Sacraménta quae súmpsimus, quaesumus, Dómine, et

spirituálibus nos instáurent aliméntis, et corporálibus tueántur auxíliis. Per Dóminum.

seech Thee, be a quickening food for our souls and a help and protection to our bodies. Through our Lord.

Other **Postcommunions,** p. 159.

SECOND VESPERS.

Psalm for Sunday, p. 98.

Antiphon : Alleluia, alleluia, alleluia.

Chapter : 1 Peter ii. 11.

Caríssimi : Obsecro vos tamquam ádvenas et peregrínos abstinére vos a carnálibus desidériis, quae mílitant advérsus animam. ℟. Deo grátias.

Dearly beloved, I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul. ℟. Thanks be to God.

Hymn : Ad regias, p. 111.—**Versicle :** Mane nobiscum, p. 112.

Antiphon at the Magnificat : John xvi. 20.

Amen dico vobis, quia plorábitis et flébitis vos : mundus autem gaudébit ; vos vero contristabímini, sed tristítia vestra vertétur in gáudium, allelúia.

Amen, I say to you, that you shall lament and weep, but the world shall rejoice : and you shall be made sorrowful, but your sorrow shall be turned into joy, alleluia.

Collect *as at Mass,* p. 916.—**Commemoration of the Cross,** p. 114.





"If I go not, the Paraclete will not come to you : but if I go, I will send Him to you." (*Gospel of the day.*)

Fourth Sunday after Easter.

Semi-double.—White vestments.

The liturgy to-day exalts the justice of God (*Introit, Gospel*), which is made manifest in the triumph of Christ and in that of His Church.

"The right hand of the Lord hath made manifest its power by raising Christ from the dead" (*Alleluia*) and by taking Him up into Heaven on the day of His Ascension. It is expedient to us that Jesus should leave the earth, for from Heaven He will send to His Church the Spirit of truth (*Gospel*), that excellent gift which comes down from the Father of lights (*Epistle*).

The Holy Ghost will unite all hearts (*Collect*), will teach them all truth (*Gospel, Offertory*), and will convince Satan and the world of the sin they have committed in delivering Jesus to death (*Gospel, Communion*) and in continuing to persecute Him through His Church.

Let us hearken to the words of truth, which will save our souls (*Epistle*), and let us practise truth (*Secret*), that our hearts may be always set there where is true joy (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit : Ps. xcvii. 1, 2.

SING ye to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia : He hath revealed His justice in the sight of the Gentiles, alleluia, alleluia, alleluia. Ps. xcvii. 1. His right hand, and His holy arm, hath gotten Him the victory. ℣. Glory be to the Father.

CANTATE Dómino cánticum novum, allelúia : quia mirabília fecit Dóminus, allelúia : ante conspéctum géntium revelávit justítiam suam, allelúia, allelúia, allelúia. *Ps.* Salvábit sibi déxtera ejus : et bráchium sanctum ejus. ℣. Glória Patri.

Collect.

Deus, qui fidélium mentes unius éfficis voluntátis, da pópulis tuis id amáre quod praecipis, id desideráre quod promíttis: ut inter mundánas varietátes ibi nostra fixa sint corda, ubi vera sunt gáudia. Per Dóminum.

O God, Who makest the minds of the faithful to be of one will, grant to Thy people to love what Thou commandest and to desire what Thou dost promise; that amidst the changing things of this world our hearts may be set where true joy is found. Through our Lord.

Other **Collects**, p. 159.

Epistle: James i. 17-21.

Léctio epístolae beáti Jacóbi apóstoli.—CARISSIMI: Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio. Voluntárie enim génuit nos verbo veritátis, ut simus inítium áliquod creatúrae ejus. Scitis, fratres mei dilectíssimi. Sit autem omnis homo velox ad audiéndum: tardus autem ad loquéndum, et tardus ad iram. Ira enim viri justítiam Dei non operátur. Propter quod adjiciéntes omnem immundítiam, et abundántiam malítiae, in mansuetúdine suscípite ínsitum verbum, quod potest salváre ánimas vestras.

Taken from the epistle to the blessed Apostle James.—DEARLY beloved, every best gift and every perfect gift is from above, coming down from the Father of lights, with Whom there is no change nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creature. You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls.

Alleluia, alleluia: Ps. cxvii. 16.

℣. Déxtera Dómini fecit virtútem: déxtera Dómini exaltávit me.

℣. The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me.

Alleluia: Romans vi. 9.

℣. Christus resúrgens ex mórtuis, jam non móritur: mors illi ultra non dominábitur. Allelúia.

℣. Christ, rising again from the dead, dieth now no more: death shall no more have dominion over Him. Alleluia.

Gospel: John xvi. 5-14.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to His disciples: *I go to Him that sent Me; and none of you asketh Me: Whither goest Thou?* But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: *it is expedient to you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you.* And when He is come, He will convince the world of sin, and of justice and of judgment. Of sin, because they believed not in Me; and of justice, because *I go to the Father, and you shall see Me no longer;* and of judgment, because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He, the Spirit of truth, is come, He will teach you all truth. For He shall not speak of Himself: but what things soever He shall hear He shall speak, and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine and shall show it to you.—**Credo.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: *Vado ad eum, qui misit me: et nemo ex vobis intérrogat me: Quo vadis?* Sed quia haec locútus sum vobis, tristítia implévit cor vestrum. Sed ego veritátem dico vobis: *éxpedit vobis ut ego vadam: si enim non abiero, Paráclitus non véniet ad vos: si autem abiero, mittam eum ad vos.* Et cum vénerit ille, árguet mundum de peccáto, et de justítia et de judício. De peccáto quidem, quia non credidérunt in me: de justítia vero, quia *ad Patrem vado, et jam non vidébitis me:* de judício autem, quia princeps hujus mundi jam judicátus est. Adhuc multa hábeo vobis dícere: sed non potéstis portáre modo. Cum autem vénerit ille Spíritus veritátis, docébit vos omnem veritátem. Non enim loquétur a semetípso: sed quaecúmque áudiet, loquétur, et quae ventúra sunt, annuntiábit vobis. Ille me clarificábit: quia de meo accípiet et annuntiábit vobis.—**Credo.**

Offertory: Ps. lxv. 1, 2, 16.

Shout with joy to God, all the earth, sing ye a psalm to His name: come and hear, and I will tell you, all ye that fear God, what great things the Lord hath done for my soul, alleluia.

Jubiláte Deo, univérsa terra, psalmum dícite nómini ejus: veníte, et audíte, et narrábo vobis, omnes qui timétis Deum, quanta fecit Dóminus ánimae meae, allelúia.

Secret.

Deus, qui nos per hujus sacrifícii veneránda commércia, uníus summae divinitátis partícipes effecísti: praesta, quaesumus: ut, sicut tuam cognóscimus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

O God, Who by the sacred intercourse of this sacrifice hast made us partakers of the one supreme Godhead: grant, we beseech Thee, that as we know Thy truth, so we may attain to it by a worthy life. Through our Lord.

Other **Secrets,** p. 159.—**Preface** *for Easter,* p. 53.

Communion: John xvi. 8.

Cum vénerit Paráclitus Spíritus veritátis, ille árguet mundum de peccáto, et de justítia, et de judício, allelúia, allelúia.

When the Paraclete, the Spirit of truth, is come, He will convince the world of sin, and of justice and of judgment, alleluia, alleluia.

Postcommunion.

Adésto nobis, Dómine Deus noster: ut per haec, quae fidéliter súmpsimus, et purgémur a vítiis, et a perículis ómnibus eruámur. Per Dóminum.

Assist us, O Lord our God, that by what we have received in faith, we may be purified from vice and delivered from all dangers. Through our Lord.

Other **Postcommunions,** p. 159.

SECOND VESPERS.

Psalms for Sunday, p. 98.—**Antiphon: Alleluia** (*thrice*).

Chapter: James i. 17.

Caríssimi: Omne datum óptimum, et omne donum perféctum desúrsum est, descéndens a Patre lúminum, apud quem non est transmutátio, nec vicissitúdinis obumbrátio.
℟. Deo grátias.

Dearly beloved, every best gift and every perfect gift is from above, coming down from the Father of lights, with Whom there is no change nor shadow of alteration.
℟. Thanks be to God.

Hymn: Ad regias, p. 111.—**Versicle:** Mane nobiscum, p. 112.

Antiphon at the Magnificat: John xvi. 5, 6.

Vado ad eum qui misit me: sed quia haec locútus sum vobis, tristítia implévit cor vestrum, allelúia.

I go to Him that sent Me; but because I have spoken these things to you, sorrow hath filled your heart, alleluia.

Collect *as at Mass,* p. 921.—**Commemoration of the Cross,** p. 114.



"I came forth from the Father and am come into the world. Again I leave the world and go to the Father." (*Gospel of the day.*)

Fifth Sunday after Easter.

Semi-double.—White vestments.

The liturgy continues to sing the risen Christ and exhorts us, during the Rogations, to unite with her in prayer. Delivered from sin by the efficacy of His blood (*Introit*, *Alleluia*, *Communion*), we are bound to hearken and practise the perfect law of liberty contained in His Gospel (*Epistle*). To this end, let us ask of God, from Whom all good things come (*Collect*), that by the merits of the Redeemer (*Gospel*) we may be given the grace to participate in the new life opened up for us by Jesus.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit: Isa. xlviii. 20.

DECLARE it with the voice of joy, and make it known, alleluia: declare it even to the ends of the earth: The Lord hath delivered His people, alleluia, alleluia. Ps. lxv. 1, 2. Shout with joy to God, all the earth, sing ye a psalm to His name: give glory to His praise. ℣. Glory be to the Father.

VOCEM jucunditátis annuntiáte, et audiátur, allelúia: annuntiáte usque ad extrémum terrae: liberávit Dóminus pópulum suum, allelúia, allelúia. *Ps.* Jubiláte Deo omnis terra, psalmum dícite nómini ejus: date glóriam laudi ejus. ℣. Glória Patri.

Collect.

O God, from Whom all good things come, grant to us Thy

Deus, a quo bona cuncta procédunt, largíre supplícibus

tuis: ut cogitémus, te inspiránte, quae recta sunt; et, te gubernánte, eádem faciámus. Per Dóminum.

suppliants that, by Thy inspiration, we may think those things that are right, and do them under Thy guidance. Through our Lord.

Other **Collects,** p. 159.

Epistle: James i. 22-27.

Léctio epístolae beáti Jacóbi apóstoli.—CARISSIMI: Estóte factóres verbi, et non auditóres tantum: falléntes vosmetipsos. Quia si quis audítor est verbi, et non factor: hic comparábitur viro consideránti vultum nativitátis suae in spéculo: considerávit enim se, et ábiit, et statim oblítus est, qualis fúerit. Qui autem perspéxerit in legem perféctam libertátis, et permánserit in ea, non audítor obliviósus factus, sed factor óperis: hic beátus in facto suo erit. Si quis autem putat se religiósum esse, non refrénans linguam suam, sed sedúcens cor suum, hujus vana est relígio. Relígio munda, et immaculáta apud Deum et Patrem, haec est: Visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saeculo.

Taken from the epistle of the blessed Apostle James.—DEARLY beloved, be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work: this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: To visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

Alleluia, alleluia.

℣. Surréxit Christus, et illúxit nobis, quos redémit sánguine suo.

℣. Christ is risen, and hath shone upon us, whom He redeemed with His blood.

Alleluia: John xvi. 28.

℣. Exívi a Patre, et veni in mundum: íterum relínquo mundum, et vado ad Patrem. Allelúia.

℣. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. Alleluia

Gospel: John xvi. 23-30.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus saith to His disciples: Amen, amen, I say to you: If you ask the Father any thing in My name, He will give it you. Hitherto you have not asked any thing in My name: Ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in My name: and I say not to you that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me and have believed that I came out from God. I came forth from the Father and am come into the world: again *I leave the world and I go to the Father.* His disciples say to Him: Behold, now Thou speakest plainly and speakest no proverb. Now we know that Thou knowest all things and Thou needest not that any man should ask Thee: by this we believe that Thou camest forth from God.—**Credo.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis: Si quid petiéritis Patrem in nómine meo, dabit vobis. Usque modo non petístis quidquam in nómine meo: Pétite, et accipiétis, ut gáudium vestrum sit plenum. Haec in provérbiis locútus sum vobis. Venit hora, cum jam non in provérbiis loquar vobis, sed palam de Patre annuntiábo vobis. In illo die in nómine meo petétis: et non dico vobis, quia ego rogábo Patrem de vobis: ipse enim Pater amat vos, quia vos me amástis, et credidístis, quia ego a Deo exívi. Exívi a Patre, et veni in mundum: íterum *relínquo mundum, et vado ad Patrem.* Dicunt ei discípuli ejus: Ecce nunc palam lóqueris, et provérbium nullum dicis. Nunc scimus, quia scis ómnia, et non opus est tibi, ut quis te intérroget: in hoc crédimus, quia a Deo exísti.—**Credo.**

Offertory: Ps. lxv. 8, 9, 20.

O bless the Lord our God, ye peoples, and make the voice of His praise to be heard: Who hath set my soul to live, and hath not suffered my feet to be moved. Blessed be the Lord, Who hath not turned away my prayer, nor His mercy from me, alleluia.

Benedícite, gentes, Dóminum Deum nostrum, et obaudíte vocem laudis ejus: qui pósuit ánimam meam ad vitam, et non dedit commovéri pedes meos: benedíctus Dóminus, qui non amóvit deprecatiónem meam, et misericórdiam suam a me, allelúia.

Secret.

Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum: ut per haec piae devotiónis offícia, ad coeléstem glóriam transeámus. Per Dóminum.

Receive, O Lord, the prayers and sacrifices of the faithful, that by these offices of loving devotion we may attain to heavenly glory. Through our Lord.

Other **Secrets,** p. 159.—**Preface** *for Easter,* p. 53.

Communion: Ps. xcv. 2.

Cantáte Dómino, allelúia: cantáte Dómino, et benedícite nomen ejus: bene nuntiáte de die in diem salutáre ejus, allelúia, allelúia.

Sing unto the Lord, alleluia: sing unto the Lord, and bless His name: show forth His salvation from day to day, alleluia, alleluia.

Postcommunion.

Tríbue nobis, Dómine, coeléstis mensae virtúte satiátis: et desideráre quae recta sunt, et desideráta percípere. Per Dóminum.

Grant us, O Lord, who have been nourished and strengthened at the heavenly table, to desire that which is right, and to obtain what we desire. Through our Lord.

Other **Postcommunions,** p. 159.

SECOND VESPERS.

Psalms for Sunday, p. 98.

Antiphon: Alleluia, alleluia, alleluia.

Chapter: James i. 22-24.

Caríssimi. Estóte factóres verbi, et non auditóres tantum, falléntes vosmetípsos. Quia si quis audítor est verbi, et non factor: hic comparábitur viro considerànti vultum nativitátis suae in spéculo: considerávit enim se, et ábiit, et statim oblítus est qualis fúerit.

℟. Deo grátias

Dearly beloved, be ye doers of the word and not hearers only, deceiving your own selves. For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his own countenance in a glass: for he beheld himself and went his way, and presently forgot what manner of man he was.

℟. Thanks be to God.

Hymn: Ad regias, p. 111.—**Versicle:** Mane nobiscum, p. 112.

Antiphon at the Magnificat: John xvi. 24, 27.

Ask, and you shall receive, that your joy may be full: for the Father Himself loveth you, because you have loved Me and have believed, alleluia.

Pétite, et accipiétis ut gáudium vestrum sit plenum: ipse enim Pater amat vos, quia vos me amástis, et credidístis, allelúia.

Collect *as at Mass*, p. 924.—**Commemoration of the Cross, p. 114.**

ROGATION DAYS.

1. The Lesser Litanies.

In consequence of the public calamities that afflicted the Diocese of Vienne in Dauphiny in the fifth century, St. Mamertus instituted a solemn penitential procession on the Monday, Tuesday and Wednesday before Ascension Day. Under an Order of the Council of Orleans in 511 the devotion spread to the rest of France. In 816 Pope Leo III. introduced it in Rome and soon after it became a general observance throughout the Church.

The Litany of the Saints and the Psalms and Collects sung in procession on these days are supplications; hence the term *Rogations* applied to them. The object of these devotions is to appease the anger of God and avert the scourges of His justice, and to draw down the blessings of God on the fruits of the earth.

Purple is used as a token of penance, and the Paschal Candle is left unlighted. The Litany of the Saints, consisting of ejaculations in the form of a dialogue, is an admirable manner of prayer which it should be our purpose to cultivate.

The Celebrant wears a purple stole and cope. All in the choir stand as they sing:—

Antiphon: Ps. xliii. 26.

Arise, O Lord, help us and redeem us for Thy name's sake (Alleluia). Ps. xliii. 2. We have heard, O God, with our ears: our fathers have told us. Glory be to the Father.—Arise, . . .

Exsúrge, Dómine, ádjuva nos, et líbera nos propter nomen tuum (Allelúia). *Ps.* Deus áuribus nostris audívimus: patres nostri annuntiavérunt nobis. Glória Patri.—Exsúrge, . . .

Here all kneel, and two Cantors begin the Litany of the Saints, p. 317, the Choir singing the responses. Each invocation must be repeated, except where it is found impossible to hold the Procession. At *Sancta Maria* all stand and the procession begins to move, the Clergy in order according to their rank, preceded by the processional cross and followed by the Celebrant and Deacon.

When a Station is made at a Cross or Chapel, the singing of the Litany is interrupted and the fields are blessed, with the following prayers:—

℣. Adjutórium nostrum in nómine Dómini.
℟. Qui fecit coelum et terram.
℣. Dómine, non secúndum peccáta nostra fácias nobis.
℟. Neque secúndum iniquitátes nostras retribuas nobis.
℣. Benedíces corónae anni benignitátis tuae.
℟. Et campi tui replebúntur ubertáte.
℣. Oculi ómnium in te sperant, Dómine.
℟. Et tu das illis escam in témpore opportúno.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Deus, refúgium nostrum et virtus, adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta ut quod fidéliter pétimus, efficáciter consequámur.

Deus, qui in omni loco dominatiónis tuae clemens et benígnus assístis, exáudi nos, quaesumus, et concéde ut in pósterum inviolábilis hujus loci permáneat benedíctio, et tui múneris benefícia univérsitas haec fidélium, quae súpplicat, percípere mereátur.

Orámus pietátem tuam, omnípotens Deus, ut fructus terrae, quos áeris et plúviae temperaménto nutríre dignáris, benedictiónis tuae imbre perfúndas, et tríbuas huic

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.
℣. O Lord, deal not with us according to our sins.
℟. Neither requite us according to our iniquities.
℣. Crown the year with Thy blessing and with Thy benefits.
℟. And let Thy fields be filled with fertility.
℣. The eyes of all are turned towards Thee, O Lord.
℟. And Thou givest them nourishment in due season.
℣. O Lord, hear my prayer.
℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Let us pray.

O God, our refuge and our strength, give ear to the pious prayers of Thy Church, Who art Thyself the author of piety, and grant that what we ask with faith we may certainly obtain.

O God, Who everywhere in Thy kingdom dost show Thyself merciful and gracious, hear us, we beseech Thee, and grant that henceforth this place may be forever blessed, and that these Thy faithful suppliants may deserve to receive Thy gifts and Thy blessings.

We beg of Thy goodness, O almighty God, that the fruits of the earth, which Thou dost deign to nourish by means of temperate breezes and rain, may be penetrated by the dew of Thy

blessings; grant also to this people always to thank Thee for Thy gifts; that the fertility of the earth may enrich the hungry with an abundance of good things, and that the poor and the needy may celebrate Thy glory. Through Christ our Lord.

℟. Amen.

pópulo tuo de tuis munéribus tibi semper grátias ágere, ut fertilitáte terrae esuriéntium ánimas bonis affluéntibus rérpleas, et egénus et pauper laudent nomen glóriae. Per Christum Dóminum nostrum.

℟. Amen.

May the blessing of almighty God, Father, Son and Holy Ghost, descend in plenty on the fields and on all these good things, and remain there for ever.

℟. Amen.

Benedíctio Dei omnipoténtis, Patris, et Fílii, et Spíritus sancti super agros et bona quaecúmque loci hujus plena descéndat et máneat semper.

℟. Amen.

The Priest then sprinkles the four cardinal points with holy water, saying:—

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall become whiter than snow.

Aspérges me, Dómine, hyssópo, et mundábor; lavábis me, et super nivem dealbábor.

The Procession and Litany are then resumed.

If a church or chapel is visited, the Antiphon and Versicle may be sung, with the Collect of the local patron Saint, or the Stational Mass *Exaudivit* may be said. On leaving the interrupted Litany is resumed.

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2. Mass of Rogation.

STATIONS.—MONDAY: AT ST. MARY MAJOR.—TUESDAY: AT ST. JOHN LATERAN.—WEDNESDAY: AT ST. PETER'S.*

(*Indulgence of* 30 *years and* 30 *quarantines each day.*)
Purple vestments.

The Mass throughout points to the efficacy of the prayer of the just man when humble, sure and persistent. Elias by prayer closed and opened the heavens (*Epistle*), and our Lord shows us by two parables that God gives His Holy Spirit to whosoever asks Him, because He is good (*Gospel, Alleluia*). In our afflictions let us place our trust in God and He will hear our prayers (*Introit, Collect*).

The following Mass is said after the Procession of both the Greater and Lesser Litanies.—On Rogation Days, if a feast is kept, whether Mass be private, sung or solemn, the Rogation is commemorated; but if the Mass of Rogation is said, the feast is commemorated. On the Tuesday, however, if no feast occurs, the Mass of Rogation is said without the *Gloria in excelsis*.

* See Plan of the Stations at Rome p. 510, G d 26, H f 15, AB c 33.

Introit: Ps. xvii. 7.

EXAUDIVIT de templo sancto suo vocem meam, allelúia: et clamor meus in conspéctu ejus, introívit in aures ejus, allelúia, allelúia. *Ps.* Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum, et liberátor meus. ℟. Glória Patri.

HE heard my voice from His holy temple, alleluia; and my cry before Him came into His ears, alleluia, alleluia. Ps. xvii. 2, 3. I will love Thee, O Lord, my strength; the Lord is my firmament, my refuge and my deliverer. ℣. Glory be to the Father.

The *Gloria in excelsis* is not said at this Mass.

Collect.

Praesta quaesumus, omnípotens Deus: ut, qui in afflictióne nostra de tua pietáte confídimus; contra advérsa ómnia, tua semper protectióne muniámur. Per Dóminum.

Grant, we beseech Thee, O almighty God, that we, who in our afflictions confide in Thy mercy, may by Thy protection be ever defended against all adversity. Through our Lord.

Other **Collects,** p. 159.—*During the Octave of Easter only the* Collect against the Persecutors of the Church, p. 154, *or the* Collect for the Pope, p. 155, *is said.*

Epistle: James v. 16-20.

Léctio epístolae beáti Jacóbi Apóstoli.—CARISSIMI: Confitémini altérutrum peccáta vestra, et oráte pro ínvicem, ut salvémini: multum enim valet deprecátio justi assídua. Elías homo erat símilis nobis passíbilis: et oratióne orávit ut non plúeret super terram, et non pluit annos tres, et menses sex. Et rursum orávit: et coelum dedit plúviam, et terra dedit fructum suum. Fratres mei, si quis ex vobis erráverit a veritáte, et convérterit quis eum: scire debet, quóniam qui convérti fécerit peccatórem ab erróre viae suae, salvábit ánimam ejus a morte, et opériet multitúdinem peccatórum.

Taken from the epistle of the blessed Apostle James.—DEARLY beloved, confess your sins one to another, and pray one for another, that you may be saved: for the continual prayer of a just man availeth much. Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. And he prayed again: and the heaven gave rain, and the earth brought forth her fruit. My brethren, if any of you err from the truth and one convert him, he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death, and shall cover a multitude of sins.

Alleluia: Ps. cxvii. 1.

℣. Give praise to the Lord, for He is good: for His mercy endureth for ever.

℣. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus.

Gospel: Luke xi. 5-13.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus said to His disciples: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him; and he from within should answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask Him?

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus discípulis suis: Quis vestrum habébit amícum, et ibit ad illum média nocte, et dicet illi: Amíce, cómmoda mihi tres panes, quóniam amícus meus venit de via ad me, et non hábeo quod ponam ante illum: et ille deíntus respóndens, dicat: Noli mihi moléstus esse, jam óstium clausum est, et púeri mei mecum sunt in cubíli, non possum súrgere, et dare tibi. Et si ille perseveráverit pulsans: dico vobis, etsi non dabit illi surgens, eo quod amícus ejus sit, propter improbitátem tamen ejus surget, et dabit illi quotquot habet necessários. Et ego dico vobis: Pétite, et dábitur vobis: quaerite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim qui petit, áccipit: et qui quaerit, ínvenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem, numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi? Aut si petíerit ovum: numquid pórriget illi scorpiónem? Si ergo vos cum sitis mali, nostis bona data dare fíliis vestris: quanto magis Pater vester de coelo dabit spíritum bonum peténtibus se?

Offertory: Ps. cviii. 30, 31.

Confitébor Dómino nimis in ore meo: et in médio multórum laudábo eum, qui ástitit a dextris páuperis: ut salvam fáceret a persequéntibus ánimam meam, allelúia.

I will greatly praise the Lord with my mouth, and in the midst of many I will praise Him, because He standeth at the right hand of the poor: to save my soul from them that persecute me, alleluia.

Secret.

Haec múnera, quaesumus, Dómine, et víncula nostrae pravitátis absólvant, et tuae nobis misericórdiae dona concílient. Per Dóminum.

May these offerings, O Lord, we beseech Thee, both free us from the bonds of our wickedness, and obtain for us the gifts of Thy mercy. Through our Lord.

Other **Secrets,** p. 159.—**Preface** *for Easter*, p. 53.

Communion: Luke xi. 9, 10.

Pétite, et accipiétis: quaerite, et inveniétis; pulsáte, et aperiétur vobis: omnis enim, qui petit áccipit: et qui quaerit, ínvenit: et pulsánti aperiétur, allelúia.

Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, alleluia.

Postcommunion.

Vota nostra, quaesumus, Dómine, pio favóre proséquere: ut dum dona tua in tribulatióne percípimus de consolatióne nostra in tuo amóre crescámus. Per Dóminum.

Favourably receive our vows, we beseech Thee, O Lord, that, while we receive Thy gifts in our tribulation, we may, through our consolation, grow in Thy love. Through our Lord.

Other **Postcommunions,** p. 159.

Vigil of the Ascension.

White vestments.

Apart from the Rogations, the Church is filled with joy, and assuming white vestments, is preparing for the Solemn Feast of the Ascension by a Vigil, when the *Gloria in excelsis* is sung.

The Mass abounds in outbursts of joy because the Saviour of mankind is about to enter triumphantly in Heaven into the glory of the Father after delivering us from Satan and sin.

Should a simple feast occur to-day, it is merely commemorated. If a double or semi-double occurs, the Mass of the feast is said with a commemoration of the Vigil and of the Rogation Day. But in churches where Divine Office is recited, besides the Mass of Rogation, which is said at None, two other Masses are said, that of the Feast after Terce and that of the Vigil after Sext, each without any commemoration of the other two.

Mass for Fifth Sunday after Easter, p. 924, *with the following exceptions:*—**Second Collect:** Praesta, quaesumus, p. 931; **Third Collect:** Concede nos, p. 159. *In collegiate churches the* **Second** *and* **Third Collects, Secrets** *and* **Postcommunions** *as on* p. 159.

Epistle: Ephesians iv. 7-13.

Taken from the epistle of the blessed Apostle Paul to the Ephesians.—BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith: Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also *that ascended above all the heavens*, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Léctio Epístolae beáti Pauli apóstoli ad Ephésios.—FRATRES: Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferióres partes terrae? Qui descéndit, ipse est et *qui ascéndit super omnes coelos*, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelistas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in aedificatiónem córporis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram aetátis plenitúdinis Christi.

Gospel: John xvii. 1-11.

✠ Continuation of the holy Gospel according to St. John.—AT that time, Jesus lifting up

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN illo témpore: Sublevátis Jesus

óculis in coelum, dixit: Pater, venit hora, clarífica Fílium tuum, ut Fílius tuus claríficet te: sicut dedísti ei potestátem omnis carnis, ut omne, quod dedísti ei, det eis vitam aetérnam. Haec est autem vita aetérna: ut cognóscant te, solum Deum verum, et quem misísti Jesum Christum. Ego te clarificávi super terram: opus consummávi, quod dedísti mihi, ut fáciam: et nunc *clarífica me tu, Pater, apud temetípsum, claritáte, quam hábui priúsquam mundus esset, apud te.* Manifestávi nomen tuum homínibus, quos dedísti mihi de mundo. Tui erant, et mihi eos dedísti: et sermónem tuum servavérunt. Nunc cognovérunt, quia ómnia quae dedísti mihi, abs te sunt: quia verba, quae dedísti mihi, dedi eis: et ipsi accepérunt, cognovérunt vere quia a te exívi, et credidérunt quia tu me misísti. Ego pro eis rogo, non pro mundo rogo, sed pro his, quos dedísti mihi: quia tui sunt et mea ómnia tua sunt, et tua mea sunt et clarificátus sum in eis. Et jam non sum in mundo, et hi in mundo sunt, et *ego ad te vénio.*

His eyes to heaven said: Father, the hour is come; glorify Thy Son, that Thy Son may glorify Thee, as Thou hast given Him power over all flesh, that He may give eternal life to all whom Thou hast given Him. Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do; and now *glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee.* I have manifested Thy name to the men whom Thou hast given Me out of the world. Thine they were, and to Me Thou gavest them, and they have kept Thy word. Now they have known that all things which Thou hast given Me are from Thee: because the words which Thou gavest Me, I have given to them; and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou didst send Me. I pray for them; I pray not for the world, but for them whom Thou hast given Me: because they are Thine and all My things are Thine, and Thine are Mine and I am glorified in them. And now I am not in the world, and these are in the world, and *I come to Thee.*

Second Secret: Haec munera, p. 933; **Third Secret:** Tua, Domine, p. 159.—**Second Postcommunion:** Vota nostra, p. 933; **Third Postcommunion,** Sumptis, Domine, p. 159.

EASTERTIDE.

B.—Mystery of the Ascension.

1. The Ascension from a Doctrinal Point of View.

The second feast observed during Eastertide is that of the *Ascension*, which is the crowning event in the life of our Lord.

It was necessary that Christ, having risen from the dead, should leave the earth and return to His Father, with Whom as God He had been one from all eternity,* having, as St. Cyprian tells us, put on His human nature "with such joy as no language can describe."†

It was necessary that Christ should enter into possession of the Kingdom of Heaven which He had gained by His sufferings,‡ and that, setting there "our frail human nature at the right hand of the glory of God,"§ He should open unto us His Father's house in order that, as children of God, we might take the place of the Fallen Angels.

Having triumphed over Satan and sin, Jesus then enters into heaven: the Angels acclaim and pay homage to their King,|| gloriously escorted by the souls of the Just freed from Limbo. "I go to prepare a place for you," He said to His Apostles,¶ and St. Paul declares that God "hath made us sit together in the heavenly places, through Christ Jesus," ** "for we are saved by hope." †† "There where the Head has gone before," says St. Leo, "the Body is called to follow." The triumph of Christ therefore is likewise the triumph of His Church.

Like the High Priest who entered the Holy of Holies to offer up to God the blood of the victims of the Old Law, Jesus—in the words of the Apostle—entered the Holy of Holies of the heavenly Jerusalem to offer up His own blood, the blood of the New Covenant, and to obtain for us the favours of God.‡‡

It was on Ascension Day that Jesus, displaying His glorious wounds to God, began His heavenly priesthood. He became the perpetual mediator between us and His Father, §§ and obtained for us the Holy Ghost and His gifts. |||| And completing, as it does, the tale of the

* "Now glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee" (John xvii. 5). "In the beginning the Word was with God" (John i. 1).

† "If you loved Me, you would indeed be glad, because I go to the Father" (John xiv. 28), for "to ascend into heaven and sit at the right hand of the Father" (*Credo*) is for Jesus infinite glory and perfect happiness.

‡ "Ought not Christ to have suffered these things and so to enter into His glory?" (Luke xxiv. 26.)

§ *Communicantes* for Ascension Day.

|| "Lift up your gates, O ye princes, and the King of Glory shall enter in" (Ps. xxiii. 7). As at the time of His bringing in into the world (Hebrews i. 6), so the Angels adore Jesus on the day of His bringing in into heaven.

¶ John xiv. 2. ** Ephesians ii. 6. †† Romans viii. 24.

‡‡ Hebrews ix. This is what the liturgy of the Mass recalls in the mysterious prayer following the Elevation. "Almighty God," petitions the Priest, "command that these things (these offerings) be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine majesty." Thus is revived from day to day the memory of the mystery of the Ascension: the victim offered up on our stone altars being the same that St. John saw in the form of a Lamb as though sacrificed upon the golden altar before the throne of God (Apoc. viii. 3).

§§ Hebrews vii. 25.

|||| "I will ask the Father: and He shall give you another Paraclete, the spirit of truth" (John xiv. 16, 17). "As yet the Spirit was not given, because Jesus was not yet

feasts of Christ, the Ascension is the source of our sanctification : in the words of the Preface, " He was lifted up into heaven, so that He might make us partakers of His Godhead." " It is not enough for man to hope in the merits of his Redeemer's Passion, which cleansed him from his sins," writes Dom Guéranger ; " it is not enough for him to add to the commemoration of the Passion that of the Resurrection, whereby our Redeemer conquered death: man is not saved, he is not reinstated, except by uniting these two mysteries with a third,—the Ascension of that Jesus Who was crucified and rose again." *

2. The Ascension from a Historical Point of View.

Forty days after our Lord's Resurrection the *Easter Cycle* celebrates the anniversary of the day which terminated the visible presence of Christ on earth.

The Apostles, who had come to Jerusalem at the approach of Pentecost, were met together in the Cenacle, when Jesus appeared before them and took His last repast with them.

He then led them out of the town in the direction of Bethany, on to Mount Olivet, the highest of the hills surrounding the capital.

Jesus then blessed His Apostles and was raised up to heaven. It was noon. A cloud concealed Him from their sight, and two Angels came and told the disciples that Christ, Who had ascended into heaven would come down again at the end of the world.

3. The Ascension from a Liturgical Point of View.

The Solemn Feast of the Ascension was formerly confounded with that of Pentecost, owing to Eastertide being looked upon as one continuous feastday, commencing on Easter Sunday and ending with the descent of the Holy Ghost over the Apostles. It was not long, however, before the fortieth day after the Resurrection was appointed for the observance of the Feast of the Ascension, which was given a Vigil and later on an Octave. It is, of course, a day of obligation.

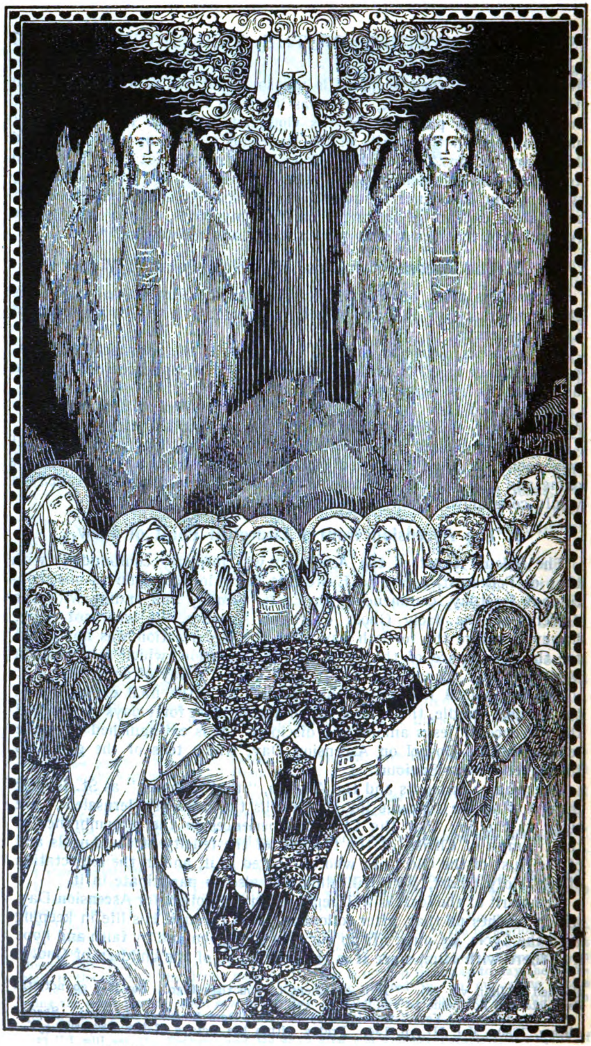
The symbolical rite which characterises it is the final extinction of the Paschal Candle, the light of which during these forty days symbolised the presence of Jesus among His disciples. It is extinguished after the reading of the Gospel on Ascension Day, which tells of the going up to heaven of our Saviour.

The white vestments and the Alleluia, " that glimmer," as St. Rupert puts it, " of the supreme joy that thrills the heavenly Jerusalem," are signs of the joy that the Church experiences in the remembrance of the triumph of Christ, at the thought of the felicity of the Angels and of the Just of the Old Law, who all shared in it, and in the expectation of the Holy Ghost, Who will allow her also to participate in it.

The spirit of the feast is well rendered in the Collect for Ascension Day, which teaches us that, after following Jesus through His life in keeping with the Cycle, we must lift up our eyes to heaven and by faith and hope live there with Him, since it is the true home of the children of God.

glorified " (John vii. 39). " It is expedient to you that I go. For if I go not, the Paraclete will not come to you " (John xvi. 7).

* " The Liturgical Year," translated by the Rev. Dom Laurence Shepherd. Second edition, 1890. Vol. III., p. 194, ' Friday within the Octave of the Ascension.'



While they looked on, He was raised up.

THE ASCENSION OF OUR LORD.*

STATION AT ST. PETER'S.†

(Plenary Stational Indulgence.)

Double of the First Class with privileged Octave.

White vestments.

The Station was at St. Peter's, a basilica dedicated to one of the principal witnesses of the Ascension of our Lord.

To-day (*Collect*) is kept the anniversary of Christ's Ascension, which marked the close of His life on earth.

During the forty days that followed His Resurrection He laid the foundations of His Church, to which he was about to send down the Holy Ghost. The *Epistle* and *Gospel* of the day are a summary of our Lord's instructions in this respect.

He then left this earth, and the *Introit*, *Collect*, *Epistle*, *Alleluia*, *Gospel*, *Offertory*, *Secret*, *Preface* and *Communion* commemorate His glorious Ascension, which is a pledge of our own going up into heaven.

The souls which He has freed from Limbo are His escort (*Alleluia*): with Him they enter the kingdom of heaven, where they are made more fully partakers of His Godhead (*Preface*).

The Ascension teaches us our duty to raise up our hearts to God, and in the *Collect* we are made to pray that we may dwell in spirit with Jesus in the heavenly regions.

Let us offer up to God the Holy Sacrifice of the Mass "in remembrance of the glorious Ascension of His Son" (*Suscipe* and *Unde et memores*), so that, delivered from present evils, we may attain with Him unto eternal life (*Secret*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

Psalms, Antiphons, Chapter and Hymn as at Second Vespers, p. 943.

℣. Ascéndit Deus in jubilatióne, allelúia.

℟. Et Dóminus in voce tubae, allelúia.

℣. Ps. xlvi. 6. God is ascended with a shout, alleluia.

℟. And the Lord with the sound of a trumpet, alleluia.

Antiphon at the Magnificat: John xvii. 6, 9, 11.

Pater, manifestávi nomen tuum homínibus quos dedísti mihi; nunc autem pro eis rogo, non pro mundo, quia ad te vénio, allelúia.

Father, I have manifested Thy name to the men whom Thou hast given Me; and now I pray for them, not for the world, because I come to Thee, alleluia.

Collect *as at Mass*, p. 940.

* See "The Ascension from a Doctrinal Point of View," p. 936.
† See Plan of the Stations at Rome, p. 510, AB c 33.

MASS.—VIRI GALILAEI.

Introit: Acts of the Apostles i. 11.

YE men of Galilee, why wonder you, looking up to heaven? alleluia. He shall so come as you have seen Him *going up into heaven*, alleluia, alleluia, alleluia. Ps. xlvi. 2. O, clap your hands, all ye nations; shout unto God with the voice of exultation. ℣. Glory be to the Father.

VIRI Galilaei, quid admirámini aspiciéntes in coelum? allelúia: quemádmodum vidístis eum *ascendéntem in coelum*, ita véniet, allelúia, allelúia, allelúia. *Ps.* Omnes gentes pláudite mánibus: jubiláte Deo in voce exsultatiónis. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, almighty God, that we who believe *Thine only-begotten Son, our Redeemer, to have ascended* this day *into heaven*, may also ourselves dwell in spirit amid heavenly things. Through our Lord.

Concéde, quaesumus, omnípotens Deus: ut, qui hodiérna die *Unigénitum tuum Redemptórem nostrum ad coelos ascendísse* crédimus, ipsi quoque mente in coeléstibus habitémus. Per eúmdem Dóminum.

Epistle: Acts of the Apostles i. 1-11.

Taken from the Acts of the Apostles.—THE former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the Apostles whom He had chosen, *He was taken up:* to whom also He showed Himself alive after His passion by many proofs, for forty days appearing to them and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith He) by My mouth; for John indeed baptised with water, but you shall

Léctio Actuum Apostolórum.—PRIMUM quidem sermónem feci de ómnibus, o Theóphile, quae coepit Jesus fácere et docére, usque in diem, qua, praecípiens Apóstolis per Spíritum sanctum, quos elégit, *assúmptus est:* quibus et praebuit seípsum vivum post passiónem suam in multis arguméntis, per dies quadragínta appárens eis, et loquens de regno Dei. Et convéscens, praecépit eis, ab Jerosólymis ne discéderent, sed exspectárent promissiónem Patris, quam audístis (inquit) per os meum; quia Joánnes quidem baptizávit aqua, vos autem baptizabímini Spíritu sancto non post multos hos dies. Igi-

tur qui convénerant, interrogábant eum, dicéntes: Dómine, si in témpore hoc restítues regnum Israel? Dixit autem eis: Non est vestrum nosse témpora vel moménta, quae Pater pósuit in sua potestáte: sed accipiétis virtútem superveniéntis Spíritus Sancti in vos, et éritis mihi testes in Jerúsalem, et in omni Judaea et Samaría, et usque ad últimum terrae. Et cum haec dixísset, *vidéntibus illis, elevátus est:* et nubes suscépit eum ab óculis eórum. Cumque intueréntur in coelum eúntem illum, ecce duo viri astitérunt juxta illos in véstibus albis, qui et dixérunt: Viri Galilaei, quid statis aspiciéntes in coelum? Hic *Jesus, qui assúmptus est a vobis in coelum*, sic véniet quemádmodum vidístis eum eúntem in coelum.

be baptised with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments, which the Father hath put in His own power: but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth. And when He had said these things, *while they looked on, He was raised up:* and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This *Jesus, Who is taken up from you into heaven*, shall so come as you have seen Him going into heaven.

Alleluia, alleluia: Ps. xlvi. 6.

℣. *Ascéndit Deus* in jubilatióne, et Dóminus in voce tubae.

℣. *God is ascended* with a shout, and the Lord with the sound of a trumpet.

Alleluia: Ps. lxvii. 18, 19.

℣. Dóminus in Sina in sancto, *ascéndens in altum* captívam duxit captivitátem. Allelúia.

℣. The Lord is in Sinai, in the holy place; *ascending on high* he has led captivity captive. Alleluia.

Gospel: Mark xvi. 14-20.

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: Recumbéntibus úndecim discípulis, appáruit

✠ Continuation of the holy Gospel according to St. Mark.—At that time Jesus appeared to the eleven as they were at table:

and He upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptised shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, *was taken up into heaven and sitteth on the right hand of God.* But they going forth preached every where, the Lord working withal, and confirming the word with signs that followed.

illis Jesus: et exprobrávit incredulitátem eórum, et durítiam cordis: quia iis qui víderant eum resurrexísse, non credidérunt. Et dixit eis: Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super aegros manus impónent, et bene habébunt. Et Dóminus quidem Jesus, postquam locútus est eis, *assúmptus est in coelum, et sedet a dextris Dei.* Illi autem profécti, praedicavérunt ubique, Dómino cooperánte, et sermónem confirmánte, sequéntibus signis.

After the singing of the Gospel the Paschal Candle is extinguished. It is not lighted again, except on Whitsun Eve for the blessing of the Font.—*Credo.*

Offertory: Ps. xlvi. 6.

God is ascended with a shout, and the Lord with the sound of a trumpet, alleluia.

Ascéndit Deus in jubilatióne, et Dóminus in voce tubae, allelúia.

Secret.

Accept, O Lord, the gifts we offer Thee in memory of the glorious Ascension of Thy Son; and graciously grant that we may be delivered from present dangers, and attain to eternal life. Through the same Lord.

Súscipe, Dómine, múnera, quae pro Fílii tui gloriósa Ascensióne deférimus: et concéde propítius ut a praeséntibus perículis liberémur, et ad vitam perveniámus aetérnam. Per eúmdem Dóminum.

Preface *for the Ascension*, p. 54. *This is said until Whitsun Eve exclusively.—Proper* **Communicantes**, p. 61. *This is said throughout the Octave.*

Communion : Ps. lxvii. 33, 34.

Psállite Dómino, qui *ascéndit super coelos coelorum* ad Oriéntem, allelúia.

Sing ye to the Lord, Who *mounteth above the heaven of heavens* to the east, alleluia.

Postcommunion.

Praesta nobis, quaesumus, omnípotens et miséricors Deus : ut, quae visibílibus mystériis suménda percépimus, invisíbili consequámur efféctu. Per Dóminum.

Grant us, we beseech Thee, O almighty and merciful Lord, that what we have received in visible mysteries we may enjoy in its invisible effect. Through our Lord.

The Mass for Ascension Day is said throughout the Octave, with the addition of the *Collects*, p. 159.

SECOND VESPERS.

Ant. 1. Viri Galilaei, * quid adspícitis in coelum? Hic Jesus, qui *assúmptus est a vobis in coelum*, sic véniet, allelúia.

First Antiphon. Acts i. 11. Ye men of Galilee, why look you up to heaven? This Jesus Who *is taken up from you into heaven* shall so come, alleluia.

Ps. cix.: Dixit Dominus, p. 98.

2. Cumque * intueréntur in coelum eúntem illum, dixérunt, allelúia.

Second Antiphon. Acts i. 10. While they were beholding him going up to heaven, they said: alleluia.

Ps. cx.: Confitebor tibi, p. 99.

3. Elevátis mánibus * benedíxit eis, et *ferebátur in coelum*, allelúia.

Third Antiphon. Luke xxiv. 50, 51. Lifting up His hands, He blessed them and *was carried up to heaven*, alleluia.

Ps. cxi.: Beatus vir, p. 101.

4. Exaltáte * Regem regum, et hymnum dícite Deo, allelúia.

Fourth Antiphon. Glorify the King of kings, and sing a hymn to God, alleluia.

Ps. cxii.: Laudate pueri, p. 102.

5. Vidéntibus illis, * *elevátus est*, et nubes suscépit eum in coelo, allelúia.

Fifth Antiphon. Acts i. 9. While they looked on, *He was raised up :* and a cloud received Him into heaven, alleluia.

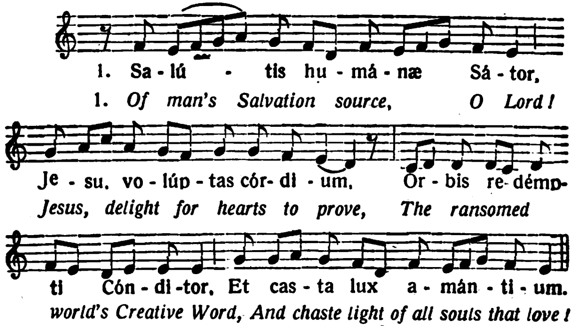
Ps. cxvi.: Laudate Dominum, p. 127.

Chapter: Acts of the Apostles i. 1.

The former treatise I made, O Theophilus, of all things which Jesus did and taught, until the day on which, having given commandments, by the Holy Ghost, to the Apostles whom He had chosen, *He was taken up to heaven.* ℟. Thanks be to God.

Primum quidem sermónem feci de ómnibus, o Theóphile, quae coepit Jesus fácere, et docére usque in diem, qua, praecípiens Apóstolis per Spíritum Sanctum quos elégit, *assúmptus est.* ℟. Deo grátias.

Hymn.*



2. What wond'rous mercy conquered Thee
Our sins upon Thyself to bear,
That guiltless dying on the Tree,
Our souls from death's jaws Thou might'st tear?

2. Qua víctus es cleméntia,
Ut nóstra férres crímina?
Mórtem subíres ínnocens,
A mórte nos ut tólleres?

3. Bursting the chaos of the grave,
From captives Thou dost loose their chain;
And conquering death in triumph brave,
Dost at the Father's right hand reign.

3. Perrúmpis inférnum cháos;
Vinctis caténas détrahis;
Victor triúmpho nóbili
Ad déxteram Pátris sédes.

* Translation by the late Rev. J. P. Val d'Eremao, D.D.

4. Te cógat indulgéntia,
Ut dámna nóstra sárcias,
Tuíque vúltus cómpotes
Dítes beáto lúmine.

4. Let mercy urge Thee, by Thy grace
In full our losses to restore;
And granting us to see Thy face,
Enrich us with Thy blest light's store.

5. Tu dux ad ástra, et sémita,
Sis méta nóstris córdibus,
Sis lacrimárum gáudium,
Sis dúlce vítae praemium.
Amen.

5. Thou Guide to heaven, and Thou the Way!
Be Thou the Goal where our hearts tend;
Be Thou our Joy 'mid tears; we pray,
Be Thou our life's sweet Prize and end. Amen.

Other Hymns to the same metre which occur up to Pentecost end with the following doxology:—

Jesu, tibi sit glória,
Qui victor in coelum redis,
Cum Patre et almo Spíritu,
In sempitérna saecula.
Amen.

Jesu, Who, victor in the fight,
Returnest to the realms of light,
To Father, Spirit, and to Thee,
Eternal praise and glory be.
Amen.

℣. Dóminus in coelo, allelúia. ℟. Parávit sedem suam, allelúia.

℣. Ps. cii. 19. The Lord in heaven, alleluia. ℟. Hath prepared His throne, alleluia.

Antiphon at the Magnificat: Ps. xxiii. 10, Eph. iv. 10, John xiv. 18, Luke xxiv. 49.

O Rex glóriae, * Dómine virtútum, qui *triumphátor hódie super omnes coelos ascendisti*, ne derelínquas nos órphanos: sed mitte promíssum Patris in nos, Spíritum veritátis, allelúia.

O King of Glory, Lord of hosts, Who *hast this day mounted in triumph above all the heavens*, leave us not orphans; but send unto us the Promise of the Father, the Spirit of truth, alleluia.

Collect *as at Mass*, p. 940.

Friday within the Octave of the Ascension.

Semi-double.—White vestments.

The Church has spread the Festival of the Ascension of our Lord over eight days. The Apostles and Disciples, gathered together in the Cenacle as commanded by Christ, "were persevering with one mind in prayer, with the women and Mary the mother of Jesus." †

† Acts of the Apostles i. 14.

To-day commences the novena prescribed to the Church by Leo XIII. for the return of heretics and schismatics to the unity of the Church of Rome. This devotion, with the invocation of the Holy Ghost and of the Blessed Virgin, makes an effective preparation for the proper celebration of the Feast of Pentecost.

Let us fervently join in this novena, to which is attached a plenary indulgence.

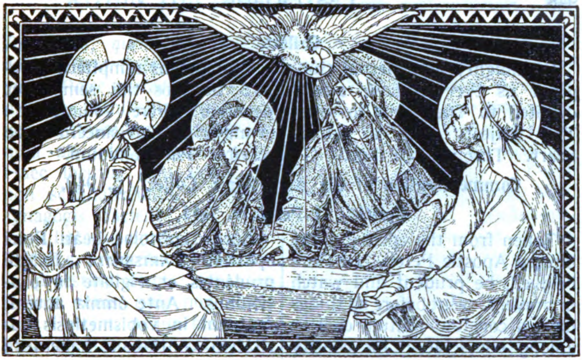
Saturday within the Octave of the Ascension.

Semi-double.—White vestments.

The *Credo* is said throughout the Octave: "I believe in one Lord Jesus Christ, the only-begotten Son of God, . . . Who ascended into heaven, where He sitteth at the right hand of the Father." And as the *Gloria* has it: "O Lord Jesus Christ, the only-begotten Son of God, . . . Who sittest at the right hand of the Father, have mercy on us."

Let us cherish in our inmost hearts an ardent desire for heaven, where we may abide in triumph with Jesus.





"The Paraclete Whom I will send you from the Father is the Spirit of truth Who proceedeth from the Father." (*Gospel.*)

Sunday within the Octave of the Ascension.

Semi-double.—White vestments.

Before ascending into heaven, Jesus at the Last Supper promised not to leave us orphans, but that He would send us the Paraclete (*Alleluia, Gospel*), so that we might honour God in all things through Jesus Christ (*Epistle*).*

Like the Apostles gathered together in the Cenacle, awaiting in prayer and meditation the descent of the Holy Ghost, let us prepare in prayer and charity (*Epistle*) for the holy day of Pentecost.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.—EXAUDI, DOMINE.

Introit: Ps. xxvi. 7-9.

EXAUDI, Dómine, vocem meam, qua clamávi ad te, allelúia: tibi dixit cor meum, quaesívi vultum tuum, vultum tuum, Dómine, requíram: ne avértas fáciem tuam a me, allelúia, allelúia. *Ps.* Dóminus illuminátio mea, et salus mea: quem timébo? ℣. Glória Patri.

HEAR, O Lord, my voice with which I have cried to Thee, alleluia; my heart hath said to Thee, I have sought Thy face, Thy face, O Lord, I will seek: turn not away Thy face from me, alleluia, alleluia. Ps. xxvi. 1. The Lord is my light and my salvation: whom shall I fear? ℣. Glory be to the Father.

* This corresponds to the motto of the Benedictine Order, *In omnibus glorificetur Deus,* I.O.G.D. ("Rule of St. Benedict," Chap. LVII.).

Collect.

O almighty and eternal God, grant us ever to have a will devoted to Thee, and to serve Thy majesty with a sincere heart. Through our Lord.

Omnipotens sempitérne Deus: fac nos tibi semper et devótam gérere voluntátem: et majestáti tuae sincéro corde servíre. Per Dóminum.

Commemoration of the Ascension: Collect, p. 940.

Epistle: 1 Peter iv. 7-11.

Taken from the epistle of the blessed Apostle Peter.—Dearly beloved, be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another, without murmuring: as every man hath received grace, ministering the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak, as the words of God: if any minister, let him do it, as of the power which God administereth: that in all things God may be honoured through Jesus Christ our Lord.

Léctio epístolae beáti Petri apóstoli.—Carissimi: Estóte prudéntes et vigiláte in oratiónibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habentes: quia cáritas óperit multitúdinem peccatórum. Hospitáles invicem sine murmuratióne: unusquísque, sicut accépit grátiam, in altérutrum illam administrántes, sicut boni dispensatóres multifórmis grátiae Dei. Si quis lóquitur, quasi sermónes Dei: si quis minístrat, tamquam ex virtúte, quam admínistrat Deus: ut in ómnibus honorificétur Deus per Jesum Christum Dóminum nostrum.

Alleluia, alleluia: Ps. xlvi. 9.

℣. The Lord hath reigned over all the nations; God sitteth on His holy throne.

℣. Regnávit Dóminus super omnes gentes: Deus sedet super sedem sanctam suam.

Alleluia: John xiv. 18, 28.

℣. I will not leave you orphans: I go away, and I come unto you, and your heart shall rejoice. Alleluia.

℣ Non vos relínquam órphanos: vado, et vénio ad vos, et gaudébit cor vestrum. Allelúia.

Gospel: John xv. 26, 27; xvi. 1-4.

✠ Continuation of the holy Gospel according to St. John.—At that time, Jesus said to His disciples: *When the Paraclete*

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: *Cum vénerit*

Paráclitus, quem ego mittam vobis a Patre, Spíritum veritátis, qui a Patre procédit, ille testimónium perhibébit de me et vos testimónium perhibébitis, quia ab inítio mecum estis. Haec locútus sum vobis, ut non scandalizémini. Absque synagógis fácient vos: sed venit hora, ut omnis, qui intérficit vos, arbitrétur obséquium se praestáre Deo. Et haec fácient vobis, quia non novérunt Patrem, neque me. Sed haec locútus sum vobis, ut, cum vénerit hora eórum, reminiscámini, quia ego dixi vobis. —**Credo.**

cometh, Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalised. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father, nor Me. But these things I have told you, that, when the hour shall come, you may remember that I told you of them.—**Credo.**

Offertory: Ps. xlvi. 6.

Ascéndit Deus in jubilatióne; et Dóminus in voce tubae, allelúia.

God is ascended with a shout, and the Lord with the sound of a trumpet, alleluia.

Secret.

Sacrifícia nos, Dómine, immaculáta puríficent: et méntibus nostris supérnae grátiae dent vigórem. Per Dóminum.

May this unspotted sacrifice cleanse us, O Lord, and give to our souls the strength of heavenly grace. Through our Lord.

Second Secret *for the Ascension*, p. 942.—**Preface** *for the Ascension*, p. 54.—**Communicantes** *for the Ascension*, p. 61.

Communion.

Pater, cum essem cum eis, ego servábam eos, quos dedísti mihi, allelúia: nunc autem ad te vénio: non rogo, ut tollas eos de mundo, sed ut serves eos a malo, allelúia, allelúia.

Father, while I was with them, I kept them whom Thou gavest Me, alleluia; but now I come to Thee: I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil, alleluia, alleluia.

Postcommunion.

Grant, we beseech Thee, O Lord, that being replenished with holy gifts, we may ever remain in thanksgiving for them. Through our Lord.

Repléti, Dómine, munéribus sacris: da, quaesumus: ut in gratiárum semper actióne maneámus. Per Dóminum.

Postcommunion *for the Ascension*, p. 943.

On the Octave day of the Ascension Mass is said as on the Feast. On the Friday after the Octave the Mass of the previous Sunday is said, with the *Collects*, p. 159. The *Preface* for the Ascension is also said at Masses of Saints, and at Votive Masses that have no proper *Preface*. Neither the *Credo* nor the proper *Communicantes* is said.

SECOND VESPERS.

Psalms, Antiphons, Hymn and Versicle *for Ascension Day*, p. 943.

Chapter: 1 Peter iv. 7, 8.

Dearly beloved, be prudent and watch in prayers. But before all things have a constant mutual charity among yourselves: for charity covereth a multitude of sins.

℟. Thanks be to God.

Caríssimi: Estóte prudéntes, et vigiláte in oratiónibus. Ante ómnia autem, mútuam in vobismetípsis caritátem contínuam habéntes: quia cáritas óperit multitúdinem peccatórum.

℟. Deo grátias.

Antiphon at the Magnificat: John xvi. 4.

These things I have told you, that, when the hour shall come, you may remember that I told you, alleluia.

Haec locútus sum vobis, ut cum vénerit hora eórum, reminiscámini quia ego dixi vobis, allelúia.

Collect *as at Mass*, p. 948.

Commemoration of the Ascension: *Ant.* O Rex gloriae, p. 945.

℣. Ps. xlvi. 6. God is ascended with a shout, alleluia. ℟. And the Lord with the sound of a trumpet, alleluia.

℣. Ascéndit Deus in jubilatióne, allelúia. ℟. Et Dóminus in voce tubae, allelúia.

Collect: Concede, quaesumus, p. 940.

Monday within the Octave of the Ascension.

Semi-double.—White vestments.

The Feast of the Ascension has a proper *Preface* appointed for it, which continues in use until the Feast of Pentecost. In it we give thanks unto God for that His Son, "the risen Christ, after having appeared to all His disciples, while they beheld Him was lifted up into heaven." During the whole of the Octave the *Communicantes*

appointed for this feast is also said. In it the Church reminds us that "she keeps the most holy day on which God's only-begotten Son our Lord vouchsafed to set at the right hand of the glory of the Father the substance of our frail human nature" which He had taken to Himself in the Mystery of the Incarnation.

Let us offer up to God the glory reflected on Him by the risen Christ, and let us return thanks to Him for having so exalted our human nature.

Tuesday within the Octave of the Ascension.

Semi-double.—White vestments.

Be it observed that the Liturgy reminds us daily at the Offertory (*Suscipe, sancta Trinitas*) and at the Canon (*Unde et memores*) that, obedient to the command of our Lord, the Church offers up the Holy Sacrifice of the Mass "in remembrance of the blessed Passion of our Lord Jesus Christ, of His Resurrection, and *of His glorious Ascension into Heaven*." The redemption of mankind was only effected by virtue of the Mysteries of the Passion and Resurrection of our Lord in combination with the Mystery of His Ascension: "Through Thy death and burial, through Thy holy Resurrection, through Thine admirable Ascension, deliver us, O Lord" (*Litany of the Saints*).

Wednesday within the Octave of the Ascension.

Semi-double.—White vestments.

The Feast of the Ascension, by recalling to mind the glorious entry of Jesus and the Just of the Old Law into the kingdom of heaven, makes us realise that the Liturgy is but a prelude to and an echo of the festivals celebrated in heaven. "It is through Christ that the Angels praise the Divine Majesty, that the Dominions worship it, that the Powers are in awe. It is with Him that the Heavens, the heavenly Hosts and the blessed Seraphim are joined together in singing this common hymn of praise. And it is while beseeching our Lord to join our own suppliant voices with theirs that we say: Holy, holy, holy, Hosanna in the highest" (*Common Preface*). Let us cherish this liturgical prayer, which makes us imitators of that which is done in heaven.

Thursday within the Octave of the Ascension.

Greater double.—White vestments.

Jesus ascended into heaven, there to prepare a place for us, for His Ascension is but a type of our own. Also He will come again to take us to Himself (*Gospel*) and introduce us into His Father's kingdom.

He went up to heaven to proclaim the dogma we sing every day of this Octave in the *Credo*: "I believe in the Holy Ghost, Who proceedeth from the Father *and the Son*." And it is from heaven above that He, with the Father, is about to send us the Holy Ghost.

He went up to heaven because glorified human nature requires such a place of glory as heaven.*

* Heaven, says St. Thomas, is that immensity of space which lies beyond the stellar system. It is a place free from change and wholly luminous, as will be all material creatures after the resurrection. It is the most noble of bodies, which, made glorious from the inception of the world, was set apart by God for the Angels that remained faithful.

Finally, He went up to heaven because, after having been brought to a belief in His Divinity, the Apostles and the Disciples of our Lord must also be led to believe in His Humanity, henceforth invisible here below.

Friday after the Octave of the Ascension.

Semi-double.—White vestments.

As Sunday governs the whole week, to-day is celebrated the Mass of the previous Sunday.*

It tells of the virtue of charity, for the Holy Ghost Whom Christ is about to send us is a Spirit of love. As *Spirit of charity* He dispenses His gifts for the benefit of all (*Epistle*); as *Spirit of truth* He makes us understand the teaching of Jesus.

The Holy Ghost will also console us in the midst of our tribulations (*Gospel*), and "will keep us from evil" (*Communion*).

Let us await in prayer and meditation the coming of the Holy Ghost.

EASTERTIDE.

C.—Mystery of Whitsunday.

1. Whitsunday from a Doctrinal Point of View.

Easter and Pentecost,† or Whitsunday as it is more commonly called, with the forty-eight intervening days, were looked upon as forming but one consecutive feast of fifty days. During this season the Church has been wont to celebrate first of all the triumph of Christ, then His entry into glory and finally, on the fiftieth day, the anniversary of the birth of the Church.‡

The Resurrection, the Ascension and Whitsunday are all part of the Paschal mystery. "Easter marked the inception of grace, Whitsunday is its crown," says St. Augustine, for the Holy Ghost then consummates the work accomplished by Christ. And the Ascension, coming in the middle of this Paschal Time triptych, forms a link between those two feasts. By His Resurrection Christ has restored to us our right to divine life,§ and at Whitsuntide He imparts it to our souls by communicating to us His "vivifying Spirit."‖ But in order to do so, He must first enter into possession of the kingdom He has gained for Himself: "for as yet the Spirit was not given, because Jesus was not yet glorified," says St. John.¶

The Ascension of our Lord is the official recognition of His right to the fruits of victory; for His Humanity it is the crowning act of the

* See Mass for Sunday within the Octave of the Ascension, p. 947.
† The word Pentecost is taken from the Greek and means "fiftieth."
‡ "To-day the Christian Church was born" (St. Augustine, 'Sermon on Pentecost').
§ "Who by rising again hath restored our life" (Preface for Easter).
‖ See the *Credo*.
¶ John vii. 39.

whole work of Redemption, and for the Church the principle of her existence and of her holiness. "The Ascension," writes Dom Guéranger, "is the intermediate mystery (between the Pasch and Pentecost); it consummates the Pasch, by placing the Man-God, the Conqueror of death, and our Head, at the right hand of the Father; it prepares the mission of the Holy Ghost to our earth." * "Our beautiful mystery of the Ascension stands between the two Divine Reigns on earth;—the visible Reign of the Son of God, and the visible Reign of the Holy Ghost." †

"If I go not, the Paraclete will not come to you," Jesus assured His disciples; "but if I go, I will send Him to you." ‡ The Word Incarnate has accomplished His external mission among men: the Holy Ghost is about to begin His; for not only did God the Father send His Son made man to bring us back to Him, but likewise the Holy Ghost, "Who proceedeth from the Father and the Son," § and Who manifested Himself in this world under visible appearances—of tongues of fire, a mighty wind, and so forth.

"The Father," says St. Athanasius, "works wholly through the Word by the Holy Ghost." And so, when *the omnipotence of God the Father* is made manifest to us in the creation of the world, we read in Genesis that "the Spirit of God moved over the waters" ‖ to make them fruitful (Blessing of the Font).

When *the wisdom of the Word* is shown to us, it is to the Holy Ghost again that we owe it. It is He "Who spoke by the Prophets"; ¶ it was His power that overshadowed the Virgin Mary and made her to be the mother of Jesus; ** it was He, finally, Who in the shape of a dove descended upon Christ at His baptism, †† led Him into the desert, and guided Him throughout His apostolic mission. ‡‡

But is was especially by filling the Apostles with counsel and fortitude on Whitsunday that *the Spirit of holiness* inaugurated the Reign He was to establish over the souls of man.

So it was that the Church was "baptised with the Holy Ghost" in the Cenacle, §§ and it was His vivifying breath that gave life to the mystical body of Christ organised by our Lord after His Resurrection. As Jesus said when He breathed on the Apostles: "Receive ye the Holy Ghost." ‖‖

The Priest still does the same action in the ceremonies of Baptism, which was formerly administered at Easter or on Whitsunday. ¶¶

The anniversary of the promulgation of the Mosaic Law on Mount Sinai thus became for Christians the anniversary of the institution of the New Law, from which we receive no longer "the spirit of bondage, but the Spirit of adoption of sons, whereby we are given the right to call God Father." ***

* Dom Guéranger, "The Liturgical Year." Translated by the Rev. Dom Laurence Shepherd. Second edition, 1990: Vol. III., 'Whit Sunday,' p. 291.

† Ibid., Vol. III., 'Whitsun-Eve,' p. 269. ‡ John xvi. 7.

§ See the *Credo*. "The Spirit of truth Whom I will send to you *from My Father*" (John xiv. 16, 17), and "the Holy Ghost Whom the Father will send in My name," said Jesus (John xiv. 26). ‖ Gen. i. 2.

¶ See the *Credo*. ** Luke i. 35. †† Luke iii. 22.

‡‡ Luke iv. 1, 18, 19. §§ Acts i. 5. ‖‖ John xx.

¶¶ Formerly a gold or silver dove was hung over the altar in the baptistry as an image of the Holy Ghost, reminding the faithful of the dove which came down upon Jesus on the day of His baptism. On the walls were representations of the Creation and of the Spirit of God making the waters fruitful. *** Romans viii. 15.

Whitsunday therefore commemorates not only the coming of the Holy Ghost, but also the entry of the Church into the Kingdom of God,* for, as St. Paul says, " by Christ Jesus we have access both in one Spirit to the Father." †

This festival reminds us that in the Holy Ghost we are made partakers of the Divine nature. " As the life of the body is derived from the union of the body with the soul, so also the life of the soul is derived from the union of the soul with the Spirit of God by sanctifying grace," say St. Irenaeus and St. Clement of Alexandria. " Man receives grace from the Holy Ghost," writes St. Thomas. ‡ Grace has the effect of supernaturalising the whole of our being, and, he adds, is " in a manner of speaking a participation of the Divinity in the reasoning creature." " Christ," says St. Gregory, " permeates the soul through the Holy Ghost." § The purpose of the Spirit is to complete the work of forming the Apostles and the Church : " He will teach you all things and bring all things to your mind, and whatsoever I shall have said to you," declares Jesus.||

From Him will flow through all the ages that marvellous *doctrinal* and *mystic* force personified in the Cenacle in Peter and Mary.

The Holy Ghost, Who inspired the Sacred Writers,¶ guarantees likewise to the Pope and the Bishops gathered about Him infallibility in the definition of doctrine that will enable the teaching Church to continue the mission of Jesus Christ, and it is He Who gives to the Sacraments instituted by our Lord their efficacy.

The Holy Ghost also raises up, outside the ecclesiastical hierarchy, faithful souls who, like the Blessed Virgin, lend themselves submissively to His sanctifying action. And this sanctity, which is the triumph of Divine Love in the hearts of men, is justly attributed to the Third Person of the Holy Trinity, Who is the personal love of the Father and the Son. For the mind is holy when it wills nothing but what is right. Hence the Spirit, Who proceeds from all eternity from the Divine Will identified with what is good and right, is called Holy. And it is He, henceforth, Who, by uniting our will with the will of God, makes of us Saints.

And so, after speaking of the *Holy* Ghost, the Creed tells us of the *Holy* Church, of the Communion of Saints, of the Resurrection of the body that is the fruit of *Holiness* and the manifestation of it in our bodies, and finally of life everlasting which is the fulfilment of holiness in our souls.

This life overmasters our hearts more particularly during the festivities of Whitsuntide, which recall the entrance into possession of the Church by the Holy Ghost, and henceforth establish more surely from year to year His Divine kingdom in our hearts.

2. Whitsunday from a Historical Point of View.

Before His Ascension into Heaven Jesus had commanded the Apostles " that they should not depart from Jerusalem, but should wait for the promise of the Father," ** that is to say, for the pouring down of the Holy Ghost.

* " Unless a man be born again of the Holy Ghost, he cannot enter into the kingdom of God " (John iii. 5).

† Ephesians ii. 8. ‡ Summa 1, 2ae Q. 112.

§ Commentary on Solomon's Canticle of Canticles.

|| John xiv. 26. ¶ 2 Peter i. 21. ** Acts of the Apostles i. 4.

On returning from the Mount of Olives, the Disciples to the number of one hundred and twenty went back to the Cenacle, where " all these were persevering with one mind in prayer, with the women and Mary the mother of Jesus." *

After this most solemn of all novenas the miraculous coming of the Holy Ghost took place, providentially coinciding with the Jewish Feast of Pentecost. To Israel " this most solemn and most holy day " † was the anniversary of the promulgation of the Law on Mount Sinai; consequently a large number of strangers from all parts of the country witnessed the momentous event.

It was nine o'clock in the morning when " suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they (the Apostles) were sitting. And there appeared to them parted tongues, as it were of fire: and it sat upon every one of them. And they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak." ‡

Thus " endued with power from on high," § the Church takes up at Jerusalem the apostolic work entrusted to her by Jesus. Peter, the Prince of the Apostles, addresses the multitude, and now turned " fisher of men " ‖ at his very first cast of the net he gathers some three thousand neophytes into the newly born Church.

The tongues of fire symbolise the law of love which will spread with the gift of languages, and by inflaming the hearts of men will enlighten them through purification.

During the ensuing days the Twelve meet in the Temple in Solomon's Porch, and following the example of their Divine Master they preach the Gospel and heal the sick: " And the multitude of men and women who believed in the Lord was more increased." ¶

Then, sallying forth from Judaea, the Apostles went to preach Christ and impart the Holy Ghost to the Samaritans,** and subsequently to all the Gentiles.††

3. Whitsunday from a Liturgical Point of View.

On the fiftieth day after the passing through of the Exterminating Angel and the passage through the Red Sea the Hebrews had pitched their tents at the foot of Sinai, and the Lord came down and solemnly gave unto them His Law.

The feasts of the Passover and Pentecost commemorating these two events were the most important festivals of the Jewish year.

Sixteen hundred years later Easter was specially associated with the Death and Resurrection of Jesus Christ, and Whitsunday with the Descent of the Holy Ghost on the Apostles.

These two feasts, adopted into the Christian Church, are the oldest ones in the Liturgical Cycle, which owes its origin to them. They are known respectively as the White and Red Easter.

Whitsunday, therefore, is after Easter the greatest feast of the whole year, and so has a privileged Vigil and Octave. Its significance is

* Acts of the Apostles i. 14. † Leviticus xxiii. 21.
‡ Acts of the Apostles ii. 2-4. § Luke xxiv. 49. ‖ Mark i. 17.
¶ Epistle for Wednesday in Whitsun Week.
** Epistle for Tuesday and Thursday in Whitsun Week.
†† Epistle for Monday in Whitsun Week.

emphasised by the reading of the Acts of the Apostles, for it is this Book that records the early history of the Church, whose foundation we commemorate at this season.

The Old Law and the New, the Holy Scriptures and Tradition, the Prophets, the Fathers of the Church and the Apostles all echo the voice of the Divine Master in the Gospel of Whitsunday and in that of the Octave. Like the various pieces in a mosaic, all these writings fit in and dovetail so exactly as to produce to the eyes of the soul a wonderful picture synthesising the operations of the Holy Ghost in the world throughout the centuries.

And as if to enhance the beauty of this masterpiece, the Liturgy sets it off, so to speak, with all the outward display of its religious ceremonial and symbolic rites.

The Priest's vestments are red, a colour that recalls the tongues of fire and typifies the testimony that the Ministers of God will have to bear to the Gospel and seal with their blood by the power of the Holy Ghost.

In olden days in certain churches there was a shower of red rose-leaves from the rafters during the singing of the *Veni sancte Spiritus*, while a dove fluttered over the heads of the congregation. Hence the name of Rose Easter (*Paque des roses*) by which Whitsunday was known in the thirteenth century. Sometimes also, to add to the dramatic effect, trumpets were blown during the Sequence, to recall the trumpet sounded on Sinai, or the sound as of a mighty wind that accompanied the Descent of the Holy Ghost on the Apostles.

Christians, saturated with the spiritual atmosphere characteristic of Whitsuntide, receive anew the effusion of the Holy Ghost; and lest the mind should be distracted from thoughts of this great mystery, the Liturgy commemorates it throughout the Octave, to the exclusion of every other feast.

It is, therefore, distinctly the intention of the Church that we should choose subjects relating to Pentecost for pious reading and meditation during these eight days.

What better preparation for Holy Communion, for instance, or what better act of thanksgiving, than the singing or recitation of the Prose or Sequence for Whitsunday, one of the finest examples of Christian poetry ever produced?

Eastertide, which began with Mass on Holy Saturday, ends with None on the Saturday within the Octave of Whitsunday.

Whitsun Eve.

STATION AT ST. JOHN LATERAN.*

(*Indulgence of* 10 *years and* 10 *quarantines.*)

Privileged Vigil of the First Class.—Red vestments.

The Mass for Whitsunday, formerly celebrated during the night, has, like that of Easter, since been anticipated. This great and solemn festival, therefore, begins with the Vigil. In early days the Catechumens whom it had not been possible to baptise at Easter received this sacra-

* See Plan of the Stations at Rome, p. 510, H f 15.

ment at Whitsun, which explains the similarities between the Mass for the Vigil and that for Holy Saturday. It is preceded by the reading of six Prophecies and the blessing of the water in the Baptismal Font, and it is also celebrated at St. John Lateran.

The Celebrant and Assistant Priests are robed in purple vestments. The Prophecies are first read, and the candles on the Altar are not lighted until the beginning of Mass, as on Holy Saturday. At end of the Prophecies the Collect is read, but *Flectamus genua* is omitted.

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1. THE PROPHECIES.

First Prophecy: In diebus illis: Tentavit, p. 842.

Collect.

Deus, qui in Abrahae fámuli tui ópere, humáno géneri obediéntiae exémpla praebuísti: concéde nobis, et nostrae voluntátis pravitátem frángere, et tuórum praeceptórum rectitúdinem in ómnibus adimplére. Per Dóminum.

O God, Who in the deed of Thy servant Abraham hast given to mankind an example of obedience, grant us both to conquer the perverseness of our will and to fulfil in all things Thy righteous commands. Through our Lord.

Second Prophecy: In diebus illis: Factum est, p. 844.

Tract: Cantemus Domino, p. 845.

Collect.

Deus, qui primis tempóribus impleta mirácula novi testaménti luce reserásti, ut et Mare Rubrum forma sacri fontis exsísteret, et liberáta plebs ab Aegyptíaca servitúte, christiáni pópuli sacraménta praeférret: da, ut omnes gentes Israélis privilégium mérito fídei consecútae, Spíritus tui participatióne regeneréntur. Per Dóminum . . . in unitáte ejúsdem.

O God, Who by the light of the New Testament hast made clear to us the miracles wrought in earliest times, so that the Red Sea was an image of the sacred font, and the deliverance of the people from the bondage of Egypt prefigured the Sacraments of the Christian people; grant that all nations who have obtained by the merit of faith the privilege of children of Israel may be regenerated by partaking of Thy Spirit. Through our Lord . . . in the unity of the same.

Third Prophecy: In diebus illis: Scripsit Moyses, p. 854.

Tract: Attende coelum, p. 855.

Collect.

O God, the glory of the faithful and the life of the just, Who by Moses Thy servant didst teach us by singing of sacred canticles, accomplish the work of Thy mercy among all nations by giving them happiness and dispelling their terror, that the punishment with which they are threatened may become a remedy to eternal life. Through our Lord.

Deus, glorificátio fidélium, et vita justórum, qui per Móysen fámulum tuum nos quoque modulatióne sacri cárminis erudísti: univérsis géntibus misericórdiae tuae munus operáre, tribuéndo beatitúdinem, auferéndo terrórem; ut, quod pronuntiátum est supplícium, in remédium transferátur aetérnum. Per Dóminum.

Fourth Prophecy: In diebus illis: Apprehendent, p. 851.

Tract: Vinea facta est, p. 852.

Collect.

O almighty and everlasting God, Who through Thine only Son hast shown Thy care for Thy Church, by mercifully cultivating every branch bearing fruit in the same Thy Christ, Who is the true vine, that it may bear more abundant fruit; grant that the thorns of sin may not prevail against Thy faithful, whom like a vine Thou hast brought out of Egypt through the waters of Baptism; so that assisted by Thy sanctifying Spirit they may ever abound in new fruit. Through the same our Lord . . . in the unity of the same.

Omnípotens sempitérne Deus, qui per únicum Fílium tuum, Ecclésiae tuae demonstrásti te esse cultórem, omnem pálmitem, fructum in eódem Christo tuo, qui vera vitis est, afferéntem, cleménter éxcolens, ut fructus ásferat amplióres: fidélibus tuis, quos velut víneam ex Aegypto per fontem baptísmi transtulísti, nullae peccatórum spinae praeváleant; ut Spíritus tui sanctificatióne muníti, perpétua fruge diténtur. Per eúmdem Dóminum . . in unitáte ejúsdem.

Fifth Prophecy: Audi, Israel, p. 847.

Collect.

O God, Who by the mouth of the Prophets hast commanded us to give up the things of this world and to hasten after those that are eternal, grant to us Thy servants that, knowing Thy commandments, we may, through Thy heavenly inspiration, put them into practice. Through our Lord.

Deus, qui nobis per prophetárum ora praecepísti temporália relínquere, atque ad aetérna festináre: da fámulis tuis; ut, quae a te jussa cognóvimus, implére coeléstí inspiratióne valeámus. Per Dóminum.

Sixth Prophecy: In diebus illis: Facta est, p. 850.

Collect.

Dómine, Deus virtútum, qui collápsa réparas, et reparáta consérvas: auge pópulos in tui nóminis sanctificatióne renovándos; ut omnes, qui sacro baptísmate diluúntur, tua semper inspiratióne dirigántur. Per Dóminum.

O Lord, God of hosts, Who dost restore what is fallen down and keep what Thou hast restored, increase the number of those who are to be renewed in Thy holy name, that all who are washed in holy Baptism may ever be guided by Thy inspiration. Through our Lord.

At the end of the Prophecies the Celebrant puts on a purple cope, and while the procession moves towards the Font the Tract: ***Sicut cervus,*** **p. 860, is sung. Then the Priest, before blessing the Font, says:—**

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Concéde, quaesumus, omnípotens Deus: ut, qui solemnitátem doni Sancti Spíritus cólimus, coeléstibus desidériis accénsi, fontem vitae sitiámus. Per Dóminum . . . in unitáte ejúsdem.

Grant, we beseech Thee, O almighty God, that we who celebrate the solemn feast of the gift of the Holy Ghost, being inflamed with heavenly desires, may thirst after the fountain of life. Through our Lord . . . in the unity of the same.

The Blessing of the Font then takes place.

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2. THE BLESSING OF THE FONT.

Mindful of the fact that in the beginning the Spirit of God moved over the waters and made them fruitful, the Liturgy asks God to bless the water in the Baptismal Font, out of which will arise a purely heavenly race.* The Officiating Priest then plunges the Paschal Candle three several times in the water, for it is by Christ, Whom the candle typifies, that the power of the Holy Ghost, by which our souls are enlightened, is infused into them.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

The **Collect:** *Omnipotens . . . adesto . . .*, the **Preface,** and all that follows, including the Litany of the Saints, as on Holy Saturday, p. 861.

Where there is no Baptismal Font, the Litany of the Saints, p. 317, is sung after the Collect following the Sixth Prophecy. At ℣. ***Peccatores, Te rogamus*** **the Priest and his Assistants go to the Sacristy and put on**

* See "Whitsunday from a Doctrinal Point of View," p. 953.

red vestments, and the candles are lit on the Altar. At the end of the Litany the *Kyrie eleison* is solemnly sung, and the Mass proceeds as usual, except that there is no *Introit*.

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3. MASS FOR WHITSUN EVE.

After having been baptised "in water and in the Holy Ghost,"* the Neophytes were confirmed. All through the Mass there are references to these two sacraments, showing how the Holy Ghost enters into our souls and the marvellous effect He produces in them.—Let us prepare for to-morrow's Feast by a worthy confession.

The *Introit* for ordinary Low Masses will be found on p. 962.

Collect.

Grant, we beseech Thee, O almighty God, that the splendour of Thy brightness may shine forth upon us, and the light of Thy light may, by the illumination of the Holy Ghost, confirm the hearts of those who have been regenerated by Thy grace. Through our Lord . . . in the unity of the same.

Praesta, quaesumus, omnípotens Deus: ut claritátis tuae super nos splendor effúlgeat; et lux tuae lucis corda eórum, qui per grátiam tuam renáti sunt, Sancti Spíritus illustratióne confírmet. Per Dóminum . . . in unitáte ejúsdem.

Epistle: Acts of the Apostles xix. 1-8.

Taken from the Acts of the Apostles.—In those days, it came to pass, while Apollo was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus and found certain disciples; and he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptised? Who said: In John's baptism. Then Paul said: John baptised the people with the baptism of penance, saying: That they should believe in Him Who was to come after him, that is to say, in Jesus. Having heard these things, they were baptised

Léctio Actuum Apostolórum.—In diébus illis: Factum est, cum Apóllo esset Corínthi, ut Paulus peragrátis superióribus pártibus, veníret Ephesum, et inveníret quosdam discípulos: dixítque ad eos: Si Spíritum Sanctum accepístis credéntes? At illi dixérunt ad eum: Sed neque si Spíritus Sanctus est, audívimus. Ille vero ait: In quo ergo baptizáti estis? Qui dixérunt: In Joánnis baptísmate. Dixit autem Paulus: Joánnes baptizávit baptísmo poeniténtiae pópulum, dicens: In eum, qui ventúrus esset post ipsum, ut créderent, hoc est, in Jesum. His audítis, baptizáti sunt in nómine Dómini Jesu. *Et cum imposuisset illis manus*

* John iii. 5.

Paulus, venit Spiritus Sanctus super eos, et loquebántur linguis, et prophetábant. Erant autem omnes viri fere duódecim. Introgréssus autem synagógam, cum fidúcia loquebátur per tres menses, dísputans, et suádens de regno Dei.

in the name of the Lord Jesus. *And when Paul had imposed his hands on them, the Holy Ghost came upon them,* and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly for the space of three months, disputing, and exhorting concerning the kingdom of God.

Alleluia: Ps. cvi. 1.

℣. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus.

℣. Give glory to the Lord, for He is good: for His mercy endureth for ever.

The *Alleluia* is not repeated, but the *Tract* follows immediately:—

Tract: Ps. cxvi. 1, 2.

Laudáte Dóminum, omnes gentes: et collaudáte eum, omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

O praise the Lord, all ye nations: and extol Him, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

No light is carried at the *Gospel*, only incense.

Gospel: John xiv. 15-21.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Si diligitis me, mandáta mea serváte. Et ego rogábo Patrem, et *álium Paráclitum dabit vobis, ut máneat vobíscum in aetérnum, Spíritum veritátis,* quem mundus non potest accípere, quia non videt eum, nec scit eum. Vos autem cognoscétis eum; quia apud vos manébit et in vobis erit. Non relínquam vos órphanos: véniam ad vos. Adhuc módicum: et mundus me jam non videt. Vos autem vidétis me: quia ego vivo, et vos vivétis.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to His disciples: If you love Me, keep My commandments. And I will ask the Father, and *He shall give you another Paraclete, that He may abide with you for ever the Spirit of truth.* Whom the world cannot receive, because it seeth Him not, nor knoweth Him. But you shall know Him; because He shall abide with you and shall be in you. I will not leave you orphans: I will come to you. Yet a little while and the world seeth Me no more But you see Me: because I live,

and you shall live. In that day you shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father: and I will love him, and will manifest Myself to him.

In illo die vos cognoscétis, quia ego sum in Patre meo, et vos in me, et ego in vobis. Qui habet mandáta mea, et servat ea: ille est qui díligit me. Qui autem díligit me, diligétur a Patre meo: et ego díligam eum, et manifestábo ei meípsum.

The *Credo* is not said.

Offertory: Ps. ciii. 30, 31.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. May the glory of the Lord endure for ever, alleluia.

Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terrae: sit glória Dómini in saecula, allelúia.

Secret, p. 969.—**Preface** *for Whitsuntide*, p. 54.—**Communicantes**, p. 61, *and* **Hanc igitur**, p. 62, *until the following Saturday inclusive.*

Communion: John vii. 37-39.

On the last day of the festivity Jesus said: He that believeth in Me, out of his belly shall flow rivers of living water: *now this He said of the Spirit Which they should receive who believed in Him*, alleluia, alleluia.

Ultimo festivitátis die dicébat Jesus: Qui in me credit, flúmina de ventre ejus fluent aquae vivae: *hoc autem dixit de Spiritu, quem acceptúri erant credéntes in eum*, allelúia, allelúia.

Postcommunion, p. 970.

At all low Masses on this day the Prophecies, Collects and Litany are omitted, and the Mass begins directly with the following *Introit*:—

Introit: Ezechiel xxxvi. 23-26.

WHEN I shall be sanctified in you, I will gather you together out of all the countries: and I will pour upon you clean water and you shall be cleansed from all your filthiness: and I will give you a new spirit, alleluia, alleluia. Ps. xxxiii. 2. I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory be to the Father.

CUM sanctificátus fúero in vobis, congregábo vos de univérsis terris: et effúndam super vos aquam mundam, et mundabímini ab ómnibus inquinaméntis vestris: et dabo vobis spíritum novum, allelúia, allelúia. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Then follows the *Kyrie eleison*, the *Gloria in excelsis*, and the *Collect: Praesta, quaesumus*, as above, p. 960.



They were all filled with the Holy Ghost.

WHITSUNDAY.

STATION AT ST. PETER'S.*
(*Indulgence of* 30 *years and* 30 *quarantines.*)



"*The gift of Wisdom* is an illumination of the Holy Ghost, thanks to which our intellect is able to look at revealed truths in their more sublime light and to the greater joy of our souls." †

Jesus had laid the foundations of the Church during His apostolic life, and conferred on her His powers after the Resurrection. It was left for the Holy Ghost to complete the training of the Apostles and to endow them with Divine strength (*Gospel*). The visible reign of Christ was succeeded by the visible reign of the Holy Ghost.

"The Feast of Pentecost is the commemoration of the first manifestation of the Holy Spirit in the disciples of Jesus Christ, and consequently that of the foundation of the Church." ‡ And it was for this reason that the basilica dedicated to St. Peter, the Head of the Church, was chosen for the Station held to-day.

Jesus, as the *Gospel* tells us, had foretold to His disciples the coming of the Paraclete, and the *Epistle* shows how this promise was fulfilled. It was at the Third Hour that the Cenacle was filled with the Spirit of God. The marvellous outward signs of this event were a mighty wind which suddenly blew about the house and the apparition of tongues of fire within.

Instructed by the light of the Holy Ghost (*Collect*) and filled with the effusion of His sevenfold gifts (*Sequence*), the Apostles were renewed, and they in their turn are going to renew the whole face of the earth (*Introit, Alleluia*). And High Mass at the Third Hour (*Terce*) is the time at which we also receive "the Holy Ghost, Whom Jesus, ascended into Heaven, sends forth to-day on the children of adoption" (*Preface*), for each one of the Mysteries of the Cycle produces fruits of grace in our souls on the day on which the Church celebrates it.

As in Advent we prayed to the Word: "Come, O Lord, and expiate the sins of Thy people," so now with the Church let us pray to the Holy Ghost: "Come, O Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy love" (*Alleluia*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

The first four Psalms of the Sunday, p. 98, and the Psalm *Laudate Dominum*, p. 127; the rest as at Second Vespers, p. 970, except the following:—

* See Plan of the Stations at Rome, p. 510, AB c 33.

† Rev. M. Meschler, S.J.: "The Gift of Pentecost: Meditations on the Holy Ghost," translated by Lady Amabel Kerr, p. 247.

‡ Mgr. L. Duchesne: "Christian Worship: Its Origin and Evolution," translated by M. L. McClure, p. 236.

℣. Repléti sunt omnes Spíritu sancto, allelúia.

℟. Et coepérunt loqui, allelúia.

℣. Acts ii. 4. They were all filled with the Holy Ghost, alleluia.

℟. And they began to speak, alleluia.

Antiphon at the Magnificat: John xiv. 18, xvi. 22.

Non vos relínquam * órphanos, allelúia; vado, et vénio ad vos, allelúia, et gaudébit cor vestrum, allelúia.

I will not leave you orphans, alleluia; I go, and I come again to you, alleluia, and your heart shall rejoice, alleluia.

MASS: SPIRITUS DOMINI.

Introit: Wisdom i. 7.

SPIRITUS Dómini replévit orbem terrárum, allelúia: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

THE Spirit of the Lord hath filled the whole world, alleluia; and That Which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. Ps. lxvii. 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory be to the Father.

Collect.

Deus, qui hodiérna die corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte ejúsdem.

O God, Who, on this day didst instruct the hearts of the faithful, by the light of the holy Spirit, grant us by the same Spirit to relish what is right, and ever to rejoice in His consolation. Through our Lord . . . in the unity of the same.

Epistle: Acts of the Apostles ii. 1-11.

Léctio Actuum Apostolórum.—CUM compleréntur dies Pentecóstes erant omnes discípuli páriter in eódem loco: et *factus est repénte de coelo sonus, tamquam adveniéntis spíritus veheméntis: et replévit totam domum ubi erant sedéntes.* Et

Taken from the Acts of the Apostles.—WHEN the days of the Pentecost were accomplished, they were all together in one place; and *suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were*

sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and Proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

apparuérunt illis dispertitae linguae tamquam ignis, seditque supra singulos eorum: et repleti sunt omnes Spíritu sancto, et coepérunt váriis linguis, prout Spíritus Sanctus dabat éloqui illis. Erant autem in Jerúsalem habitántes Judaei, viri religiósi ex omni natióne, quae sub coelo est. Facta autem hac voce, convénit multitúdo, et mente confúsa est, quóniam audiébat unusquísque lingua sua illos loquéntes. Stupébant autem omnes, et mirabántur, dicéntes: Nonne ecce omnes isti, qui loquúntur, Galilaei sunt? Et quómodo nos audívimus unusquísque linguam nostram, in qua nati sumus? Parthi et Medi, et Aelamítae, et qui hábitant Mesopotámiam, Judaeam, et Cappadóciam, Pontum et Asiam, Phrygiam, et Pamphyliam, Aegyptum, et partes Líbyae, quae est circa Cyrénen, et ádvenae Románi, Judaei quoque, et Prosélyti, Cretes, et Arabes: audívimus eos loquéntes nostris linguis magnália Dei.

Alleluia, alleluia: Ps. ciii. 30.

℣. Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth. Alleluia.
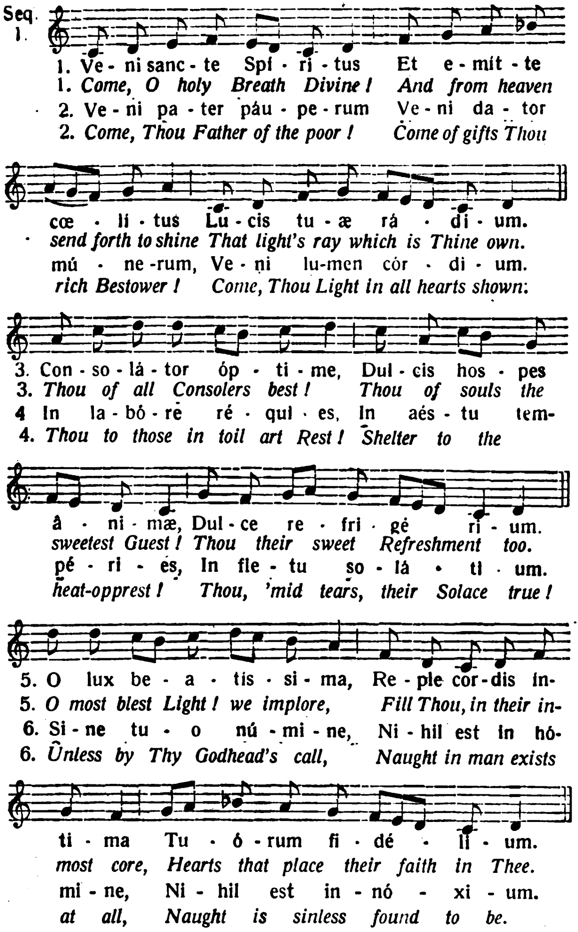
℣. Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terrae. Allelúia.

(Here all kneel.)

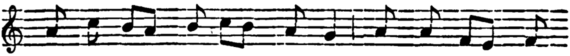
℣. Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

℣. Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Sequence.*

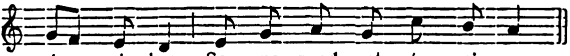


* The English version is by the Rev. J. P. Vald d' Eremao, D.D.



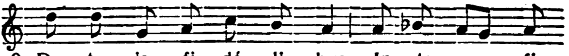
7. La - va quod est sór - di - dum, Ri - ga quod est
7. Wash Thou what is stained with sin; Water what is

8. Flec - te quod est ri - gi - dum, Fo - ve quod est
8. Bend Thou what is stiff of will; Warm Thou what with
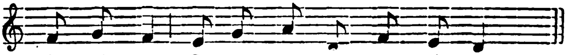


á - ri - dum, Sa - na quod est sáu - ci - um.
dry within; Heal Thou what is wounded sore.

fri - gi - dum, Re - ge quod est dé - vi - um.
cold is chill; Guide Thou what has strayed before.



9. Da tu - is fi - dé - li - bus, In te con - fi-
9. To Thy faithful who remain Trustful in Thee,

10. Da vir - tú - tis mé - ri - tum, Da sa - lú - tis
10 Grant them virtue's merit great; Grant salvation's



dén - ti - bus, Sa crum sep - te - ná - ri - um.
do Thou deign Of Thy sevenfold grace to give.

é - xi - tum, Da pe - rén ne gáu di um.
final state; Grant them joys that ever live.



A men. — Al - le - lú - ia.
Amen:—Alleluia.

This Sequence is said each day until the following Saturday inclusive.

Gospel: John xiv. 23-31.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode in him: he that

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Si quis díligit me, sermónem meum servábit, et Pater meus díliget eum, et ad eum veniémus et mansiónem apud eum faciémus: qui non

díligit me, sermónes meos non servat. Et sermónem, quem audístis, non est meus; sed ejus, qui misit me, Patris. Haec locútus sum vobis, apud vos manens. *Paráclitus autem Spíritus Sanctus, quem mittet Pater in nómine meo, ille vos docébit ómnia*, et súggeret vobis ómnia quaecúmque díxero vobis. Pacem relínquo vobis, pacem meam do vobis: non quómodo mundus dat, ego do vobis. Non turbétur cor vestrum, neque formídet. Audístis quia ego dixi vobis: Vado, et vénio ad vos. Si diligerétis me, gauderétis útique, quia vado ad Patrem: quia Pater major me est. Et nunc dixi vobis priúsquam fiat: ut cum factum fúerit, credátis. Jam non multa loquar vobíscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognóscat mundus, quia díligo Patrem, et sicut mandátum dedit mihi Pater, sic fácio.—**Credo.**

loveth Me not keepeth not My words. And the word which you have heard is not Mine; but the Father's Who sent Me. These things have I spoken to you, abiding with you. *But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things*, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come unto you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in Me he hath not any thing. But that the world may know that I love the Father, and as the Father hath given Me commandment so do I.—**Credo.**

Offertory: Ps. lxvii. 29, 30.

Confírma hoc, Deus, quod operátus es in nobis: a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúia.

Confirm, O God, what Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Secret.

Múnera, quaesumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustra-

Sanctify, we beseech Thee, O Lord, the gifts we offer Thee, and cleanse our hearts by the

light of the Holy Spirit. Through our Lord . . . in the unity of the same.

tióne emúnda. Per Dóminum . . . in unitáte ejúsdem.

Preface *for Whitsuntide*, p. 54.—**Communicantes**, p. 61.—**Hanc igitur**, p. 62.

Communion: Acts of the Apostles ii. 2, 4.

Suddenly there came a sound from heaven, as of a mighty wind coming (*and it filled the house*) where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repénte de coelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion.

May the infusion of the Holy Spirit purify our hearts, O Lord, and make them fruitful by the inward sprinkling of His heavenly dew. Through our Lord . . . in the unity of the same.

Sancti Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne foecúndet. Per Dóminum . . . in unitáte ejúsdem.

SECOND VESPERS.

First Antiphon. Acts ii. 1. When the days of the Pentecost were accomplished, they were all together in one place, alleluia.

Ant. 1. Dum compleréntur * dies Pentecóstes, erant omnes páriter in eódem loco, allelúia.

Psalm cix.: Dixit Dominus, p. 98.

Ant. 2. Wis. i. 7. The spirit of the Lord hath filled the whole earth, alleluia.

2. Spíritus Dómini * replévit orbem terrárum, allelúia.

Psalm cx.: Confitebor tibi, p. 99.

Ant. 3. Acts ii. 4. They were all filled with the Holy Ghost, and they began to speak, alleluia, alleluia.

3. Repléti sunt omnes * Spíritu sancto, et coepérunt loqui, allelúia, allelúia.

Psalm cxi.: Beatus vir, p. 101.

Ant. 4. Dan. iii. 77. O ye fountains, and all things that live in the waters, give praise to God, alleluia.

4. Fontes * et ómnia quae movéntur in aquis, hymnum dícite Deo, allelúia.

Psalm cxii.: Laudate pueri, p. 102.

5. Loquebántur * váriis linguis Apóstoli magnália Dei, allelúia, allelúia, allelúia.

Ant. 5. Acts. ii. 17. The Apostles spoke in divers tongues the wonderful works of God, alleluia, alleluia, alleluia.

Psalm cxiii.: In exitu Israel, p. 103.

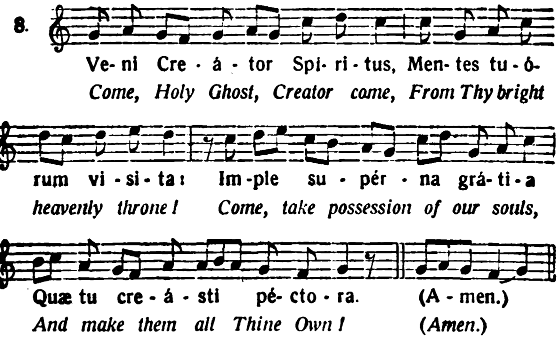
Chapter: Acts of the Apostles ii. 1.

Cum compleréntur dies Pentecóstes erant omnes discípuli páriter in eódem loco: † et factus est repénte de coelo sonus, tamquam adveniéntis spíritus vehementis, * et replévit totam domum, ubi erant sedéntes. ℟. Deo grátias.

When the days of the Pentecost were accomplished, the disciples were all together in one place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. ℟. Thanks be to God.

Hymn.‡

8.



2. Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cáritas
Et spiritális unctio.

2. Thou Who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

‡ All kneel during the first verse.

3. Thou Who art seven-fold in Thy grace,
Finger of God's right Hand,
His Promise, teaching little ones
To speak and understand!

3. Tu septifórmis múnere,
Dígitus patérnae déxterae,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

4. O guide our minds with Thy blest light,
With love our hearts inflame,
And with Thy strength which ne'er decays
Confirm our mortal frame.

4. Accénde lumen sénsibus,
Infúnde amórem córdibus
Infírma nostri córporis
Virtúte firmans pérpeti.

5. Far from us drive our hellish foe,
True peace unto us bring,
And through all perils guide us safe
Beneath Thy sacred wing.

5. Hostem repéllas lóngius,
Pacémque dones prótinus
Ductóre sic te praevio
Vitémus omne nóxium.

6. Through Thee may we the Father know,
Through Thee the Eternal Son,
And Thee the Spirit of them Both,
Thrice-blesséd Three in One.

6. Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

7. All glory to the Father be,
And to the risen Son;
The same to Thee, O Paraclete,
While endless ages run.
Amen.

7. Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito
In saeculórum saecula. Amen.

℣. The Apostles declared in divers tongues. Alleluia.
℟. The wonderful works of God. Alleluia.

℣. Loquebántur váriis linguis Apóstoli. Allelúia.
℟. Magnália Dei. Allelúia.

Antiphon at the Magnificat.

To-day were the days of Pentecost accomplished, alleluia; *to-day the Holy Ghost appeared to the disciples in the form of fire*, and gave them the gifts of His graces: He sent them throughout the whole world to preach and testify: (Mark xvi. 16) that he that shall believe and be baptised shall be saved, alleluia.

Hódie * compléti sunt dies Pentecóstes, allelúia: *hódie Spíritus sanctus in igne discípulis appáruit*, et tríbuit eis charísmatum dona: misit eos in univérsum mundum praedicáre, et testificári: qui credíderit, et baptizátus fúerit, salvus erit, allelúia.

Monday in Whitsun Week.

STATION AT S. PIETRO IN VINCOLI.*

(Indulgence of 30 *years and* 30 *quarantines.)*

Double of the First Class.—Red vestments.



"*The Gift of Understanding* enlightens us by shedding a clear, searching and extraordinary light on the meaning of revealed truth, and by giving us a certitude that what God has revealed bears such and such a sense and no other." †

The Church extends the Feast of the Descent of the Holy Ghost on the Apostles over eight days (*Collect*). The newly baptised met on this day at the Church of S. Pietro in Vincoli. In the *Epistle* we see the Head of the Church giving testimony to Jesus Christ before the Jews and the Gentiles. "Whosoever believeth in Me shall not perish," said our Lord, "for God sent His Son that the world may be saved by Him" (*Gospel*). And as St. Peter says, "Whosoever believeth in Him shall receive remission of sins through His name" (*Epistle*). It is the Holy Ghost Who enlightens the Apostles that they may be able to teach (*Alleluia, Communion*), and it is by the sacrament of faith or Baptism (*Offertory, Epistle*) that He fills the soul with the sweetness of His grace (*Introit*) and the effusion of His love (*Alleluia*).

Having had the gift of faith bestowed on us in Baptism, let us beseech God to fill our hearts with the Holy Spirit, Who will defend us against our enemies and give us peace (*Collect, Postcommunion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : CIBAVIT.

Introit : Ps. lxxx. 17.

CIBAVIT eos ex ádipe fruménti, allelúia : et de petra melle saturávit eos, allelúia, allelúia. *Ps.* Exsultáte Deo adjutóri nostro : jubiláte Deo Jacob. ℣. Glória Patri.

HE fed them with the fat of wheat, alleluia : and filled them with honey out of the rock, alleluia, alleluia. Ps. lxxx. Rejoice to God our helper : sing aloud to the God of Jacob. ℣. Glory be to the Father.

Collect.

Deus, qui Apóstolis tuis Sanctum dedísti Spíritum : concéde plebi tuae piae petitiónis efféctum : ut, quibus dedísti fidem, largiáris et pacem. Per

O God, Who didst give the Holy Ghost to Thine Apostles, grant to Thy people the fruit of their pious prayers, that on those to whom Thou hast given

* See Plan of the Stations at Rome, p. 510, F e 34.

† Rev. M. Meschler, S.J., *ibid.*, p. 285.

faith, Thou mayest also bestow peace. Through our Lord . . . in the unity of the same.

Dóminum . . . in unitáte ejúsdem.

Epistle : Acts of the Apostles x. 42-48.

Taken from the Acts of the Apostles.—In those days Peter, opening his mouth, said : Men brethren, the Lord commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins who believe in Him. While Peter was yet speaking these words, *the Holy Ghost fell on all them that heard the word.* And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered : Can any man forbid water, that these should not be baptised, who have received the Holy Ghost as well as we ? And he commanded them to be baptised in the name of the Lord Jesus Christ.

Léctio Actuum Apostolórum —In diébus illis : Apériens Petrus os suum, dixit : Viri fratres, nobis praecépit Dóminus praedicáre pópulo : et testificári, quia ipse est, qui constitútus est a Deo judex vivórum et mortuórum. Huic omnes prophétae testimónium pérhibent, remissiónem peccatórum accípere per nomen ejus omnes, qui credunt in eum. Adhuc loquénte Petro verba haec *cécidit Spíritus Sanctus super omnes qui audiébant verbum.* Et obstupuérunt ex circumcisióne fidéles, qui vénerant cum Petro : qui aet in natiónes grátia Spíritus sancti effúsa est. Audiébant enim illos loquéntes linguis, et magnificántes Deum. Tunc respóndit Petrus : Numquid aquam quis prohibére potest, ut non baptizéntur hi, qui Spíritum sanctum accepérunt sicut et nos ? Et jussit eos baptizári in nómine Dómini Jesu Christi.

Alleluia, alleluia : Acts of the Apostles ii. 4.

℣. The Apostles spoke in divers tongues the wonderful works of God. Alleluia.

℣. Loquebántur váriis linguis Apóstoli magnália Dei. Allelúia.

(*All kneel.*) **Versicle :** Veni sancte *and* **Sequence, pp. 966, 967.**

Gospel : John iii. 16-21.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to Nicodemus : God so loved the

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore : Dixit Jesus Nicodémo : Sic Deus diléxit mun-

dum, ut Fílium suum unigénitum daret: ut omnis, qui credit in eum, non péreat, sed hábeat vitam aetérnam. Non enim misit Deus Fílium suum in mundum, ut júdicet mundum, sed ut salvétur mundus per ipsum. Qui credit in eum, non judicátur; qui autem non credit, jam judicátus est: quia non credit in nómine unigéniti Fílii Dei. Hoc est autem judícium: quia lux venit in mundum, et dilexérunt hómines magis ténebras, quam lucem: erant enim eórum mala ópera. Omnis enim qui male agit, odit lucem, et non venit ad lucem, ut non arguántur ópera ejus: qui autem fecit veritátem, venit ad lucem, ut manifesténtur ópera ejus, quia in Deo sunt facta.—**Credo.**

world, as to give His only-begotten Son: that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged; but he that doth not believe is already judged: because he believeth not in the name of the only-begotten Son of God. And this is the judgment: Because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved; but he that doth truth cometh to the light, that his works may be made manifest, because they are done in God.—**Credo.**

Offertory: Ps. xvii. 14, 16.

Intónuit de coelo Dóminus, et Altíssimus dedit vocem suam: et apparuérunt fontes aquárum, allelúia.

The Lord thundered from heaven, and the Highest gave His voice: and the fountains of waters appeared, alleluia.

Secret.

Propítius, Dómine, quaesumus, haec dona sanctífica: et hóstiae spiritális oblatióne suscépta, nosmetípsos tibi pérfice munus aetérnum. Per Dóminum.

Deign, we beseech Thee, O Lord, to sanctify these gifts; and having received the oblation of this spiritual victim, make of us too an eternal gift worthy of Thee! Through our Lord.

Preface *for Whitsuntide*, p. 54.—**Communicantes,** p. 61.—**Hanc igitur,** p. 62.

Communion: John xiv. 26.

Spíritus Sanctus docébit vos, allelúia: quaecúmque díxero obis, allelúia, allelúia.

The Holy Ghost will teach you, alleluia, whatsoever I shall have said to you, alleluia, alleluia.

Postcommunion.

Assist Thy people, we beseech Thee, O Lord; and, having nourished them with heavenly mysteries, defend them from the fury of their enemies. Through our Lord.

Adésto, quaesumus, Dómine, pópulo tuo: et quem mystériis coeléstibus imbuísti, ab hóstium furóre defénde. Per Dóminum.

SECOND VESPERS.

As on Whitsunday, p. 970, *except:—*

Antiphon at the Magnificat: John xiv. 23.

If any one love Me, he will keep My word: and My Father will love him, and We will come to him and will make Our abode with him, alleluia.

Si quis díligit me, sermónem meum servábit: et Pater meus díliget eum et ad eum veniémus, et mansiónem apud eum faciémus, allelúia.

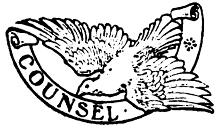
Collect *as at Mass*, p. 973.

Tuesday in Whitsun Week.

STATION AT ST. ANASTASIA.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Double of the First Class.—Red vestments.



"*The Gift of Counsel* is a light given by the Holy Ghost, by means of which our practical intellect sees and rightly judges both what should be done in individual cases, and what are the best means to do it." †

The Church continues to address herself to the new-born children she has acquired through Baptism. In former times she brought them together on this day in the Church of St. Anastasia, where also was celebrated the Mass at Dawn on Christmas Day.

The *Introit* reminded them of the great blessing of their Christian calling.

Through the Sacrament of Baptism the power of the Holy Ghost had come down upon them and had purified their hearts (*Collect*), for "the Holy Ghost is Himself the remission of sins" (*Postcommunion*).

In the Sacrament of Confirmation they had, like the Disciples of Samaria of old, been filled with the power of the Spirit (*Epistle*).

In the Sacrament of the Most Holy Eucharist they had eaten the Bread of Angels (*Offertory*).

Like faithful sheep of the Divine Shepherd (*Gospel*) they hearken always to the teaching of the Holy Ghost (*Alleluia*) imparted to them by the Ministers of the Church.—Let us ask of God that our souls may be renewed in the Holy Ghost (*Postcommunion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Plan of the Stations at Rome, p. 510, E f 1.

† Rev. M. Meschler, S.J., *ibid*, p. 254.

Introit: 4 Esdras ii. 37.

ACCIPITE jucunditátem glóriae vestrae, allelúia: grátias agéntes Deo, allelúia: qui vos ad coeléstia regna vocávit, allelúia, allelúia, allelúia. *Ps.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

RECEIVE the most sweet gift which shall be your glory, alleluia: giving thanks to God, alleluia, Who hath called you to the heavenly kingdom, alleluia, alleluia, alleluia. Ps. lxxvii. 1. Attend, O My people, to My law: incline your ears to the words of My mouth. ℣. Glory be to the Father.

Collect.

Adsit nobis, quaesumus, Dómine, virtus Spíritus Sancti: quae et corda nostra cleménter expúrget, et ab ómnibus tueátur advérsis. Per Dóminum . . . in unitáte ejúsdem.

May the power of the Holy Ghost be ever with us, we beseech Thee, O Lord; may it mercifully cleanse our hearts, and keep them from all harm. Through our Lord . . . in the unity of the same.

Epistle: Acts of the Apostles viii. 14-17.

Léctio Actuum Apostolórum.—IN diébus illis: Cum audíssent Apóstoli, qui erant Jerosólymis, quod recepísset Samaría verbum Dei, misérunt ad eos Petrum et Joánnem. Qui cum veníssent, *oravérunt pro ipsis ut acciperent Spíritum Sanctum:* nondum enim in quemquam illórum vénerat, sed baptizáti tantum erant in nómine Dómini Jesu. *Tunc imponébant manus super illos, et accipiébant Spíritum Sanctum.*

Taken from the Acts of the Apostles.—IN those days, when the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come, *prayed for them, that they might receive the Holy Ghost;* for He was not as yet come upon any of them, but they were only baptised in the name of the Lord Jesus. *Then they laid their hands upon them, and they received the Holy Ghost.*

Alleluia, alleluia: John xiv. 26.

℣. Spíritus Sanctus docébit vos, quaecúmque díxero vobis. Allelúia.

℣. The Holy Ghost will teach you whatsoever I shall have said to you. Alleluia.

(*All kneel.*) **Versicle:** Veni sancte, *and the* **Sequence,** pp. 966.

Gospel: John x. 1-10.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what He spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers; and the sheep heard them not. I am the door. By Me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.—**Credo.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus Pharisaeis: Amen, amen dico vobis: qui non intrat per óstium in ovíle óvium, sed ascéndit aliúnde, ille fur est, et latro. Qui autem intrat per óstium, pastor est óvium. Huic ostiárius áperit, et oves vocem ejus áudiunt, et próprias oves vocat nominátim, et edúcit eas. Et cum próprias oves emíserit, ante eas vadit: et oves illum sequúntur, quia sciunt vocem ejus. Aliénum autem non sequúntur, sep fúgiunt ab eo: quia non novérunt vocem alienórum. Hoc provérbium dixit eis Jesus. Illi autem non cognovérunt quid loquerétur eis. Dixit ergo eis íterum Jesus: Amen, amen dico vobis, quia ego sum óstium óvium. Omnes quotquot venérunt, fures sunt, et latrónes, et non audiérunt eos oves. Ego sum óstium. Per me si quis introíerit salvábitur: et ingrediétur, et egrédiétur, et páscua invéniet. Fur non venit nisi ut furétur, et mactet, et perdat. Ego veni ut vitam hábeant, et abundántius hábeant.—**Credo.**

Offertory: Ps. lxxvii. 23-25.

The Lord opened the doors of heaven, and rained down manna upon them to eat: He gave them the bread of heaven, man ate the bread of angels, alleluia.

Portas coeli apéruit Dóminus: et pluit illis manna, ut éderent: panem coeli dedit eis, panem Angelórum manducávit homo, allelúia.

Secret.

Puríficet nos, quaesumus, Dómine, múneris praeséntis oblátio: et dignos sacra participatióne effíciat. Per Dóminum.

We beseech Thee, O Lord, that the offering of this sacrifice may purify us, and make us worthy of a holy participation thereof. Through our Lord.

Preface *for Whitsuntide*, p. 54.—**Communicantes**, p. 61.—**Hanc igitur**, p. 62.

Communion: John xv. 26, xvi. 14, xvii. 1, 5.

Spíritus qui a Patre procédit, allelúia: ille me clarificábit, allelúia, allelúia.

The Spirit Who proceedeth from the Father, alleluia, He shall glorify me, alleluia, alleluia.

Postcommunion.

Mentes nostras, quaesumus, Dómine, Spíritus Sanctus divínis réparet sacraméntis: quia ipse est remíssio ómnium peccatórum. Per Dóminum . . . in unitáte ejúsdem.

We beseech Thee, O Lord, that the Holy Ghost may renew our souls by these divine sacraments, for He is Himself the remission of all sins. Through our Lord . . . in the unity of the same.

Ember Wednesday.

STATION AT ST. MARY MAJOR.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double.—Red vestments.



"*The Gift of Fortitude* is a permanent power which the Holy Ghost communicates to our will to assist us in overcoming the difficulties which might deter us in the practice of what is right." †

The Ember Days fall always during the Octave of Whitsunday. The Church then offers up to God the first-fruits of the new season, and prays for the Priests who, on the coming Saturday, are about to receive the Holy Ghost in the Sacrament of Holy Orders.

The Station on Ember Wednesday was always held at St. Mary Major. It was at the feet of the Blessed Virgin, whom the Holy Ghost filled with His grace in the Cenacle, that the newly baptised gathered together. The Liturgy reminded them of the miracle of Whitsunday (*first Epistle*) and the marvels wrought by the Apostles, as a result of which the number of those who believed in the Lord was greatly increased (*second Epistle*).

Moved by the Holy Ghost the Catechumens also believed in Jesus: they turned to Him, and Jesus gave them to eat of the bread that would make them live for ever (*Gospel*).

* See Plan of the Stations at Rome, p. 510, G d 26.

† Rev. M. Meschler, S.J., *ibid.*, p. 290.

Let us implore the Divine Consoler to enlighten us always more and more, and to place us in full possession of the truth (*Collect*).

Introit: Ps. lxvii. 8, 9.

O GOD! when Thou didst go forth in the sight of Thy people, making a passage for them, dwelling among them, alleluia, the earth was moved and the heavens dropped, alleluia, alleluia. Ps. lxvii. 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory be to the Father.

DEUS, dum egrederéris coram pópulo tuo, iter fáciens eis, hábitans in illis, allelúia: terra mota est, coeli distillavérunt, allelúia, allelúia. *Ps.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

After the *Kyrie* the Priest says *Oremus*, but without adding *Flectamus genua*.

Collect.

May the Paraclete, Who proceedeth from Thee, enlighten our minds, we beseech Thee, O Lord, and lead us into all truth, as Thy Son hath promised. Who with Thee . . . in the unity of the same.

Mentes nostras, quaesumus, Dómine, Paráclitus, qui a te procédit, illúminet: et indúcat in omnem, sicut tuus promísit Fílius, veritátem: Qui tecum . . . in unitáte ejúsdem.

Epistle: Acts of the Apostles ii. 14-21.

Taken from the Acts of the Apostles.—In those days Peter, standing up with the eleven, lifted up his voice and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. For these are not drunk, as you suppose, seeing it is but the third hour of the day; but this is that which was spoken of by the prophet Joel: And it shall come to pass in the last days (saith the Lord) *I will pour out of my Spirit upon all flesh*, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall

Léctio Actuum Apostolórum.—In diébus illis: Stans Petrus cum úndecim, levávit vocem suam, et locútus est eis: Viri Judaei, et qui habitátis Jerúsalem univérsi, hoc vobis notum sit, et áuribus percípite verba mea. Non enim, sicut vos aestimátis, hi ébrii sunt, cum sit hora diéi tértia: sed hoc est, quod dictum est per prophétam Joel: Et erit in novíssimis diébus (dicit Dóminus) *effúndam de Spíritu meo super omnem carnem*, et prophetábunt fílii vestri, et fíliae vestrae et júvenes vestri visiónes vidébunt, et senióres vestri sómnia somniábunt. Et quidem super

servos meos, et super ancíllas meas in diébus illis effúndam de Spíritu meo, et prophetábunt: et dabo prodígia in coelo sursum et signa in terra deórsum, sánguinem, et ignem, et vapórem fumi. Sol convertétur in ténebras, et luna in sánguinem, ántequam véniat dies Dómini magnus et maniféstus. Et erit: omnis quicúmque invocáverit nomen Dómini, salvus erit.

dream dreams. And upon My servants, indeed, and upon My handmaids will I pour out in those days of My Spirit, and they shall prophesy. And I will show wonders in the heaven above and signs on the earth beneath: blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.

Alleluia: Ps. xxxii. 6.

℣. Verbo Dómini coeli firmáti sunt, et Spíritu oris ejus omnis virtus eórum.

℣. By the word of the Lord the heavens were established, and all the power of them by the Spirit of His mouth.

Here the *Gloria in excelsis* is said.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Praesta, quaesumus, omnípotens et miséricors Deus: ut Spíritus Sanctus advéniens, templum nos glóriae suae dignánter inhabitándo perfíciat. Per Dóminum . . . in unitáte ejúsdem.

Grant, we beseech Thee, almighty and merciful God, that the Holy Ghost, coming to us, may, by dwelling in us, make of us the temple of His glory. Through our Lord . . . in the unity of the same.

To-day and on the following days this week the Collect *Ecclesiae tuae*, p. 154, or *Deus, omnium fidelium*, p. 155, is said after the Collect of the day, unless some simple feast, or any other feast treated as such this year, is commemorated.

Epistle: Acts of the Apostles v. 12-16.

Léctio Actuum Apostolórum.—In diébus illis: Per manus autem Apostolórum fiébant signa et prodígia multa in plebe. Et erant unanímiter omnes in pórticu Salomónis. Ceterórum autem nemo audébat se conjúngere illis: sed magnificá-

Taken from the Acts of the Apostles.—In those days by the hands of the apost'es were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto

them: but the people magnified them. And the multitude of men and women who believed in the Lord was more increased, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits: who were all healed.

bat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulíerum, ita ut in platéas ejícerent infírmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo vicinárum civitátum Jerúsalem, afferéntes aegros, et vexátos a spirítibus immúndis: qui curabántur omnes.

For the *Alleluia, alleluia*, the ℣. *Veni sancte*, and the *Sequence*, see pp. 966, 967.

Gospel: John vi. 44-52.

✠ Continuation of the holy Gospel according to St. John.—At that time Jesus said to the multitude of Jews: No man can come to Me, except the Father, Who hath sent Me, draw him; and I will raise him up in the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me. Not that any man hath seen the Father, but he who is of God, he hath seen the Father. Amen, amen, I say unto you: he that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Dixit Jesus turbis Judaeórum: Nemo potest veníre ad me, nisi Pater, qui misit me, tráxerit eum: et ego resuscitábo eum in novíssimo die. Est scriptum in prophétis: Et erunt omnes docíbiles Dei. Omnis, qui audívit a Patre, et dídicit, venit ad me. Non quia Patrem vidit quisquam, nisi is, qui est a Deo, hic vidit Patrem. Amen, amen dico vobis: qui credit in me, habet vitam aetérnam. Ego sum panis vitae. Patres vestri manducavérunt manna in desérto, et mórtui sunt. Hic est panis de coelo descéndens: ut si quis ex ipso manducáverit, non moriátur. Ego sum panis vivus, qui de coelo descéndi. Si quis manducáverit ex hoc pane, vivet in aetérnum: et

panis, quem ego dabo, caro mea est pro mundi vita.—**Credo.**

eat of this bread, he shall live for ever: and the bread that I will give is My flesh for the life of the world.—**Credo.**

Offertory: Ps. cxviii. 47, 48.

Meditábor in mandátis tuis, quae diléxi valde: et levábo manus meas ad mandáta tua, quae diléxi, allelúia.

I shall meditate on Thy commandments, which I have loved; and I shall lift up my hands to Thy commandments, which I have loved, alleluia.

Secret.

Accipe, quaesumus Dómine, munus oblátum: et dignánter operáre, ut quod mystériis ágimus, piis efféctibus celebrémus. Per Dóminum.

Accept, we beseech Thee, O Lord, the sacrifice which we offer to Thee, and grant that what we celebrate in these mysteries we may honour by a devout life. Through our Lord.

Second Secret: Protege nos, p. 154, *or* Oblatis, p. 155.—**Preface** *for Whitsuntide*, p. 54.—**Communicantes,** p. 61.—**Hanc igitur,** p. 62.

Communion: John xiv. 27.

Pacem relínquo vobis, allelúia: pacem meam do vobis, allelúia, allelúia.

Peace I leave with you, alleluia; My peace I give unto you, alleluia, alleluia.

Postcommunion.

Suméntes, Dómine, coeléstia sacraménta, quaesumus cleméntiam tuam: ut, quod temporáliter gérimus, aetérnis gáudiis consequámur. Per Domin.

Receiving, O Lord, these heavenly sacraments, we beseech Thy mercy that what we do in time we may enjoy in eternity. Through our Lord.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.

Thursday in Whitsun Week.

STATION AT ST. LAWRENCE-WITHOUT-THE-WALLS.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double — Red vestments.

"*The Gift of Knowledge* is a supernatural light of the Holy Ghost which shows us the credibility and acceptability of revealed truths, even for reasons which are based only on the order of creation." †



* See Plan of the Stations at Rome, p. 510. K d 18

† Rev. M. Meschler, S.J., *ibid.*, p. 241.

The Station on this day used to be held in the church dedicated to St. Lawrence the Deacon, whose soul was so consumed with the fire of the Spirit of love that he scarcely felt the flames used to torture his body.

"When you shall receive the power of the Holy Ghost coming upon you," Jesus said to His Apostles, "you shall be witnesses unto Me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth." *

The Mass of to-day tells us of Philip the Deacon, who, filled with the Holy Ghost, preached the Gospel in Samaria, where he worked many miracles (*Epistle*). And the *Gospel* reminds us that Christ, in conferring on His Apostles the power of healing the sick, commanded them to preach everywhere the Kingdom of God.

"Filled with the Holy Ghost, the Apostles spoke the wonderful works of God" (*Communion*) and filled the whole earth with the marvellous operations of the Divine Spirit (*Introit, Alleluia*).

And what the Church did in her earliest days she continues to do through the centuries during the festivities of Whitsun, when the light of the Holy Ghost illumines in a very special manner the souls of the faithful (*Collect*).

Let us beseech God to grant us the gift of the Holy Ghost, that we may relish what is right and ever rejoice in His holy consolation (*Collect*).

Introit: Wisdom i. 7.

THE Spirit of the Lord hath filled the whole world, alleluia: and that which containeth all things hath knowledge of the voice, alleluia, alleluia, alleluia. Ps. lxvii. 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory be to the Father.

SPIRITUS Dómini replévit orbem terrárum, allelúia: et hoc quod cóntinet ómnia, sciéntiam habet vocis, allelúia, allelúia, allelúia. *Ps.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

Collect.

O God, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us by the same Holy Spirit to relish what is right, and ever to rejoice in His consolation. Through our Lord . . . in the unity of the same.

Deus, qui hodiérna die corda fidéliumSancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere; et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte ejúsdem.

Second Collect: Ecclesiae tuae, p. 154, *or* Deus, omnium fidelium, p. 155.

* Acts of the Apostles i. 8.

Epistle: Acts of the Apostles viii. 5-9.

Léctio Actuum Apostolórum.—In diébus illis: Philíppus descéndens in civitátem Samaríae, praedicábat illis Christum. Intendébant autem turbae his quae a Philíppo dicebántur, unanímiter audiéntes, et vidéntes signa quae faciébat. Multi enim eórum, qui habébant spíritus immúndos, clamántes voce magna, exíbant. Multi autem paralytici, et claudi curáti sunt. Factum est ergo gáudium magnum in illa civitáte.

Taken from the Acts of the Apostles.—In those days Philip, going down to the city of Samaria, preached Christ unto them. And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he did. For many of them who had unclean spirits, crying with a loud voice, went out. And many taken with the palsy, and that were lame, were healed. There was therefore great joy in that city.

Alleluia *and* **Sequence,** pp. 966, 967.

Gospel: Luke ix. 1-6.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Convocátis Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia daemónia, et ut languóres curárent. Et misit illos praedicáre regnum Dei, et sanáre infírmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniam, neque duas túnicas habeátis. Et in quamcúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes de civitáte illa, étiam púlverem pedum vestrórum excútite in testimónium supra illos. Egréssi autem circuíbant per castélla, evangelizántes, et curántes ubíque.—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus, calling together the twelve Apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God and to heal the sick. And He said to them: Take nothing for your journey, neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out they went about through the towns, preaching the gospel, and healing every where.—**Credo.**

Offertory: Ps. lxvii. 29, 30.

Confírma hoc, Deus, quod operátus es in nobis: a templo

Confirm, O God, what Thou hast wrought in us; from Thy

temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúia.

Secret.

Sanctify, we beseech Thee, O Lord, the gifts we offer to Thee, and cleanse our hearts by the light of the Holy Spirit. Through our Lord . . . in the unity of the same.

Múnera, quaesumus, Dómine, obláta sanctífica : et corda nostra Sancti Spíritus illustratióne emúnda Per Dóminum . . . in unitáte ejúsdem.

Communion : Acts of the Apostles ii. 2, 4.

Suddenly there came a sound from heaven, as of a mighty wind coming (and it filled the house) where they were sitting, alleluia ; and they were all filled with the Holy Ghost, speaking the wonderful works of God, alleluia, alleluia.

Factus est repénte de coelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia : et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion.

Let the inpouring of the Holy Spirit, O Lord, cleanse our hearts, and make them fruitful by the inward sprinkling of His heavenly dew. Through our Lord . . . in the unity of the same.

Sancti Spíritus, Dómine, corda nostra mundet infúsio : et sui roris íntima aspersióne foecúndet. Per Dóminum . . . in unitáte ejúsdem.

Ember Friday.

STATION AT THE CHURCH OF THE TWELVE APOSTLES.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double.—Red vestments.



"*The Gift of Piety* awakens in our souls an inclination and readiness to honour God as our Father and to have a filial confidence in Him." †

The Station used to be held in the Church of the Twelve Apostles, who were the embodiment of the Early Church, of which the Holy Ghost was the soul.

* See Plan of the Stations at Rome, p. 510, E d 3.
† Rev. M. Meschler, S.J., *ibid.*, pp. 275, 276.

The bountiful yield of the fruits of the earth which the Church now asks of God at the beginning of summer is emblematic of the wealth of spiritual blessings which the Holy Ghost lavishes on our souls in these days (*Epistle*). And it was for this reason that the Liturgy filled the mouths of the children newly born into the Church by Baptism with hymns in praise of God (*Introit*, *Offertory*) and of the Spirit of the Lord "so good and sweet within us" (*Alleluia*).

The *Gospel* recounts the wonders that Jesus worked by the power of the Holy Ghost in healing the sick, and more particularly the man with the palsy, whose sins He remitted at the same time that He restored him to health.

The Apostles, "whose hearts were enkindled by the Divine fire of the Holy Spirit" (*Secret*), and the Church built up by the same Spirit (*Collect*) follow in a very special manner the example of the Divine Master at this season.

Let us beseech the Holy Ghost to help us in our weakness (*Post-communion*) by protecting us against the attacks of our enemies (*Collect*).

Introit : Ps. lxx. 8, 23.

REPLEATUR os meum laude tua, allelúia: ut possim cantáre, allelúia: gaudébunt lábia mea, dum cantávero tibi, allelúia, allelúia. *Ps.* In te, Dómine, sperávi, non confúndar in aetérnum: in justítia tua líbera me, et éripe me. ℣. Glória Patri.

LET my mouth be filled with Thy praise, alleluia; that I may sing, alleluia; my lips rejoice when I sing to Thee, alleluia, alleluia. Ps. lxx. 1, 2. In Thee, O Lord, have I hoped, let me never be put to confusion: deliver me in Thy justice, and rescue me. ℣. Glory be to the Father.

Collect.

Da, quaesumus, Ecclésiae tuae, miséricors Deus: ut Sancto Spíritu congregáta, hostíli nullátenus incursióne turbétur. Per Dóminum . . . in unitáte ejúsdem.

Grant to Thy Church, we beseech Thee, O merciful God, that having been formed by the Holy Spirit, it may not be troubled by any hostile attacks. Through our Lord . . . in the unity of the same.

Second Collect : Ecclesiae tuae, p. 154, *or* Deus, omnium fidelium, p. 155.

Epistle : Joel ii. 23, 24, 26, 27.

Léctio Joélis Prophétae.—HAEC dicit Dóminus Deus: Exsultáte, fílii Sion, et laetámini in Dómino Deo vestro: quia dedit vobis doctórem justítiae, et descéndere fáciet ad

Taken from Joel the Prophet.—THUS saith the Lord God: O children of Sion, rejoice and be joyful in the Lord your God: because He hath given you a teacher of justice, and He will

make the early and the latter rain to come down to you, as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And you shall eat in plenty and shall be filled: and you shall praise the name of the Lord your God, Who hath done wonders with you: and My people shall not be confounded for ever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and My people shall not be confounded for ever: saith the Lord Almighty.

vos imbrem matutínum et serótinum, sicut in princípio. Et implebúntur áreae fruménto, et redundábunt torculária vino et óleo. Et comedétis vescéntes, et saturabímini: et laudábitis nomen Dómini Dei vestri, qui fecit mirabília vobíscum: et non confundétur pópulus meus in sempitérnum. Et sciétis quia in médio Israel ego sum: et ego Dóminus Deus vester, et non est ámplius: et non confundétur pópulus meus in aetérnum: ait Dóminus omnípotens.

Alleluia, alleluia: Wisdom xii. 1.

℣. O how good and sweet is Thy Spirit, O Lord, within us! Alleluia.

℣. O quam bonus et suávis est, Dómine, Spíritus tuus in nobis! Allelúia.

Versicle: Veni sancte *and the* **Sequence, pp. 966, 967.**

Gospel: Luke v. 17-26.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, it came to pass on a certain day that Jesus sat teaching. And there were Pharisees and doctors of the Law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in because of the multitude, they went up upon the roof, and let him down through the tiles with his bed

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Factum est in una diérum, et Jesus sedébat docens. Et erant pharisaei sedéntes, et legis doctóres qui venérant ex omni castéllo Galilaeae, et Judaeae, et Jerúsalem: et virtus Dómini erat ad sanándum eos. Et ecce viri portántes in lecto hóminem, qui erat paralyticus: et quaerébant eum inférre, et pónere ante eum. Et non inveniéntes qua parte illum inférrent prae turba, ascendérunt supra tectum, et per tégulas summisérunt eum cum lecto in médium ante Jesum. Quorum fidem ut vidit, dixit: Homo, remit-

túntur tibi peccáta tua. Et coepérunt cogitáre scribae et pharisaei, dicéntes: Quis est hic, qui lóquitur blasphémias? Quis potest dimíttere peccáta, nisi solus Deus? Ut cognóvit autem Jesus cogitatiónes eórum, respóndens dixit ad illos: Quid cogitátis in córdibus vestris? Quid est facílius dícere: Dimittúntur tibi peccáta, an dícere: Surge, et ámbula? Ut autem sciátis quia Fílius hóminis habet potestátem in terra dimitténdi peccáta (ait paralytico), tibi dico: Surge, tolle lectum tuum, et vade in domum tuam. Et conféstim consúrgens coram illis, tulit lectum, in quo jacébat: et ábiit in domum suam, magníficans Deum. Et stupor apprehéndit omnes, et magnificábant Deum. Et repléti sunt timóre, dicéntes: Quia vídimus mirabília hódie.—**Credo.**

into the midst before Jesus. Whose faith when He saw, He said: Man, thy sins are forgiven thee. And the scribes and Pharisees began to think, saying: Who is this Who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering He said to them: What is it you think in your hearts? Which is easier to say: Thy sins are forgiven thee, or to say: Arise and walk? But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy) I say to thee: Arise, take up thy bed, and go into thy house. And immediately rising up before them, he took up the bed on which he lay, and he went away to his own house, glorifying God. And all were astonished, and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.—**Credo.**

Offertory: Ps. cxlv. 2.

Lauda ánima mea Dóminum: laudábo Dóminum in vita mea: psallam Deo quámdiu ero, allelúia.

Praise the Lord, O my soul: in my life I will praise the Lord: I will sing to my God as long as I shall be, alleluia.

Secret.

Sacrificia, Dómine, tuis obláta conspéctibus ignis ille divínus absúmat, qui discipulórum Christi Fílii tui per Spíritum Sanctum corda succéndit. Per eúmdem Dóminum . . . in unitáte ejúsdem.

May the sacrifice we offer in Thy sight, O Lord, be consumed by that divine fire which, through the Holy Spirit, enkindled the hearts of the disciples of Christ Thy Son. Through the same Lord . . . in the unity of the same.

Second Secret: Protege, p. 154, *or* Oblatis, p. 155.—**Preface** *for Whitsuntide*, p. 54.—**Communicantes,** p. 61.—**Hanc igitur,** p. 62.

Communion: John xiv. 18.

I will not leave you orphans: I will come to you again, alleluia: and your heart shall rejoice, alleluia.

Non vos relínquam órphanos: véniam ad vos íterum, allelúia: et gaudébit cor vestrum, allelúia.

Postcommunion.

We have received, O Lord, the gifts of Thy sacred mysteries, humbly beseeching Thee that this sacrifice which Thou hast commanded us to offer in memory of Thee may avail us for help in our weakness: Who livest.

Súmpsimus, Dómine, sacri dona mystérii: humíliter deprecántes; ut quae in tui commemoratiónem nos fácere praecepísti, in nostrae profíciant infirmitátis auxílium: Qui vivis.

Second Postcommunion: Quaesumus *or* Haec nos, pp. 154, 155.

Ember Saturday.

STATION AT ST. PETER'S.*

(*Indulgence of* 30 *years and* 30 *quarantines.*)

Semi-double.—Red vestments.



"*The Gift of Holy Fear,* or *the Fear of God,* is actually the foundation of all other gifts. It drives sin from the heart, because it fills us with reverence either for the Justice of God or for the Divine Majesty." †

After swelling the ranks of her children during the night of Pentecost the Holy Ghost to-day is about to supply the Church with the Priests who are to be her ministers of grace all over the world, for He will pour out His Spirit upon her servants the same as Joel prophesied He would upon the Apostles (*First Lesson*). Very appropriately, therefore, the church appointed for the Station this day was the Basilica of St. Peter, the Pastor of the fold, and the *Gospel* tells of a cure worked by Jesus in the house of Simon.

The Priest, as the Minister of Christ, devotes himself to the healing of souls consumed by the fever of sinful passions.

As it has already been pointed out, the Mass on the Saturday in Ember Weeks has five Lessons with Collect and Tract between the Introit and the Epistle. The Fifth Lesson never varies: it is the record of the miraculous preservation of the three Hebrew children in the fiery furnace, ollo wed by an extract from their Canticle of praise and thanksgiving.

* See Plan of the Stations at Rome, p. 510, AB c 33.
† Rev. M. Meschler, S.J., *ibid.*, p. 271.

The *Collect* of the Mass is based upon this Lesson, and beseeches the Divine Goodness that we may not be consumed by the flame of vice.

In the Sacrament of Holy Orders the Priest receives a large outpouring of the Divine Spirit (*Epistle*) that will enable him to preach the Kingdom of God (*Gospel*).

The *Second, Third* and *Fourth Lessons* refer to the harvest and to the offerings of the firstfruits of the earth, for Ember Weeks were instituted with the object of obtaining the Divine blessing on each of the several seasons as they came in.

Let us pray to God that He may grant us the seven Gifts of the Holy Ghost.

The Paschal Season, or Eastertide, ends with the Octave of Whitsunday.

Introit: Romans v. 5.

CARITAS Dei diffúsa est in córdibus nostris, allelúia: per inhabitántem Spíritum ejus in nobis, allelúia, allelúia. *Ps.* Bénedic ánima mea Dómino: et ómnia quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

THE charity of God is poured forth in our hearts, alleluia: by His Spirit dwelling in us, alleluia, alleluia. Ps. cii. 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory be to the Father.

(At Ordinations the names of the candidates for Ordination were called out after the *Kyrie eleison*, and the Tonsure was conferred.)

Collect.

Mentibus nostris, quaesumus, Dómine, Spíritum Sanctum benígnus infúnde: cujus et sapiéntia cónditi sumus, et providéntia gubernámur. Per Dóminum . . . in unitáte ejúsdem.

Deign, we beseech Thee, O Lord, to pour forth into our souls the Holy Spirit, by Whose wisdom we were created, and by Whose providence we are ruled. Through our Lord . . . in the unity of the same.

First Lesson: Joel ii. 28-32.

Léctio Joélis Prophétae.—HAEC dicit Dóminus Deus: *Effúndam Spíritum meum super omnem carnem;* et prophetábunt fílii vestri, et fíliae vestrae: senes vestri sómnia somniábunt, et júvenes vestri visiónes vidébunt. Sed et super servos meos, et ancíllas in diébus illis effúndam Spíritum meum. Et dabo prodígia in coelo, et in terra, sánguinem, et ignem, et vapórem fumi.

Taken from Joel the Prophet.—THUS saith the Lord God: *I will pour out My Spirit upon all flesh:* and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions. Moreover upon My servants and handmaids in those days I will pour forth My spirit. And I will show wonders in heaven, and in earth blood and fire and vapour of smoke. The sun shall be

turned into darkness, and the moon into blood: before the great and dreadful day of the Lord doth come. And it shall come to pass that every one that shall call upon the name of the Lord shall be saved.

Sol convertétur in ténebras, et luna in sánguinem: ántequam véniat dies Dómini magnus, et horríbilis. Et erit: omnis qui invocáverit nomen Dómini, salvus erit.

(Ordination of Door-keepers.)

Alleluia: John vi. 64.

℣. It is the Spirit that quickeneth, but the flesh profiteth nothing.

℣. Spíritus est qui vivíficat: caro autem non prodest quidquam.

Collect.

May the Holy Spirit, we beseech Thee, O Lord, inflame us with that fire which our Lord Jesus Christ sent down upon earth, and earnestly desired might be enkindled: Who with Thee . . . in the unity of the same.

Illo nos igne, quaesumus, Dómine, Spíritus Sanctus inflámmet: quem Dóminus noster Jesus Christus misit in terram, et vóluit veheménter accéndi: Qui tecum . . . in unitáte ejúsdem.

Second Lesson: Leviticus xxiii. 9-11, 15-17, 21.

Taken from the Book of Leviticus.—In those days the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, and shall reap your corn, you shall bring sheaves of ears, the firstfruits of your harvest, to the priest: who shall lift up the sheaf before the Lord, the next day after the sabbath, that it may be acceptable for you, and shall sanctify it. You shall count therefore from the morrow after the sabbath, wherein you offered the sheaf of firstfruits, seven full weeks, even unto the morrow after the seventh week be expired, that is to say, fifty

Léctio libri Levítici.—In diébus illis: Locútus est Dóminus ad Móysen, dicens: Lóquere fíliis Israel, et dices ad eos: Cum ingréssi fuéritis terram, quam ego dabo vobis, et messuéritis ségetem, ferétis manípulos spicárum, primítias messis vestrae ad sacerdótem: qui elevábit fascículum coram Dómino, ut acceptábile sit pro vobis, áltero die sábbati, et sanctificábit illum. Numerábitis ergo ab áltero die sábbati, in quo obtulístis manípulum primitiárum, septem hebdómadas plenas, usque ad álteram diem expletiónis hebdómadae séptimae, id est, quinquagínta dies: et sic offerétis sacrifícium novum Dómino ex ómnibus

habitáculis vestris, panes primitiárum duos de duábus décimis símilae fermentátae, quos coquétis in primítias Dómini. Et vocábitis hunc diem celebérrimum atque sanctíssimum, omne opus servíle non faciétis in eo. Legítimum sempitérnum erit in cunctis habitáculis, et generatiónibus vestris : dicit Dóminus omnípotens.

days : and so you shall offer a new sacrifice to the Lord out of all your dwellings : two loaves of the firstfruits, of two tenths of flour leavened, which you shall bake for the firstfruits of the Lord. And you shall call this day most solemn and most holy. You shall do no servile work therein. It shall be an everlasting ordinance in all your dwellings and generations, saith the Lord Almighty.

(Ordination of Lectors.)

Alleluia : Job xxvi. 13.

℣. Spíritus ejus ornávit coelos.

℣. His Spirit hath adorned the heavens.

Collect.

Deus, qui ad animárum medélam, jejúnii devotióne castigári córpora praecepísti : concéde nobis propítius : et mente et córpore tibi semper esse devótos. Per Dóminum.

O God, Who for the healing of souls hast ordained the chastisement of our bodies by the devout exercise of fasting, mercifully grant that we may be always devoted to Thee in mind and in body. Through our Lord.

Third Lesson : Deuteronomy xxvi. 1-3, 7-11.

Léctio libri Deuteronómii.—In diébus illis : Dixit Móyses fíliis Israel : Audi Israel quae ego praecípio tibi hódie. Cum intráveris terram, quam Dóminus Deus tuus tibi datúrus est possidéndam, et obtinúeris eam, atque habitáveris in ea : tolles de cunctis frúgibus tuis primítias, et pones in cartállo, pergésque ad locum, quem Dóminus Deus tuus elégerit, ut ibi invocétur nomen ejus : accedésque ad sacerdótem, qui fúerit in diébus illis, et dices ad eum : Profíteor hódie coram Dómino Deo tuo, qui exaudí-

Taken from the Book of Deuteronomy.—In those days Moses said to the children of Israel : Hear, O Israel, the things that I command thee today. When thou art come into the land which the Lord thy God will give thee to possess, and hast conquered it, and dwellest in it : thou shalt take the first of all thy fruits, and put them in a basket, and shalt go to the place which the Lord thy God shall choose, that His name may be invocated there. And thou shalt go to the priest that shall be in those days, and say to

him: I profess this day before the Lord thy God, Who heard us, and looked down upon our affliction,. and labour, and distress; and brought us out of Egypt with a strong hand, and a stretched out arm, with great terror, with signs and wonders; and brought us into this place, and gave us this land flowing with milk and honey. And therefore now I offer the first-fruits of the land which the Lord hath given me. And thou shalt leave them in the sight of the Lord thy God, adoring the Lord thy God. And thou shalt feast in all the good things which the Lord thy God hath given thee.

vit nos, et respéxit humilitátem nostram, et labórem, atque angústiam: et edúxit nos de Aegypto in manu forti, et bráchio exténto, in ingénti pavóre, in signis atque porténtis: et introdúxit ad locum istum, et trádidit nobis terram lacte et melle manántem. Et idcírco nunc óffero primítias frugum terrae, quam Dóminus dedit mihi. Et dimíttes eas in conspéctu Dómini Dei tui, et adoráto Dómino Deo tuo. Et epuláberis in ómnibus bonis, quae Dóminus Deus tuus déderit tibi.

(Ordination of Exorcists.)

Alleluia: Acts of the Apostles ii. 1.

℣. When the days of the Pentecost were accomplished, they were all seated together.

℣. Dum compleréntur dies Pentecóstes, erant omnes páriter sedéntes.

Collect.

Grant, we beseech Thee, O almighty God, that, taught by these saving fasts, and abstaining also from all vice, we may more easily obtain Thy favour. Through our Lord.

Praesta, quaesumus, omnípotens Deus: ut salutáribus jejúniis erudíti, ab ómnibus étiam vítiis abstinéntes, propitiatiónem tuam facílius impetrémus. Per Dóminum.

Fourth Lesson: Leviticus xxvi. 3-12.

Taken from the Book of Leviticus.—In those days the Lord said to Moses! Speak to the children of Israe, and say to them: If you walk in My precepts, and keep My commandments, and do them, I will give you rain in due seasons; and the ground shall bring forth

Léctio libri Levítici.—In diébus illis: Dixit Dóminus ad Móysen: Lóquere fíliis Israel, et dices ad eos: Si in praecéptis meis ambulavéritis, et mandáta mea custodiéritis, et fecéritis ea, dabo vobis plúvias tempóribus suis, et terra gignet germen suum, et pomis árbores

replebúntur. Apprehéndet méssium tritura vindémiam, et vindémia occupábit seméntem : et comedétis panem vestrum in saturitáte, et absque pavóre habitábitis in terra vestra. Dabo pacem in fínibus vestris: dormiétis, et non erit qui extérreat. Auferam malas béstias, et gládius non transíbit términos vestros. Persequémini inimícos vestros, et córruent coram vobis. Persequéntur quinque de vestris centum aliénos, et centum de vobis decem míllia : cadent inimíci vestri gládio in conspéctu vestro. Respíciam vos, et créscere fáciam: multiplicabímini, et firmábo pactum meum vobíscum. Comedétis vetustíssima véterum, et vétera novis superveniéntibus projiciétis. Ponam tabernáculum meum in médio vestri, et non adjíciet vos ánima mea. Ambulábo inter vos, et ero Deus vester, vosque éritis pópulus meus : dicit Dóminus omnípotens.

its increase, and the trees shall be filled with fruit. The threshing of your harvest shall reach unto the vintage, and the vintage shall reach unto the sowing time: and you shall eat your bread to the full, and dwell in your land without fear. I will give peace in your coasts: you shall sleep, and there shall be none to make you afraid. I will take away evil beasts, and the sword shall not pass through your quarters. You shall pursue your enemies, and they shall fall before you. Five of yours shall pursue a hundred others, and a hundred of you ten thousand: your enemies shall fall before you by the sword. I will look on you, and make you increase: you shall be multiplied, and I will establish My covenant with you. You shall eat the oldest of the old store, and, new coming on, you shall cast away the old. I will set My tabernacle in the midst of you, and My soul shall not cast you off. I will walk among you, and will be your God, and you shall be My people, saith the Lord Almighty.

(Ordination of Acolytes.)

Alleluia.

℣. Veni Sancte Spíritus, reple tuórum corda fidélium : et tui amóris in eis ignem accénde.

(*Here all kneel.*) ℣. Come, O Holy Spirit, fill the hearts of Thy faithful: and kindle in them the fire of Thy love.

Collect.

Praesta, quaesumus, omnípotens Deus : sic nos ab épulis carnálibus abstinére; ut a

Grant, we beseech Thee, O almighty God, that we may so abstain from carnal feasts, that

we may also fast from the vices which beset us. Through our Lord.

vítiis irruéntibus páriter jejunémus. Per Dóminum.

Fifth Lesson : Daniel iii. 47-51.

Taken from the Prophet Daniel. — IN those days the Angel of the Lord went down with Azarias and his companions into the furnace: and he drove the flame of the fire out of the furnace, and made the midst of the furnace like the blowing of a wind bringing dew. And the flame mounted up above the furnace nine and forty cubits: and it broke forth, and burnt such of the Chaldeans as it found near the furnace, the servants of the king, who were heating it. And the fire touched the three young Hebrews not at all, nor troubled them, nor did them any harm. Then these three as with one mouth praised, and glorified, and blessed God in the furnace, saying:

Léctio Daniélis Prophétae— IN diébus illis : Angelus Dómini descéndit cum Azaría, et sóciis ejus, in fornácem : et excússit flammam ignis de fornáce, et fecit médium fornácis quasi ventum roris flantem. Flamma autem effundebátur super fornácem cúbitis quadragínta novem : et erúpit, et incéndit quos réperit juxta fornácem de Chaldaeis minístros regis, qui eam incendébant. Et non tétigit eos omníno ignis, neque contristávit, nec quidquam moléstiae íntulit. Tunc hi tres quasi ex uno ore laudábant, et glorificábant, et benedicébant Deum in fornáce, dicéntes :

(Ordination of Subdeacons.)

The response *Deo gratias* is not made, but there follows immediately :—

Alleluia : Daniel iii. 52.

℣. Blessed art Thou, O Lord the God of our fathers, and worthy to be praised for ever.

℣. Benedíctus es Dómine, Deus patrum nostrórum, et laudábilis in saecula.

When this Versicle is finished, the *Gloria in excelsis* is said.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Collect.

O God, Who didst allay the flames of fire for the three children, mercifully grant that the flame of vice may not consume us, Thy servants. Through our Lord.

Deus, qui tribus púeris mitigásti flammas ígnium : concéde propítius ; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

Second Collect: Ecclesiae tuae, p. 154, *or* Deus, omnium fidelium, p. 155.

Epistle: Romans v. 1-5.

Léctio Epistólae beáti Pauli Apóstoli ad Romános.—FRATRES: Justificáti ex fide, pacem habeámus ad Deum per Dóminum nostrum Jesum Christum: per quem et habémus accéssum per fidem in grátiam istam, in qua stamus, et gloriámur in spe glóriae filiórum Dei. Non solum autem, sed et gloriámur in tribulatiónibus: sciéntes quod tribulátio patientiam operátur, patiéntia autem probatiónem, probátio vero spem, spes autem non confúndit: quia *cáritas Dei diffúsa est in córdibus nostris per Spíritum sanctum, qui datus est nobis.*

Taken from the epistle of the blessed Apostle Paul to the Romans. — BRETHREN, being justified by faith, let us have peace with God, through our Lord Jesus Christ: by Whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope; and hope confoundeth not: because *the charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us.*

(Ordination of Deacons.)

Tract: Ps. cxvi. 1, 2.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

O praise the Lord, all ye nations: and praise Him together, all ye people. ℣. For His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

(Ordination of Priests.)

Sequence: Veni Sancte, p. 967, *without the* Alleluia *at the end.*

Gospel: Luke iv. 38-44.

✠ Sequéntia sancti Evangélii secúndum Lucam.—IN illo témpore: Surgens Jesus de synagóga, introívit in domum Simónis. Socrus autem Simónis tenebátur magnis fébribus: et rogavérunt illum pro ea. Et stans super illam, imperávit febri: et dimísit illam. Et con-

✠ Continuation of the holy Gospel according to St. Luke.—AT that time Jesus, rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever: and they besought Him for her. And standing over her, He commanded the fever:

and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to Him. But He, laying His hands on every one of them, healed them. And devils went out from many, crying out, and saying: Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they stayed Him that He should not depart from them. To whom He said: To other cities also I must preach the kingdom of God, for therefore am I sent. And He was preaching in the synagogues of Galilee.—**Credo.**

tínuo surgens, ministrábat illis. Cum autem sol occidísset, omnes qui habébant infírmos váriis languóribus, ducébant illos ad eum. At ille síngulis manus impónens, curábat eos. Exíbant autem daemónia a multis, clamántia, et dicéntia: Quia tu es Fílius Dei: et incrépans non sinébat ea loqui quia sciébant ipsum esse Christum. Facta autem die egréssus ibat in desértum locum, et turbae requirébant eum et venérunt usque ad ipsum: et detinébant illum ne discéderet ab eis. Quibus ille ait: Quia et áliis civitátibus opórtet me evangelizáre regnum Dei: quia ídeo missus sum. Et erat praedícans in synagógis Galilaeae.—**Credo.**

Offertory: Ps. lxxxvii. 2, 3.

O Lord, the God of my salvation, I have cried in the day and in the night before Thee. Let my prayer come in before Thee, O Lord, alleluia.

Dómine, Deus salútis meae, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine, allelúia.

Secret.

That our fasts may be acceptable to Thee, O Lord, grant us, we beseech Thee, to offer up to Thee a heart purified by the oblation of this sacrifice. Through our Lord.

Ut accépta tibi sint, Dómine, nostra jejúnia: praesta nobis, quaesumus; hujus múnere sacraménti purificátum tibi pectus offérre. Per Dóminum.

Second Secret: Protege nos, p. 154, *or* Oblatis, p. 155.—**Preface** *for Whitsuntide*, p. 54.—**Communicantes,** p. 61.—**Hanc igitur,** p. 62.

Communion: John iii. 8.

The Spirit breatheth where He will, and thou hearest His voice, alleluia, alleluia; but thou

Spíritus ubi vult spirat: et vocem ejus audis, allelúia, allelúia: sed nescis unde véniat,

aut quo vadat, allelúia, allelúia, allelúia.

knowest not whence He cometh, and whither He goeth, alleluia, alleluia, alleluia.

Postcommunion.

Praebeant nobis, Dómine, divínum tua sancta fervórem quo eórum páriter et actu delectémur, et fructu. Per Dóminum nostrum.

May Thy holy mysteries, O Lord, inspire us with a divine fervour, which may make us delight both in their celebration and in their fruits. Through our Lord.

Second Postcommunion : Quaesumus Domine *or* Haec nos, pp. 154, 155.

WITH THE END OF THE MASS THE PASCHAL SEASON COMES TO A CLOSE.



This tail-piece is made up of the initial letters X P of the name of Christ in Greek and of the first and last letters of the Greek alphabet, meaning that Jesus Christ is God, and as such has neither beginning nor end.



THE MYSTERY OF THE REDEMPTION.

Easter Cycle

4. **Season of Septuagesima** (Septuagesima Sunday to Ash Wednesday).
5. **Season of Lent** (Ash Wednesday to Passion Sunday).
6. **Passion Time** (Passion Sunday to Easter).
7. **Eastertide** (Easter Sunday to Trinity Sunday).
8. **Season after Whitsuntide** (Trinity Sunday to Advent).

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8. Season after Whitsuntide.

1. Season after Whitsuntide from a Doctrinal Point of View.

After the *reign of the Father* over the people of God which the Season of Advent recalls, after *that of the Son* which began with His birth at Christmas and ended with His Ascension and which the Seasons of Christmas and Easter recall, the liturgy celebrates the *reign of the Holy Spirit* which extends over the whole church and is made manifest from Pentecost unto the end of the world, and which is mentioned on the twenty-fourth and last Sunday after Pentecost.

As the *Father* made use of the Hebrew people to prepare the redemption of the world, as the *Word* took our human nature and made it the instrument of our redemption, it is the *Holy Ghost* Who gives effect to redemption within the Church. The priesthood, the Mass and the sacraments are the official channels by which He gives us the doctrine of the Saviour and applies His merits to our souls.

As the Pope is at the head of the ecclesiastical hierarchy, so the Eucharist is above the other Sacraments. The reign of the Holy Ghost visibly manifests itself thereby in the Roman Church, in the centre of which shines the Most Blessed Sacrament.

The Spirit is the *soul* which gives life to this *Church*,* Christ hidden in the Host is the *heart*, from whence the Blood of grace flows through the veins or by means of the Sacraments into all its members; St. Peter and his successors with all the Bishops are the head from which proceeds the nervous system which governs the whole body; and this *body* is made up of all the Christian people.

"We form one body," says St. Paul, "for we have been baptised in *one Spirit*," † and "we all partake of *the one bread*." ‡ We form one body because Christ risen made us lambs or sheep of *one and the same Shepherd*, the visible head of the Church. §

The action of the Holy Ghost and the action of Jesus in the Blessed Sacrament are so united that the Scriptures affirm indifferently that "we are sanctified in the Holy Ghost," || or "in Christ," ¶ and that as the Holy Spirit is the "spirit of life," Jesus is also the "bread of life." The action of these two Persons of the Holy Trinity is made effective by the Church.

"As My Father sent Me, I also send you" declared Christ to the Apostles,** and the liturgy of Pentecost says of the Holy Ghost "that He appeared to the disciples under the form of tongues of fire and that He sent them into the whole world." ††

It was at the Last Supper, when He instituted the *Eucharist* and the *Priesthood*, that Jesus announced the coming of the *Holy Ghost*.

The gold or silver dove which in former times hung over the altar and contained the Eucharist which the Priest had just consecrated symbolised the profound unity of action of the Holy Ghost, of the Blessed Sacrament and of Holy Church.

Directed by the Holy Ghost, the Church supplies that which was wanting in the sacramental life of Jesus. He is hidden and silent under the Eucharistic elements, but the Catholic hierarchy lends Him its voice and its outward activity. The Pope, Bishops, and Priests speak in His name and it is by their ministrations that He sacrifices Himself on the Altar. It is they who free Him from the immobility to which He has condemned Himself. They administer Him to the faithful, they give Him to the sick, and carry Him in solemn processions.

And while the Church thus completes Jesus in His sacramental life, He in His turn permits her to pour into souls the Holy Ghost which is for ever flowing from His heart. And this Spirit, which Jesus and His Church give us binds us to Christ, fills us with His life, ‡‡ to make us with Him children of the Father: §§ "In the Spirit we have access through Christ to the Father," writes St. Paul. ||||

The sanctification of souls is attributed to the Holy Ghost, Who realises throughout the centuries, the whole life of the Saviour in the Church, His mystical body. Wherefore this Spirit has for His mission

* "The Holy Ghost is, in the Church, that which the soul is in the body."—St. Augustine.

† 1 Corinthians xii. 12.

‡ 1 Corinthians x. 17. "The unity of the mystical body is produced by the true Body received sacramentally."—St. Thomas.

§ John xxi. 16, 17.

|| 1 Corinthians vi. 11.

¶ 1 Corinthians i. 1.

** John xx. 21.

†† Antiphon at the Magnificat of Vespers for Pentecost.

‡‡ "Christ is diffused in the soul by the Holy Spirit" (St. Gregory on the Canticle).

§§ "You have received the spirit of adoption of sons whereby you cry: Abba, Father" (Romans viii. 15).

|||| Ephesians ii. 18.

"*to teach* all things, bringing to our mind all that Jesus has said," * and *to apply* the merits of His passion to our souls.

The reign of the Holy Ghost is the extension of that of Christ to which it gives a universality of time and place which it had not in Palestine. It is no longer, in fact, the Saviour working alone in one part of the world and in a particular age: it is the Church which, incorporated by virtue of the Holy Spirit with the Blessed Sacrament † on all altars associates her sacrifice with that of Golgotha, and takes a part in all the mysteries of the earthly life of the Saviour.

If Christ's merits on Calvary are infinite, He applies nothing, and if the Eucharist does not merit, it applies the merits of Calvary in giving us the Holy Spirit which causes us to die to sin and to rise again unto divine life with the risen Lord. This is the main point in our conception of the Blessed Sacrament. It constitutes with the Church, vivified by the Holy Ghost, a marvellous prolongation of the Incarnation, a Christ increased by all our souls. ‡ By means of the liturgical cycle, Christ lives His life again each year on the Altar, as in a new Palestine, in the same order as He lived formerly. That is to say, it is we this time who, in union with Jesus, seem to realise His mysteries, and it is also for that reason that the *Season after Whitsuntide* is more specially consecrated to the Sanctoral Cycle, or life of the Church.

Causing us to throw a retrospective glance over the life of the Saviour which ended in the Cycle at Pentecost, the Holy Ghost repeats by the mouth of the Evangelists and the Apostles, whose writings He inspired, all the teachings of the Master, bringing them into more light. § These Epistles and Gospels speak to us of the fruits of Holiness that the Holy Ghost produces in souls. And we witness during all this season the magnificent efflorescence of Saints who cease not to reproduce in all centuries and in all countries the soul of Christ. As a divine Sun, radiant at His rising on Christmas Day, and majestic at His setting on Good Friday, Jesus has achieved His gigantic career. And during the long night which preceded His coming, and during that which followed it, it is Mary, the mystic moon, and it is the Saints, stars of a thousand different lights, who shine in the heaven of the Church and are given to us for an example. Our souls, after having imitated Jesus Himself, may therefore again imitate Him in His members, who are all imbued with the life of their Head.

As during the Season of Advent the great feast of the Immaculate Conception is celebrated, so during the Season after Pentecost is celebrated that of the Assumption.¶ The Angels have their feast at this period of the year, as well as St. John the Baptist, the Apostles Peter and Paul, and the whole crowd of Saints who are honoured in the course of these six months and on November 1. Then are also cele-

* John xiv. 26.

† "By virtue of this sacrament is effected a certain transformation of man into Christ." (Saint Thomas.)

‡ Ephesians iv. 12, 13, 15, 16.

§ From the first Sunday after Pentecost at the *Epistle* are read two epistles of St. John, two of St. Peter, four of St. Paul to the Romans, four to the Corinthians, three to the Galatians, five to the Ephesians, two to the Philippians and one to the Colossians, so that all the writings of the Apostles are gone over. The Greek Church in the same way causes to be read successively as Gospel for this season the Gospels of St. Matthew, St. Mark and St. Luke. The Roman Church has chosen those which are specially symbolic of the Kingdom of Heaven and its justice.

¶ During the Season of Advent Mary appears as the Queen of Patriarchs and Prophets, during the Season after Pentecost as the Queen of the Apostles and of all the Saints.

brated the Commemoration of the Dead and all the feasts of the Dedication of Churches.

If the solemnities of Corpus Christi, following Whitsuntide and shortly after followed by the feast of the Princes of the Apostles, remind us that it is the Holy Ghost, the Blessed Sacrament and the Church that sanctify souls, the feasts of the Holy Trinity, of the Sacred Heart and of the Most Holy Rosary, all of which answer the desire of making a connected summary, show us that this sanctification is made by the doctrine of the Saviour and by the application of His merits.

During the last six months, or second part of the ecclesiastical year, the Church is thereby continuing the work of the redemption of Christ which had been prepared and realised during the first six months or first part of the liturgical cycle.

" The Christian who has not yet been led during the first half of the Cycle to see his personal life absorbed in the life of Christ will still find in the second a precious help for the increase of his faith and the growth of his love. The mystery of the Trinity, that of the Blessed Sacrament, the mercy and power of the Heart of Jesus, the glories of Mary and her influence upon the Church and souls, all these are manifested to the soul more fully and produce in the soul effects not previously experienced. In the feasts of the Saints, which are so varied and so fruitful during this portion of the year, she feels more and more intimately the bond which unites her to them in Christ through the Holy Ghost. The eternal happiness of heaven, which is to follow the trials of this mortal life, is revealed to her by the feast of All Saints, and she gains clearer notions of that mysterious bliss which consists in light and love. Having become more closely united to Holy Church, which is the Bride of her dear Lord, she follows Him in all the stages of His earthly existence; she takes a share in His sufferings, she exults in His triumphs; she sees without failing this world tending to its decline; for she knows that the Lord is nigh at hand."*

And it is thus that in this *Season after Pentecost* we see realised the word of the Master Who promised His Apostles that the Holy Ghost, Whom He would send to them, would convince the world of sin, of justice, and of judgment.† Holy souls render, in fact, by their words and by their example a continual homage to divine justice and truth,‡ they triumph over the world which they convict of malice and whose sentence of condemnation will be pronounced on the day of judgment as is told in the Mass of the last Sunday after Pentecost.

2. Season after Whitsuntide from a Historical Point of View.

From the Feast of Pentecost, when her birth took place, the Church reproduces during the centuries all the life of Christ, of Whom she is the mystical body.

Jesus from His infancy is persecuted and has to fly into Egypt, while the massacre of the Holy Innocents takes place (December 28). The Church during four centuries suffers the most violent persecutions and has to hide in the Catacombs or in the desert.

Jesus in His youth retires to Nazareth and spends the longest years of His life in meditation and prayer. And the Church from the time of

* Liturgical year: Practice of the Season after Pentecost.
† John xvi. 8. ‡ John xviii. 37.

Constantine enjoys a long era of peace. Everywhere cathedrals and abbeys arise which resound with divine praise, and where bishops and abbots, priests and religious, by study and by indefatigable zeal offer resistance to the invasion of heresy.

Jesus, the divine missionary sent by the Father into the distant regions of this earth, commences at the age of thirty His apostolic life. And the Church from the sixteenth century has to resist the assaults of a revived paganism, and spreads in the recently discovered parts of the world the Gospel of Christ. And from Her bosom spring up incessantly new hosts and numerous legions of apostles and missionaries who announce the good news to the whole world.

At length Jesus ends His life by the sacrifice on Golgotha, shortly followed by the triumph of His resurrection. And the Church, at the end of time, like her Divine Head on the Cross, will seem to be conquered, but it will be she who will win the victory. " The body of Christ which is the Church," says St. Augustine, " like the human body, was first young, and lo, at the end of the world it will have an appearance of decay." †

These feasts are specially numerous after Pentecost, which is the longest liturgical period (it may commence about May 10 and ends about December 3) ; ‡ therefore the *Season after Pentecost* is specially the CYCLE OF THE SAINTS. To be complete, we mention here, however, the feasts of the Saints of the whole Calendar. Those preceded by an asterisk are mentioned in the first list of the Canon of the Mass, and those with two asterisks are in the second list.

* * *

(a) The Apostolic Age.

After having called to mind the feast of ***St. John the Baptist* by celebrating the anniversary of his birth (June 24) and that of his martyrdom (August 29), the martyrdom of the *Holy Innocents* (December 28) and that of ***St. Stephen,* the first martyr (December 26), it is the *Apostolic Age* that the Church each year makes us live through by celebrating the feasts of the Apostles :—

1. * *St. Peter* (June 29).
2. * *St. Paul* (June 29 and 30).
3. * *St. Andrew* (November 30).
4. * *St. James* the Great (July 25).
5. * *St. John* (December 27).
6. * *St. Thomas* or Didymus (December 21).
7. * *St. James* the Less (May 1).
8. * *St. Philip* (May 1).
9. * *St. Bartholomew* (August 24).
10. * *St. Matthew* (September 21).
11. * *St. Simon* (October 28).
12. * *St. Thaddaeus* or Jude (October 28).

Then come the feasts of those whom the Holy Ghost Himself appointed by lot, the one to fill the place of Judas and the other to share in the apostolate of St. Paul —

** *St. Matthias* (February 24). ** *St. Barnabas* (June 11).

Sent by the Saviour to teach all nations and to baptise them in the name of the Father and of the Son and of the Holy Ghost, § the Apostles dispersed throughout the world.

† Explanation of Psalm xxvi.
‡ These two dates are the extreme limits of the commencement and conclusion of the Season after Whitsuntide.
§ Gospel for the Feast of the Holy Trinity.

St. James the Great, brother of St. John (feast July 25), was the first to give testimony to Jesus Christ, by the shedding of his blood at Jerusalem, under Herod Agrippa I., about the year 42.

Soon after, *St. Peter* * is miraculously delivered by an Angel (feast August 1). He then takes refuge in the house of *St. Mark* (feast April 25), the author of the second Gospel.† From there he goes first to Antioch where he establishes his See (feast February 22), then to Rome (feast January 18) where he was bishop for twenty-five years.

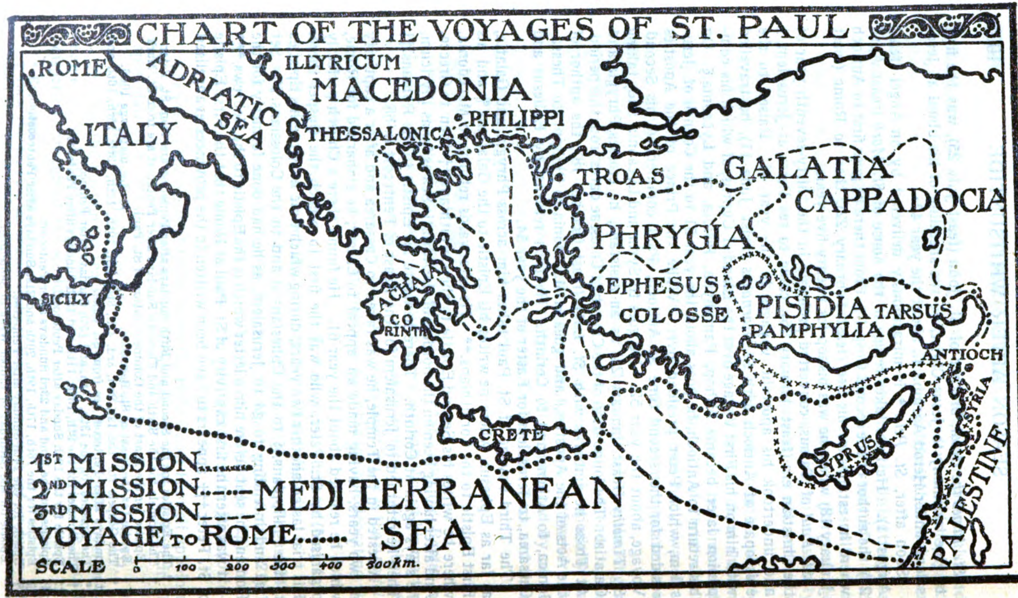
St. Paul of Tarsus, converted probably in the thirty-seventh year of the Christian era (feast January 25), came to see Peter at Jerusalem, ‡ and undertook his apostolic voyages in the year 44. Raised to the episcopate at Antioch with *St. Barnabas* (feast June 11), he travelled with him on his First Voyage over the island of Cyprus, of which his companion later became bishop, Pamphylia, Pisidia, and Lycaonia.§ On his return to Antioch, he goes about the year 51 to the Council of Jerusalem, which Peter presided over. While the Prince of the Apostles resided for the second time at Antioch, Paul commenced his Second Voyage, about the year 52. He goes to Syria and Lycaonia and, taking *St. Timothy* (feast January 24) as an assistant, he crosses Phrygia and Galatia. The foundation of the Church of Colossae dates from this period. At Troas he embarks with *St. Luke* (feast October 18), the author of the Acts of the Apostles,|| and goes in Macedonia to Philippi, to Thessalonica, to Athens and to Corinth. He then returns, by Ephesus and Caesarea, to Jerusalem for Easter of the year 54.

The Third Voyage of St. Paul takes him across Phrygia and Galatia, as far as Ephesus, where he writes his Epistle to the Galatians ¶ and his First Epistle to the Corinthians.** He afterwards returns to Macedonia, where he writes his Second Epistle to the Corinthians,†† then to Greece. And after having been on the borders of the Adriatic Sea as far as Illyricum, he stays again at Corinth. There he wrote his Epistle to the Romans.‡‡ Then he returned to Jerusalem for the Feast of Pentecost in 58.

Arrested in the Temple, he was taken to Caesarea and after a captivity of two years, having made an appeal to Caesar, he embarked for Rome, which he reached about the year 61. He found there a Church perfectly organised by St. Peter, who was the first to preach the Gospel there. His trial lasted another two years, during which time he wrote his Epistles to the Philippians,§§ to the Ephesians |||| and to the Colossians.¶¶ Set free and intending to go to Jerusalem, as he had done formerly for the Romans, he sent before him a letter which is the Epistle to the Hebrews.***

It was after the first captivity of St. Paul at Rome that the First Epistle of St. Peter ††† appears to have been written to the provinces evangelised

* The Epistles for the Second and Fifth Sundays after Pentecost are from St. Peter.
† The Gospels for the Sixth and Eleventh Sundays after Pentecost are from St. Mark
‡ Epistle for the Feast of the Commemoration of St. Paul.
§ Epistle for the Feast of St. Barnabas.
|| See map page 1006.
¶ The Gospels for the 1st, 2nd, 3rd, 4th, 8th, 9th, 10th, 12th, 13th, 15th, 16th and 18th Sundays after Pentecost are from St. Luke.
** The Epistles for the 13th, 14th, and 15th Sundays after Pentecost.
†† The Epistles for the 9th, 10th, 11th and 18th Sundays after Pentecost.
‡‡ Epistle for the 12th Sunday after Pentecost.
§§ Epistles for the 22nd and 23rd Sundays after Pentecost.
|||| Epistles for the 16th, 17th, 19th, 20th and 21st Sundays after Pentecost.
¶¶ Epistle for the 24th Sunday after Pentecost.
*** Epistle for the Saturday of Ember Week in September.
††† Epistles for the 3rd and 5th Sundays after Pentecost.



Map of the Voyages of St. Paul.

by the Apostle of the Gentiles, and where the Prince of the Apostles himself had probably preached the faith.

St. Paul then goes to Ephesus, to Macedonia, to the island of Crete, where he left *St. Titus* (feast February 6) as bishop. He wrote two epistles to him. Continuing his voyage, he goes to Greece. At Corinth he met St. Peter and returned with him to Rome. The Prince of the Apostles baptised *SS. Nereus* and *Achilleus* (feasts May 12), who were beheaded. Then he was arrested with St. Paul and thrown with him in the Mamertine prison on Mount Tarpeia, where they converted their gaolers *SS. Processus* and *Martinian* (feasts July 2), who died martyrs. The two Apostles suffered martyrdom about the year 67. The following year Jerusalem was besieged and in the year 70 it was captured and the Temple burnt down by Titus.†

The last scene of the Apostolate of *St. Andrew* was Achaia of Taurus, where he died a martyr. *St. Thomas* went to Persia and India, where he was put to death at Calamina. *St. James the Less*, brother of St. Jude and Bishop of Jerusalem, was stoned about the year 62 by the command of the High Priest Hanan II. Scythia fell to the share of *St. Philip.* He converted this nation, afterwards going to Hierapolis in Phrygia, where they crucified him and killed him with blows from stones. *St. Bartholomew*, says the Breviary, travelled over that part of India situated beyond the Ganges, the country assigned to him by lot. He then directed his steps towards Armenia, where, after having been skinned alive, he was beheaded.

A tradition assigns Ethiopia to the author of the First Gospel,‡ *St. Matthew*, who was killed there whilst celebrating the holy mysteries, and the East to *St. Jude* the brother of St. James the Less, who wrote a catholic epistle and who died a martyr at the same time as *St. Simon* the Canaanite.

St. John had fixed his residence at Ephesus, from where he governed the Churches of Asia Minor. It was there that he wrote his Gospel,§ and probably, as a sort of preface and introduction, his first Epistle.‖ Brought to Rome under Domitian, he was there plunged into boiling oil (feast May 6), then banished to Patmos. He died at Ephesus under Trajan, in the year 100 or 101.

(b) The Age of the Persecutions (First to Sixth Century).

These twenty-seven Popes died martyrs:—

1. * *St. Peter* (June 29), 33-67.
2. * *St. Linus* (September 23), 67-79.
3. * *St. Cletus* (April 26), 79-90 or *Anacletus* (July 13).
4. * *St. Clement I.* (November 23), 90-99.
5. *St. Evaristus* (October 26), 100-109.
6. ** *St. Alexander I.* (May 3), 109-117.
8. *St. Telesphorus* (January 5), 127-138.
9. *St. Hyginus* (January 11), 138-142.
10. *St. Pius I.* (July 11), 142-150.
11. *St. Anicetus* (April 17), 150-161.
12. *St. Soter* (April 22), 161-171.
13. *St. Eleutherius* (May 26), 171-185.
14. *St. Victor I.* (July 28), 185-197.
15. *St. Zephyrinus* (August 26), 199-217.
16. *St. Callistus I.* (October 14), 217-223.
17. *St. Urban I.* (May 25), 223-230.
18. *St. Pontian* (November 19), 230-235.
20. *St. Fabian* (January 20), 236-250.
21. * *St. Cornelius* (September 16), 251-253.
22. *St. Lucius I.* (March 4), 253-254.
23. *St. Stephen I.* (August 2), 254-257.
24. * *St. Sixtus II.* (August 6), 257-258.
26. *St. Felix I.* (May 30), 269-274.
28. *St. Caius* (April 22), 283-296.
29. *St. Marcellinus* (April 26), 296-304.
30. *St. Marcellus I.* (January 16), 307-309.
32. *St. Melchiades* (December 10), 310-314.

† Gospel for the 9th Sunday after Pentecost.
‡ Gospel for the 5th, 7th, 14th, 17th, 18th, 19th, 21st, 22nd and 24th Sundays after Pentecost.
§ The Gospel for the 20th Sunday after Pentecost is from St. John.
‖ The Epistles for the 1st and 2nd Sundays after Pentecost are from the same Apostle.

With few exceptions, such as *St. Mary Magdalen* (July 22), *St. Martha* (July 29), *St. Petronilla* (May 31), the saints of the first four centuries found in the Roman Calendar died martyrs.

Under Claudius I. (41-54).

St. Prisca (January 18).

Under Nero (First persecution : 54-68).

St. Vitalis of Ravenna (April 28).—*SS. Gervasius* and *Protasius* (June 19).—*SS. Nazarius* and *Celsus* (July 28).—*St. Thecla* (September 23).

Under Vespasian (69-79).

St. Apollinaris, Bishop of Ravenna (July 23).

Under Domitian (Second persecution : 81-96).

St. Domitilla (May 12).—*St. Nicomedes* (September 15).

Under Trajan (Third persecution : 98-117).

** *St. Ignatius*, Bishop of Antioch (February 1).—*St. Simeon*, Bishop of Jerusalem (February 18).—*St. Hermes* (August 28).

Under Adrian (117-138).

SS. Faustinus and *Jovita* of Brescia (February 15).—*St. Eventius and his Companions* (May 3).—*St. Sabina* (August 29).—*St. Eustachius*, one of the "fourteen holy helpers," *and his Companions* (September 20).—*St. Symphorosa and her seven Sons* (July 18).

Under Antoninus (138-161).

St. Polycarp, Bishop of Smyrna (January 26).—*St. Pudentiana* (May 19) *and her Sister*.—*St. Praxedes* (July 21).—*The Seven Brothers Martyrs* (July 10) *and their Mother St. Felicitas* (November 23).

Under Marcus Aurelius (Fourth persecution : 161-180).

St. Justin (April 14).—*St. Symphorian* of Autun (August 22).

Under Septimius Severus (Fifth persecution : 193-211).

** *SS. Perpetua* and *Felicitas* of Carthage (March 6).

Under Alexander Severus (222-235).

St. Martina (January 30).—*SS. Tiburtius*, spouse of St. Cecilia, *Valerian* and *Maximus* (April 14).—** *St. Cecilia* (November 22).—*St. Hippolytus* (August 22).—*St. Barbara* (December 4), who is in the list of the "fourteen holy helpers."

Under Decius (249-251).

** *St. Agatha* (February 5).—*St. Apollonia* (February 9).—*St. Epimachus* (May 10).—*St. Venantius* (May 18).—*St. Christopher* (July 25), one of the "fourteen holy helpers."—*St. Denis*, one of the "fourteen holy helpers," *and his Companions* (October 9).—*SS. Tryphon* and *Respicius* and *St. Nympha* (November 10).—*St. Saturninus* (November 29).

Under Valerian (Seventh persecution : 253-260).

SS. Rufina and *Secunda* (July 10).—*St. Margaret* (July 20), who is in the list of the "fourteen holy helpers."—*SS. Abdon* and *Sennen* (July 30).—*St. Romanus* (August 9).—* *St. Lawrence* (August 10).—*St. Hippolytus* (August 13).—*SS. Protus* and *Hyacinthus* (September 11).—* *St. Cyprian* September 16).

Under Aurelian (Ninth persecution : 270-275).

SS. Marius and his Companions (January 19).—*St. Emerentiana* (January 23).—*St. Valentine* (February 14).—*St. George* (April 23), one of the "fourteen holy helpers."—*St. Pancras* (May 12).—*St. Boniface* (May 14).—*St. Agapetus* (August 18).

Under Diocletian (Tenth persecution) and *Maximilian* (284-305).

St. Sebastian (January 20).—** *St. Agnes* (January 21).—*St. Vincent* (January 22).—*St. Dorothy* (February 6).—** *SS. Marcellinus* and *Peter* and *St. Erasmus*, one of the "fourteen holy helpers" (June 2).—*SS. Primus* and *Felician* (June 9).—*SS. Basilides and his Companions* (June 12).—*St. Vitus* or *Guy*, one of the "fourteen holy helpers" (June 15).—*SS. Marcus* and *Marcellian* (June 18).—*SS. Nabor* and *Felix* (July 12).—*St. Christina* (July 24).—*St. Pantaleon*, one of the "fourteen holy helpers" (July 27).—*SS. Simplicius and his Companions* (July 29).—*St. Cyriacus*, one of the "fourteen holy helpers," *and his Companions* (August 8).—*SS. Tiburtius* and *Susanna* (August 11).—*SS. Felix* and *Adauctus* (August 30).—*St. Maurice and the Theban Legion* (September 22).—*SS. Cyprian* and *Justina* (September 26).—* *SS. Cosmas* and *Damian* (September 27).—*SS. Sergius and his Companions* (October 7).—*SS. Chrysanthus* and *Daria* (October 25).—*SS. Vitalis* and *Agricola* (November 4).—*The Four Crowned Martyrs* (November 8).—*St. Mennas* (November 11).—* *St. Chrysogonus* (November 24).—*St. Catharine of Alexandria*, who is in the list of the "fourteen holy helpers" (November 25).—** *St: Lucy* (December 13).—** *St. Anastasia* (December 25).

Under Licinius and *Maximinus II.* (307-324).

St. Felix (January 14).—*St. Blaise*, one of the "fourteen holy helpers" (February 3).—*The Forty Martyrs of Sebaste* (March 10).—*St. Timothy* (August 13).—*St. Cassian* (August 13).—*St. Timothy* (August 22).—*St. Peter of Alexandria* (November 26).—*St. Acathius*, soldier (May 8), one of the "fourteen holy helpers."

St. Gregory Thaumaturgus (feast November 17) died in 276.

(c) **The Middle Ages** (Fourth to the Fifteenth Century).

Constantine (303-337), victorious over Maxentius, thanks to the Labarum, was converted to Catholicism, and was the instrument of which God made use to allow the Church after three centuries of bloody strife definitely to overthrow paganism.

He erected the ancient basilicas of the Saviour and of St. Peter at Rome, which were reconstructed and consecrated later.

The Feast of the *Invention of the Holy Cross* (May 3) reminds us each year of the piety of St. Helena, mother of Constantine, who in Palestine discovered the relics of the Passion. This feast was celebrated in the East on September 14, the date of the anniversary of the consecration of the basilica which Constantine erected on Calvary. This was in the West the origin of the Feast of the *Exaltation of the Holy Cross* (September 14).

Profiting by the era of peace, the Popes

33. *St. Sylvester I.* (Dec. 31), 314-335, and 34. *St. Mark I.* (Oct. 7), 336

applied themselves to the organisation of the Church. But soon the persecution was resumed and the Calendar enrolled several new martyrs.

Under Julian the Apostate (355-363).

St. Gordian (May 10).—* *SS. John* and *Paul* (June 26).—*St. Bibiana* (December 2).

Under Valentinian I. (364-375) and *Valens* (364-378).

37. *St. Felix II.*, Pope (July 29) 355-366.

To find peace in such troubled times, a large number of Christians took refuge in the solitudes of Thebais. The most celebrated among them were *St. Paul, the First Hermit* († 342, feast January 15), and *St. Anthony the Great* († 356, feast January 17), who was the first lawgiver of the anchorites.

In the year 383 *St. Ursula and her Companions* (feast October 21) and in 406 *St. Theodorus* (feast November 9) were martyred. *St. Juvenal* (feast May 3) died in 377 and *St. Alexius* (feast July 17) about 417. *St. Hilarion* († 372, feast October 21) is the first holy confessor who was placed in the Catholic Calendar in the East and *St. Martin* († 397, feast November 11) the first in the West.

The Calendar also contains the names of the following Confessors Popes:

38. *St. Damascus* (December 11), 366-384.
41. *St. Innocent I.* (July 28), 401-417.
46. *St. Leo the Great* (April 11), 440-461.
54. *St. John I.* (May 27), 523-526.
59. *St. Silverius* (June 20), 536-538.
65. *St. Gregory the Great* (March 12), 590-604.
75. *St. Martin I.* (November 12), 649-655.
81. *St. Leo II.* (June 28), 682-683.

At the end of the fourth century begins the era of the *Fathers of the Church*, as we are reminded by the feasts of the four great Doctors of the East: *St. Athanasius* († 373, feast May 2), *St. Basil the Great* († 379, feast June 14), *St. Gregory Nazianzen* († 390, feast May 9) and *St. John Chrysostom* († 407, feast January 27), and of those of the West: *St. Ambrose* († 397, feast December 7), *St. Augustine* († 436, feast August 28), converted by his mother *St. Monica* († 387, feast May 4), *St. Jerome* († 420, feast September 30) and *St. Gregory the Great*, already mentioned. If to these we add the names of *St. Nicholas* († 424, feast December 6), of *St. Hilary* († 368, feast January 14), of *St. Eusebius* († 371, feast December 16), of *St. Ephraem* († 379, feast June 18), of *St. Damase* († 384, already mentioned), of *St. Cyril of Jerusalem* († 386, feast March 18), of *St. Liborius* († 397, feast July 23), of *St. Paulinus* († 431, feast June 22), of *St. Cyril of Alexandria* († 444, feast February 9), of *St. Peter Chrysologus* († 450, feast December 4), of the two Popes *St. Leo I.* and *St. Leo II.*, already mentioned, of *St. Isidore* († 636, feast April 4), of *St. Bede* († 735, feast May 27) and of *St. John Damascene*, the last of the Fathers of the Eastern Church († 756, feast March 27), we have the chief champions who from the fourth to the eighth century defended Catholic doctrine.

The great solemnities of the year, the ordinations at the Ember seasons and the Stations of Lent which took place in the Roman Basilicas and in more than forty-three different sanctuaries, show us, from the fifth century, the Eternal City completely conquered by the Church.

At this period two feasts were instituted, the one to celebrate the *Apparition of St. Michael* in Italy (May 8), the other the *Dedication of the Basilica of St. Michael* (September 29), which was consecrated to him by St. Boniface IV. on the site of the Roman Circus.

In the year 415 the *Invention* or *Finding of the Body of St. Stephen* (feast August 3) was appointed.

In 431 the *Third Council, at Ephesus*, condemned Pelagius, who denied the necessity of grace, and defended against Nestorius the unity of person

in Christ and the divine maternity of Mary which proceeds from it. The feast of the *Dedication of St. Mary ad Nives* (August 5) recalls this event.

The Calendar also gives us the names of bishops, of missionaries and of monks who at the end of the fifth century undertook the conversion of the barbarians whose hordes had invaded Europe.

St. Sabbas († 531, feast December 5) organised the monastic communities in Palestine. *St. Remigius* († 540, feast October 1) baptised Clovis on the Feast of Christmas 496, and made France the Eldest Daughter of the Church. *St. Patrick* († 464, feast March 17) converted Ireland and gained for it the title of Isle of Saints. *St. Hermenegild* († 586, feast April 13) caused Spain to embrace the faith of Christ. *St. Giles* or *Egidius* († sixth century, feast September 1) is one of the "fourteen holy helpers."

But is was *St. Benedict* especially († 543, feast March 21) who, in giving to the monastic life a rule full of wise moderation, during several centuries secured the hold of the Church over decadent Rome and the barbarian nations. Whilst *St. Scholastica*, his sister († 543, feast February 10), sanctified souls in the solitude of the cloister, the patriarch of the monks of the West sent to France his disciple *St. Maurus* († 584, feast January 15). *St. Placidus* († 541, feast October 5) was also one of his chosen disciples. The first Benedictine Pope St. Gregory the Great sent *St. Augustine of Canterbury* († 604, feast May 28) to preach the Gospel in Great Britain, which in a short time also deserved to be called an Island of Saints.

The Greater Litanies, April 25, since St. Gregory bear witness to the confidence of the Church to avert public calamities by prayer and penance.

In the Pantheon of Agrippa Rome had assembled together all the gods of paganism; this temple, cleared of its idols, was on May 13, 640, dedicated by Pope Boniface IV. to Mary and the Martyrs, and later to all the Saints. St. Gregory VII. transferred this feast to November 1, so that, having become the anniversary of this dedication, the Feast of All Saints marks for ever the triumph of Christ over false gods.

In the year 628 *St. Anastasius* (feast January 22) was put to death by order of King Chosroes.

On June 5 the Church celebrates the feast of *St. Boniface* († 754), a Benedictine of the Anglo-Saxon race, who anointed King Pepin and converted Germany.

In consequence of public calamities, St. Mamertus in the fifth century established the *Rogation Days*, and Leo III. in 816 adopted them at Rome. It was this pontiff who crowned Charlemagne during the solemnities of Christmas in the year 800. "A defender of the Holy Church and in every way a helper of the Apostolic See" and of Christendom, of which the Pope was the head and he the arm, this Emperor spread everywhere the Roman liturgy and the Gregorian chant.

The feast of *SS. Cyril and Methodius* (July 7) calls to mind the conversion of Bohemia and Poland, which they brought within the pale of the Church in 870. *St. Wenceslas* († 938, feast September 28) is the patron saint of these two countries and of Hungary.

In France the foundation of the celebrated Benedictine monastery of Cluny (910) marks an important date in the history of the Church, for this abbey became a nursery of apostolic men. One of the first Abbots

of this monastery, *St. Odilo*, caused to be celebrated on November 2, 998, the *Commemoration of the Dead*, which was soon extended to the whole Church.

In the eleventh century the religious enthusiasm is kindled and kept aflame by a pleiad of saints. We will mention, again in the Order of St. Benedict, two founders, *St. John Gualbert* († 1073, feast July 12) and *St. Romuald* († 1027, feast February 7), who founded the Camaldoli, of whom *St. Peter Damian* († 1072, feast February 23) was one of the most illustrious members. On the throne shine the virtues of *St. Henry* († 1024, feast July 15), head of the Holy Roman Empire, of *St. Stephen of Hungary* († 1038, feast September 2), honoured by the Holy See with the title of Apostolic King, of *St. Edward* († 1066, feast October 13), King of England, of *St. Canute the Great* († 1086, feast January 19), King of Denmark, who destroyed amongst his people the last remnants of idolatry, and of *St. Margaret* († 1093, feast June 10), Queen and patroness of the Scotch.

We may mention also in Poland at this period the bishop *St. Stanislas* († 1079, feast May 7).

At the end of this same century the Church passed through a very grave crisis. In the East the forces of Mohammedanism became more threatening; in the West the struggle between the spiritual and temporal powers was carried on with the greatest harshness. Simony and slackness were prevalent among the clergy and Berengarius started his controversies on the Eucharist.

At that time in 1073 God raised up the glorious Benedictine monk of Cluny, Hildebrand, who became Pope and bore the name of

156. *St. Gregory VII.* (May 25), 1073-1085.

This illustrious prelate re-established the law of celibacy, abolished investitures and opposed royal usurpations by excommunicating and deposing Henry IV., Emperor of Germany.

Another son of St. Benedict, *St. Anselm of Canterbury* († 1109, feast April 21), carried on the same struggle in England, as it was carried on a century later by *St. Thomas of Canterbury* († 1171, feast December 29).

Then appeared *St. Bruno* († 1101, feast October 6), founder of the Carthusian Order, *St. Norbert* († 1134, feast June 6), founder of the Premonstratensian Order, and *St. Robert* († 1098), founder of the Cistercian Order, which is to observe in all its rigour the rule of St. Benedict. The greatest glory of this Order was *St. Bernard* († 1153, feast August 20), who preached the second crusade. *St. William* († 1142, feast June 25) also founded a monastery under the influence of the Benedictine rule. In 1160 *St. Ubaldus* (feast May 16) died, celebrated for his power over evil spirits.

In the thirteenth century, which was one of the most glorious for the Church, two new Orders came into being, specially devoted to the ransom and deliverance of Christian captives—

The Order of *Our Lady of Mercy* (feast September 24), founded by *St. Peter Nolasco* († 1256, feast January 31). *St. Raymond Nonnatus* († 1240, feast August 31) was one of the glories of this Order.

The Order of the Trinitarians, founded a little earlier by *St. John of Matha* († 1213, feast February 8) and by *St. Felix of Valois* († 1212, feast November 20). More than a million captives were rescued by the religious of these two orders from Mussulman slavery.

On the other hand, in order to oppose the disorders of the Albigenses who infested Central France, Providence sent *St. Dominic* († 1221, feast August 4), who founded the Order of the Friars Preachers, made illustrious in turn by *St. Peter of Verona* († 1252, feast April 29), by *St. Hyacinth* († 1257, feast August 17), by *St. Thomas Aquinas* († 1274, feast March 8) and by *St. Raymond of Pennafort* († 1275, feast January 23).

" In order to enkindle in our hearts the fire of Thy love when the world was growing cold," says the liturgy,* God raised up at the same time as St. Dominic the seraphic *St. Francis of Assisi* († 1226, feast October 4), founder of the Order of Friars Minor. We celebrate also the *Imprinting of the Holy Stigmata* (September 17) with which he was favoured. *St. Anthony of Padua* († 1231, feast June 13) and *St. Bonaventure* († 1274, feast July 14) are two of his most illustrious sons. On August 12 the Church celebrates *St. Clara* († 1253), the fellow-worker of St. Francis in the foundation of the Second Order or the Poor Clares. At this period were instituted the Tertiaries or Third Order.

It was also in the thirteenth century that the Carmelite Order was established in Europe, as is recalled by the *Solemn Commemoration of the Blessed Virgin Mary of Mount Carmel* (celebrated July 16). At this period also the Servite Order was instituted by the *Seven Founders* (feast February 12). One of the first generals of the Servites was *St. Philip Benizi* († 1285, feast August 23).

Two branches were grafted on to the Benedictine Order at this period, that of the Sylvestrine Monks, instituted by *St. Sylvester* († 1267, feast November 26), and that of the Celestines, founded by *St. Peter Celestine*, who was Pope for some months under the name of

191. *St. Celestine V.* (May 19, 1294).

St. Elizabeth gives lustre to the throne of Hungary († 1231, feast November 19), *St. Hedwig* to that of Poland († 1243, feast October 17), and in France reigned the greatest Christian king in history, *St. Louis IX.* († 1270, feast August 25).

The *Feast of Corpus Christi*, asked for by our Lord of the blessed Juliana in 1208 and extended to the whole world by Urban IV. in 1246, recalls also the most powerful means chosen by God for restoring to the Church her zeal and the memory of the Twelfth Oecumenical Lateran Council, where was defined, making use of the word transubstantiation, the dogma of the real presence of Jesus in the Eucharist, a dogma which had always been an essential part of the teaching of the Church. It was this same Council which prescribed annual confession and Easter communion.

The *Nativity of the Blessed Virgin Mary* (September 8) was honoured with an octave by Pope Innocent IV. during the Thirteenth Oecumenical Council of Lyons, held in 1245.

In the fourteenth century the ancient Augustinian Order gave to the Church *St. Nicholas of Tolentino* († 1310, feast September 10) and *St. Bridget of Sweden* († 1373, feast October 8); that of the Benedictines, *St. Gertrude the Great* († 1334, feast November 15), who was celebrated by her revelations concerning the Sacred Heart; that of the Carmelites, *St. Andrew Corsini* († 1373, feast February 4); that of St. Francis, *St. Elizabeth*, Queen of Portugal († 1336, feast July 8); that of the Servites,

* Collect for the Feast of the Imprinting of the Holy Stigmata on St. Francis' September 17.

St. Juliana Falconieri († 1341, feast June 19), founder of the Mantellatae; and that of St. Dominic, *St. Catherine of Siena* († 1380, feast April 30), who persuaded Gregory XI. to return to Rome. During seventy years, which have been compared to the seventy years of the Captivity of the Jews in Babylon, the Popes had resided at Avignon to escape from the perils that threatened them in the Eternal City. It was there that John XXII. extended, in 1334, to the universal Church the *Feast of the Holy Trinity* (First Sunday after Pentecost) and that Gregory XI. instituted the year before his departure the feast of the *Presentation of the Blessed Virgin Mary* (November 21), which was already celebrated in the East.

His successor Urban VI. in 1389 established for the whole world the feast of the *Visitation of the Blessed Virgin Mary* (July 2) in order to obtain the cessation of the great schism which, by the opposition of two popes, had for forty years desolated the West.

In the fifteenth century God sent to France *St. Joan of Arc* († 1431, feast May 30); to Spain *St. Vincent Ferrier*, of the Order of St. Dominic († 1419, feast April 5), *St. John of St. Facundo*, of the Order of St. Augustine († 1470, feast June 12), and *St. Didacus*, of the Order of St. Francis († 1463, feast November 13); to Italy, *St. Frances of Rome*, foundress of the Oblates of St. Benedict († 1440, feast March 9), *St. Antoninus*, Dominican, Archbishop of Florence († 1459, feast May 10), *St. Bernardin of Siena*, Franciscan († 1444, feast May 20), and *St. Laurence Justinian I.*, Patriarch of Venice († 1455, feast September 5); and to Poland, *St. John Cantius* († 1473, feast October 20) and *St. Casimir* († 1483, feast March 4).

The capture of Constantinople by Mahomet II., in 1453, brought about the downfall of the Empire of the East, which had existed ever since Constantine, a just punishment for its secession from the Church of Rome.

But to protect Europe from the invading flood, the Popes brought forward heroes. *St. John Capistrano*, an Italian Franciscan († 1456, feast March 28), preached a crusade and under the walls of Belgrade the Turks were victoriously driven back by John Hunyady. In commemoration of this great event Callistus III. extended the *Feast of the Transfiguration* (August 6) to the universal Church.

At this time Christopher Columbus discovered the New World and Vasco da Gama the East Indies, which are to compensate the Church for the losses she will suffer in the sixteenth century in Europe.

(d) **Modern Times** (Sixteenth to Twentieth Century).

The sixteenth century marked a sad period for the Church. A revival of Paganism, Protestantism, and shortly after Jansenism ravaged it from within, whilst without Islamism every day became more menacing.

It seemed as though Satan were unchained; he seduced the nations in the four quarters of the earth, he assembled them for battle and they surrounded the camp of the Saints and the Holy City.* They will go later so far as to despoil the successor of Peter of his patrimony.

To oppose a barrier to the barbarian invasion, Providence had raised up, at the dawn of the Middle Ages, Benedict and his peaceful Order. To fight the spiritual barbarians who advanced as an army of evil, God caused to arise, at the dawn of modern times, in the middle of a pleiad

* Apocalypse xx. 7.

of other Saints, *Ignatius Loyola* († 1556, feast July 31), the first General of the Society of Jesus, this new chivalry of Christ approved by the Bull "The Government of the Church Militant," whose glorious soldiers were, at this time, *St. Francis Borgia* († 1572, feast October 10), *St. Francis Xavier*, first apostle of India († 1552, feast December 3) and *St. Aloysius Gonzaga*, the model of Christian youth († 1591, feast June 21).

In 1507 *St. Francis of Paula* (feast April 2), founder of the Order of Minims, died.

At that time a son of St. Dominic ascended the pontifical throne,

226. *St. Pius V.* († 1572, May 5), 1566-1572.

He instituted in 1571 the feast of our Lady of Victories, which two years later became the feast of the *Holy Rosary of the Blessed Virgin Mary* (October 7), in commemoration of the naval victory of Lepanto gained over the Turks.

With the assistance of *St. John of the Cross*, a Discalced Carmelite († 1591, feast November 24), the seraphic *St. Theresa* († 1582, feast October 15) re-established the primitive observance in the ancient Order of Mount Carmel. *St. Peter Alcantara*, the illustrious reformer of the Friars Minor († 1562, feast October 19), guided her in this noble enterprise. *St. Paschal Baylon*, the patron of eucharistic works († 1592, feast May 17), was, like him, a son of St. Francis.

St. Jerome Aemilian († 1537, feast July 20) founded the Congregation of Somascha for the education of boys and *St. Angela of Merici* († 1540, feast May 31) that of the Ursulines for the education of girls. *St. Cajetan* († 1547, feast August 7) founded the Theatines; *St. Antony Mary Zaccaria* († 1539, feast July 5) founded another institution of the same kind.

St. Charles Borromeo († 1584, feast November 4) reformed the clergy; *St. Philip Neri* († 1595, feast May 26) founded the Congregation of the Oratory; *St. Thomas of Villanova*, an Augustinian monk († 1555, feast September 18), became celebrated by his charity to the poor, and *St. John of God* († 1550, feast March 8) established the Order of Brothers Hospitallers.

In 1584 Gregory XIII. extended the feast of *St. Anne* (July 26) to the whole Church. It was this Pope who in 1582 promulgated the reform of the Calendar, which has remained famous as the Reformed Gregorian Calendar, and which restored to their true dates our Christian anniversaries.

In 1585 Sixtus V. extended to the whole Church the feast of the *Presentation of the Blessed Virgin Mary* (November 21), which had long been celebrated on this day in the East.

It was in the sixteenth century also that Julius II. and Leo X. built over the tomb of St. Peter the vast basilica of the Vatican, one of the wonders of the world. In the year 1600 the indulgences of the Jubilee attracted to it three million pilgrims. Urban VIII. consecrated it in 1626, and we are reminded of it by the anniversary of the *Dedication of the Basilica of St. Peter* (November 18).

In 1608 Paul V. extended to the universal Church the feast of the *Holy Guardian Angels* (October 2) and in 1621 Gregory XV. that of *St. Joseph*, to which the date of March 19 had been assigned at the end of the fifteenth century.

The feast of the *Most Holy Name of Mary* (September 12), approved by Rome in 1513, was extended in 1683 to the whole Church by Innocent

XI., in thanksgiving to the Blessed Virgin for the victory of John Sobieski over the Turks who had besieged Vienna.

It was the same Pope who in 1688 approved the feast of the *Seven Dolours of the Blessed Virgin Mary*, which was extended by Benedict XIII. in 1727 to the universal Church, and assigned by Pius X. to September 15, Octave of the Nativity.

In the seventeenth century new religious orders made their appearance which applied themselves in a marvellous manner to preaching, to education and to works of charity.

St. Francis of Sales († 1622, feast January 29) instituted, jointly with *St. Jane Frances de Chantal* († 1641, feast August 21) the Order of the Visitation.

St. Vincent of Paul († 1660, feast July 19) founded the Congregation of the Fathers of the Mission and, with the co-operation of Louise Marillac (beatified in May 1920), that of the Daughters of Charity.

St. Camillus of Lellis († 1614, feast July 18) founded a Congregation of Regular Clerks for attending the sick.

St. Francis Caracciolo († 1608, feast June 4) founded the Order of Regular Clerks Minor, and *St. Joseph Calasanctius* († 1648, feast August 27) that of the Regular Clerks of the Poor Schools.

St. Mary Magdalen of Pazzi († 1607, feast May 29) was one of the glories of the Carmelite Order at this time, as were also, for the Order of St. Francis, *St. Fidelis of Sigmaringen* († 1627, feast April 24) and *St. Joseph of Cupertino* († 1663, feast September 18), and for the Theatine Order *St. Andrew Avellino* († 1608, feast November 10).

St. Rose of Lima († 1617, feast August 30) was the first flower of holiness produced in the new world.

In 1623 *St. Josaphat*, Archbishop of Poloco (feast November 12), who sought to bring back heretics and schismatics to union with Rome, was put to death.

We further note the vow of Louis XIII., in 1638, who instituted a solemn procession for the day of the Assumption, thus connecting this great feast of Mary with the national history of France.

St. John Baptist de la Salle († 1719, feast May 15) founded the useful and prosperous institution known as the Brothers of the Christian Schools.

In 1716 the feast of *Our Lady of the Rosary* (October 7) was extended by Clement XI. to the whole Church, in commemoration of another defeat of the Turks by Charles VI. at Peterwardein.

In 1721 Innocent XIII. granted the extension of the feast of the *Most Holy Name of Jesus* (January 2) to the whole world.

In 1726 Benedict XIII. consecrated the Basilica of St. John Lateran which had been rebuilt, and each year the anniversary of this event was celebrated by the feast of the *Dedication of the Archbasilica of St. Saviour* (November 9). The same Pope in the following year extended to the whole Church the feast of the *Seven Dolours of the Blessed Virgin Mary*, which is celebrated on the Friday in Passion Week.

St. Alphonsus Liguori († 1787, feast August 2) established the Congregation of the Most Holy Redeemer. His writings contributed much to repair the evils caused by the rigorism of the Jansenists.

St. Paul of the Cross († 1775, feast April 28) founded the Institution of the Passionists.

The practice of the *Forty Hours*, which was started in the sixteenth

century, was introduced into the universal Church by Clement XIII. in 1765. It is a reparative devotion and a protest against the rationalism which had already commenced to produce much mischief.

At the end of this century of unbelief the revolutionary storm burst, and the following century is one of a spirit of almost general revolt against all authority.

In 1817, to recall the sufferings that Pius VII., exiled and a prisoner, had endured and the protection of the Blessed Virgin who had delivered him so unexpectedly, Pius VIII. extended to the whole Church the *Feast of the Seven Dolours of Mary* (September 15), which had already been observed by the Servites in the seventeenth century.

In 1849 Pius IX. instituted the feast of the *Most Precious Blood of our Lord* (July 1), to show that the victory of the French Army over the revolution which had driven the Pope from Rome was due to the merits of the Saviour. This triumph having been achieved on July 2, Pius IX. raised the feast of the *Visitation of the Blessed Virgin Mary* to the rank of a double of the Second Class.

In 1847 this Pope extended to the whole Church the feast of the *Patronage of St. Joseph* (Wednesday of the second week after the Octave of Easter), and in 1870 he proclaimed this holy patriarch as the protector of the Universal Church.

In 1854 Pius IX. proclaimed the dogma of the *Immaculate Conception of Mary* of which the feast (December 8) had already been granted to the whole Church by Clement X. in 1708. Leo XIII. extended the vigil of this feast to the whole world in 1879.

But the yet more marvellous means that God employed to confound at the same time the perfidious Jansenist heresy and the impious and immoral rationalism was the worship of the *Sacred Heart*, the feast of which (Friday after the Octave of Corpus Christi), approved in 1765 by Clement XIII., was raised in 1889 to first class rank.

In 1854 Pius IX. consecrated the Basilica of St. Paul without the Walls, burnt in 1823, and instituted on this occasion the feast of the *Dedication of the Basilica of St. Paul* (November 18).

The *Feast of Relics* (November) was instituted in the nineteenth century.

In 1888 Leo XIII., touched by the sorrowful trials through which the Church was passing, composed a Mass and a new Office in honour of Our Lady of the Rosary (October 7) and raised this feast to the rank of a double of the second class. The same Pope, in 1879, raised to the same rank of double of the second class the feast of *St. Joachim*, his patron (August 16), and that of St. Anne (July 26).

In 1890 he instituted the feast of *Our Lady of Lourdes* (February 11), which Pius X. extended in 1907 to the universal Church.

This last Pope raised to the rank of double of the second class the feast of the Seven Dolours of our Lady (September 15) and transformed the Calendar of Christian Feasts with a view to restoring to the Christological Cycle its preponderance over the Sanctoral Cycle, thereby restoring all things in Christ.

Benedict XV. instituted the universal devotion to *St. Ephraem* (June 18) and gave him the title of Doctor; he prescribed the new Preface of St. Joseph and that of the Dead, and canonised *Joan of Arc*, already mentioned, *St. Margaret Mary Alacoque* (feast October 17) and *St. Gabriel of our Lady of Sorrows* (feast February 27).

3. Season after Whitsuntide from a Liturgical Point of View.

During the first half of the ecclesiastical year (Advent to Whitsuntide) the Church has reconstituted the whole life of Christ; during the second half (Trinity to Advent) she retraces the life of the Church, striving to reproduce in her Saints the virtues of the Master. That is why the Sundays which follow Pentecost were formerly grouped around some of the more important Saints. There were the *Weeks after the feast of St. Peter or the Apostles*, the *Weeks after St. Lawrence*, the *Weeks of the Seventh Month* (September) and the *Weeks after St. Michael*. To mark the action of the Holy Ghost in our souls after Pentecost, to these Sundays was restored later on the older and more logical denomination of *Sundays after Whitsuntide*, which thus joins them to the Easter Cycle.

This second part of the year, without again subordinating the liturgy to the chronological order of the first, recalls it none the less faithfully, for it goes deeper into the teachings of the Lord, taking for its guidance the needs of our intelligence and of our hearts. Indeed, in this liturgy the Epistles of St. Paul, as well as the Gospels of St. Matthew, St. Mark and St. Luke, were formerly read in their order.* Some traces of this arrangement are still found.

The gospel of the fourth Sunday having been transferred to the first Sunday after Pentecost caused a transfer of all the gospels, so that that of the fifth Sunday passed to the fourth, that of the sixth to the fifth, and so on to the twenty-third.

A certain logical plan nevertheless exists in the teaching that is given to us in the Sunday Masses for the Season after Whitsuntide,

The first of all dogmas is that of *the Holy Trinity*, and it is the dogma that the Holy Ghost first reminds the Church of, for it is in baptising in the Name of the Father, of the Son, and of the Holy Ghost that she should teach all nations. The first Sunday after Pentecost coincides therefore with the *Feast of the Blessed Trinity*.

The second dogma is that of the Incarnation, of which we shall be reminded to the end of time by the presence of Jesus in the Eucharist. And the second solemnity is that of *the Blessed Sacrament*.

The third dogma is that of the Church, of which the Holy Ghost is the soul; therefore all the following Sundays contain allusions to the *Holy Ghost* and to the grace that He produces in souls to make them spouses of Christ.

All this series of Sundays being designed to represent all the centuries that the Church has to go through, they may be considered as alluding to the different ages of the world. Thus the last Sundays point clearly to the return of the Jews and to the great ordeals which are to mark the end of time.

The Introits, Offertories and Communions are taken in the same way, following the Psalter till the seventeenth Sunday after Pentecost.

As the Season after Whitsuntide is specially consecrated to the Church, between the different Sundays set aside to preserve for the *Christological Cycle* all the pre-eminence due to it comes a succession of great feasts in honour of the Saints whom the Spirit of Jesus has produced. They are therefore a living commentary of the Master's word and they put into practice during the week that which the Holy

* See "Season after Whitsuntide from a Doctrinal Point of View," p. 1002, note §.

Ghost has taught us on the Sunday. The *Sanctoral Cycle* thus attains its full development during the Season after Whitsuntide, while full consideration is given to the *Temporal Cycle* on which the former cycle depends. So we celebrate the feast of the birth of *Mary* on earth (September 8) and in heaven (August 15), the feast of *St. Michael* (September 29) and of the Angels (October 2), the double *Nativity of St. John the Baptist* on earth (August 29) and in heaven on the day of his martyrdom (June 24), the feast of the *Holy Apostles Peter and Paul* (June 29 and 30), the Feast of *All Saints*, *All Souls' Day* and the anniversary of the *Dedication of the principal churches*, which prefigure the assembly of the souls that will one day form the heavenly Jerusalem.

To express this hope, the Priest wears on all these Sundays vestments of symbolical green. This colour, the sign of life in vegetation, used to be assigned to Angels, who were represented with green halos or robes because, according to the expression of St. Dyonysius the Areopagite, "it has something juvenile and verdant." Green expresses then the working of the life of grace in our souls: indeed the ancients very often painted the Virgin or the Saints with green robes; and on funeral monuments they would draw a green sprig as a symbol of the immortality of the soul and of the resurrection which are a climax of the Season after Whitsuntide.*

Let us notice also that the Feast of Easter is mobile, as we remarked at the Season of Septuagesima (p. 486), and may, according to the year, be celebrated from March 22 to April 25. When it comes early, the Sundays which precede it (from Septuagesima to Palm Sunday) overlap the Sundays after the Epiphany, which may thus be reduced to two. As, on the other hand, the Sundays after Pentecost, which also depend on the date of Easter, come earlier, a void is produced between the twenty-third Sunday and the twenty-fourth, which is always the last; this void is filled up by the Sundays after the Epiphany (the Sixth, Fifth, Fourth and even sometimes the Third after the Epiphany) which have not been celebrated. There may be in the year therefore, according to the date of Easter, from twenty-three to twenty-eight Sundays after Pentecost.

* Golden cloth may be substituted for white, red and green vestments (Decree of November 20, 1885).

PATER · FILIUS ·
SPIRITUS SANCTUS

Feast of the Most Holy Trinity.*

Double of the First Class.—White vestments.

The Holy Ghost, Whose reign commences with the feast of Pentecost, comes to repeat to our souls, during the second part of the year (from Trinity to Advent—six months) what Jesus taught us Himself in the first part (from Advent to Trinity—six months).

The fundamental dogma to which everything in Christianity is related is that of the Holy Trinity, of Whom are all things (*Epistle*) and to Whom are to return all those who are baptised in Its name (*Gospel*). Therefore after having reminded us in turn during the Cycle of God the Father, Author of the Creation, of God the Son, Author of the Redemption, and of God the Holy Ghost, Author of our Sanctification, the Church chiefly recapitulates on this day the great mystery which calls on us to recognise and adore in God the unity of nature in the *Trinity* of persons (*Collect*).

"As soon as we have celebrated the advent of the Holy Ghost, we celebrate in song the feast of the Holy Trinity in the office of the following Sunday," says St. Rupert in the twelfth century, "and the place is well chosen, for, immediately after the descent of this Divine Spirit, began the preaching and belief, and, through baptism, faith and confession in the name of the Father, the Son and the Holy Ghost."

The dogma of the Holy Trinity is everywhere affirmed in the liturgy. It is in the name of the Father, of the Son, and of the Holy Ghost, that the Mass and the divine office begin and end, and that the Sacraments are conferred. All Psalms end with the *Gloria Patri*, all hymns with the Doxology, and the Collect with a conclusion in honour of the three Divine Persons. Twice in the Mass we are reminded that it is to the Holy Trinity that the Holy Sacrifice is offered.

The dogma of the Trinity is brightly manifested in our churches. Our forefathers delighted in seeing it symbolised in the admirably proportioned height, width and length of these edifices; in their principal and secondary divisions: the Sanctuary, the Choir and the nave; the upper galleries, the triforium and the clerestory; the three entrances, the three doors, the three bays, the three gables and often the three towers. Everywhere, even in ornamental details, the number of three constantly repeated shows a definite plan, a thought of faith in the Holy Trinity.

Christian iconography also expresses this thought in various ways. Up to the twelfth century God the Father is represented by a hand coming out of a cloud and in the act of blessing. It is often surrounded by a cruciform nimbus. This hand represents the divine omnipotence. In the thirteenth and fourteenth centuries one sees the face, then the bust of the Father. From the fifteenth century the Father is represented by an old man in Papal garb.

Up to the twelfth century God the Son was first represented by a cross, by a lamb or by a graceful youth, as the pagans represented Apollo. From the eleventh to the sixteenth century Christ is shown in full manhood and with a beard. From the thirteenth century He bears His cross. He is also often represented as the Lamb.

* See "Season after Whitsuntide from a Historical Point of View," p. 1014.

The Holy Ghost was at first symbolised by a dove whose outspread wings touch the mouths of the Father and of the Son, to show that He proceeds from Them both. From the eleventh century He is sometimes represented as a babe, for the same reason. In the thirteenth century He is a youth, in the fifteenth a full-grown man like the Father and the Son, but with a dove above Him or in His hand, to distinguish Him from the other Persons. From the sixteenth century onwards the dove recovers the exclusive privilege by which she had primitively represented the Holy Ghost.

For the Holy Trinity was borrowed from geometry the triangle which, with its three angles, images the three Persons in God. The *trefoil* also symbolised the mystery of the Trinity; likewise *three circles interlaced*, with the word *Unity* inscribed in the central space left free by the intersection of the circles.

Sometimes the Holy Trinity was represented by a head with three faces on one body; but in 1628 Pope Urban VIII. forbade this monstrous representation.

A miniature of this period shows the Father and the Son nearly alike. The same halo, the same tiara, the same head of hair, one single mantle bringing Them close together; they are united by the same book of Divine Wisdom which both hold, as well as by the Spirit, the ends of Whose wings bind Them together. But the Father is older than the Son, Who has a rounded beard, whilst that of the Father is forked. The Father wears a robe without a girdle and bears the terrestrial globe. The Son wears an alb with a girdle and stole, for He is a priest.

The Feast of the Holy Trinity owes its origin to the fact that the ordinations of the Saturday during Ember Days, taking place in the evening, were continued until the Sunday morning, which had at that date no liturgy proper.

As this day is consecrated throughout the year to the Most Holy Trinity, the votive Mass, composed in the seventh century in honour of this mystery, was celebrated on the first Sunday after Pentecost. And thus occupying a fixed place in the Liturgical Calendar, this Mass was considered as constituting a special *feast* of the Holy Trinity and was extended in 1334 to the universal Church by Pope John XXI.

In order always to be armed against all adversity (*Collect*) let us make to-day with the liturgy a solemn profession of faith in the holy and eternal Trinity and in its undivided Unity (*Introit*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.



The Most Holy Trinity supported by the Thrones.

MASS: BENEDICTA SIT.

Introit: Tobias xii. 6.

BENEDICTA sit *sancta Trinitas, atque indivisa únitas:* confitébimur ei, quia fecit nobíscum misericórdiam suam. *Ps.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra!

℣. Glória Patri.

BLESSED be *the holy Trinity, and undivided unity:* we will give glory to Him, because He hath shown His mercy to us. Ps. viii. 2. O Lord our Lord, how wonderful is Thy name in all the earth!

℣. Glory be to the Father.

Collect.

Omnípotens sempitérne Deus, qui dedísti fámulis tuis in confessióne verae fídei, aetérnae *Trinitátis* glóriam agnóscere, et in poténtia majestátis adoráre *unitátem:* quaesumus; ut éjusdem fidéi firmitáte, ab ómnibus semper muniámur advérsis. Per Dóminum.

O Almighty and eternal God, Who hast granted Thy servants to acknowledge the glory of the eternal *Trinity* in the confession of the true faith, and to adore the *unity* in the power of Thy majesty; we beseech Thee that, by firmness in the same faith, we may be ever protected from all adversities. Through our Lord.

The First Sunday after Pentecost is then commemorated:—

Collect.

Deus, in te sperántium fortitúdo, adésto propítius invocatiónibus nostris: et quia sine te nihil potest mortális infírmitas, praesta auxílium grátiae tuae: ut in exsequéndis mandátis tuis, et voluntáte tibi et actióne placeámus. Per Dóminum.

O God, the strength of them that hope in Thee, favourably give ear to our supplications; and since without Thee mortal infirmity can do nothing, grant the help of Thy grace that, in fulfilling Thy commandments, we may please Thee both in will and action. Through our Lord.

Epistle: Rom. xi. 33, 36.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—O ALTITUDO divitiárum sapiéntiae et sciéntiae Dei: quam incomprehensibília sunt judícia ejus, et investigábiles viae ejus! Quis enim cognóvit sensum Dómini? Aut quis consiliárius ejus fuit? Aut quis prior dedit

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—O THE depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who

hath been His counsellor? Or who hath first given to Him, and recompense shall be made him? For *of Him*, and *by Him*, and *in Him*, are all things: to Him be glory for ever. Amen.

illi, et tribuétur ei? Quóniam *ex ipso*, et *per ipsum*, et *in ipso* sunt ómnia: ipsi glória, in saecula. Amen.

Gradual: Dan. iii. 55, 56.

Blessed art Thou, O Lord, that beholdest the depths and sittest upon the Cherubims. ℣. *Blessed art Thou*, O Lord, in the firmament of heaven, and worthy of praise for ever.

Benedictus es, Dómine, qui intuéris abyssos, et sedes super Chérubim. ℣. *Benedictus es*, Dómine, in firmaménto coeli, et laudábilis in saecula.

Alleluia, alleluia: Dan. iii. 52.

℣. *Blessed art Thou*, O Lord the God of our fathers, and worthy to be praised for ever.—Alleluia.

℣. *Benedictus es*, Dómine, Deus patrum nostrórum: et laudábilis in saecula.—Allélúia.

Gospel: Matt. xxviii. 18-20.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus said to His disciples: All power is given to Me in heaven and in earth. Going therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world.—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Data est mihi omnis potéstas in coelo et in terra. Eúntes ergo docéte omnes gentes, baptizántes eos *in nómine Patris, et Filii, et Spiritus Sancti:* docéntes eos serváre ómnia quaecúmque mandávi vobis. Et ecce ego vobíscum sum ómnibus diébus, usque ad consummatiónem saeculi.—**Credo.**

Offertory: Tobias xii. 6.

Blessed be *God the Father, and the only-begotten Son of God, and also the Holy Spirit;* because He hath shown His mercy to us.

Benedíctus sit *Deus Pater, unigenitúsque Dei Filius, Sanctus quoque Spiritus:* quia fecit nobíscum misericórdiam suam.

Secret.

Sanctify, we beseech Thee, O Lord our God, by the invocation

Sanctífica, quaesumus, Dómine Deus noster, per tui sancti

nóminis invocatiónem, hujus oblatiónis hóstiam : et per eam nosmetípsos tibi pérfice munus aetérnum. Per Dóminum.

of Thy holy name, the victim of this oblation : and through the same, perfect us to Thee an eternal sacrifice. Through our Lord.

Secret *of the Sunday.*

Hóstias nostras, quaesumus, Dómine, tibi dicátas placátus ássume : et ad perpétuum nobis tríbue provenire subsídium. Per Dóminum.

We beseech Thee, O Lord, to receive favourably our offerings devoted to Thee, and grant them to prove to us a perpetual succour. Through our Lord.

Preface *of the Holy Trinity*, p. 55.

Communion : Tobías xii. 6.

Benedícimus Deum coeli, et coram ómnibus vivéntibus confitébimur ei : quia fecit nobíscum misericórdiam suam.

We bless the God of heaven, and before all living we will praise Him ; because He has shown His mercy to us.

Postcommunion.

Profíciat nobis ad salútem córporis et ánimae, Dómine Deus noster, hujus sacraménti suscéptio : et sempitérnae sanctae *Trinitátis*, ejusdémque indivíduae *unitatis* conféssio. Per Dóminum.

May the reception of this sacrament, O Lord our God, and the confession of the holy and eternal *Trinity*, and its undivided *unity*, profit us to the salvation of body and soul. Through our Lord.

Postcommunion *of the Sunday.*

Tantis, Dómine, repléti munéribus : praesta, quaesumus ; ut et salutária dona capiámus, et a tua numquam laude cessémus. Per Dóminum.

Grant, we beseech Thee, O Lord, that filled with so great gifts, we may both receive Thy salutary benefits, and never cease from Thy praise. Through our Lord.

At the end of Mass, the Gospel of the Sunday is read, p. 1029.

SECOND VESPERS

The Psalms *as on Sundays*, pp. 98 to 103

Ant. 1. Glória * tibi *Trínitas* aequális, *una Déitas*, et ante ómnia saecula, et nunc et in perpétuum.

First Antiphon. Glory be to Thee, equal *Trinity, one Godhead,* both before all time, and now and for ever.

Ant. 2. Praise and everlasting glory to *God the Father*, and *the Son*, together with *the Holy Ghost*, for ever.

2. Laus et perénnis glória * *Deo Patri*, et *Filio*, sancto simul *Paráclito*, in saeculórum saecula.

Ant. 3. Let praise-giving resound in all men's mouths to *the Father* and the begotten *Son*: to the *Holy Ghost* also let like equal praise sound forth.

3. Glória laudis * résonet in ore ómnium, *Patri* genitaeque *Proli*, *Spirítui sancto* páriter resúltet laude perénni.

Ant. 4. Praise be to God *the Father* and to His co-equal *Son*, and to the *Holy Ghost*, may it resound fervently for ever in our song.

4. Laus Deo *Patri*, * parilíque *Proli*, et tibi sancte stúdio perénni *Spíritus*, nostro résonet ab ore, omne per aevum.

Ant. 5. *From Whom* are all things, *by Whom* are all things, *in Whom* are all things: to Him be glory for ever.

5. *Ex quo* ómnia, * *per quem* ómnia, *in quo* ómnia: ipsi glória in saecula.

Chapter: Rom. xi. 33.

O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways!

℟. Thanks be to God.

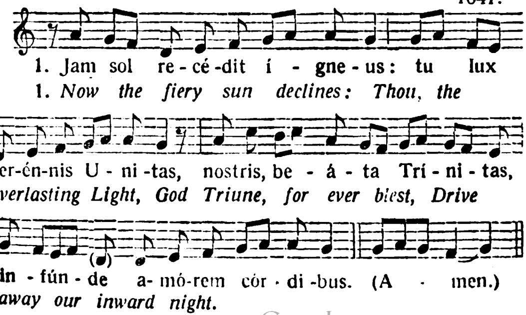
O altitúdo divitiárum sapiéntiae, et sciéntiae Dei: quam incomprehensibília sunt judícia ejus, * et investigábiles viae ejus!

℟. Deo grátias.

Hymn.

1641.

8.



2. Te mane láudum cármine,
Te deprecámur véspere:
Dignéris ut te súpplices
Laudémus inter coélites.

2. Thee in morning hymns we praise:
Humbly Thee at eve implore;
Thee may we among the Saints
Thank and praise for evermore.

3. Pátri simúlque Fílio,
Tibíque Sáncte Spíritus,
Sicut fúit, sit júgiter
Saéclum per ómne glória. Amen.

3. Father, Son, and Holy Ghost,
Triune God, all praise to Thee:
As it has been, be it now,
And through all eternity. Amen.

℣. Benedíctus es Dómine in firmaménto coeli.

℟. Et laudábilis et gloriósus in saecula.

℣. Thou art blessed, O Lord, in the firmament of heaven.

℟. And worthy of praise and glorious for ever.

Antiphon at the Magnificat.

Te *Deum* * *Patrem* ingénitum, te *Fílium* unigénitum, te *Spíritum* sanctum Paráclitum, sanctam et indivíduam *Trinitátem,* toto corde et ore confitémur, laudámus, atque benedícimus: tibi glória in saecula.

Thee *God the Father* unbegotten, Thee *the Son* only-begotten, Thee *the Holy Ghost* the Paraclete, the holy and undivided *Trinity,* with all heart and voice we confess, praise and bless: to Thee be glory for ever.

Collect *of the Mass,* p. 1023.

Commemoration *of the Sunday:* **Ant. Luke vi. 37.**

Nolíte judicáre * ut non judicémini: in quo enim judício judicavéritis, judicabímini, dicit Dóminus.

℣. Dirigátur, Dómine, orátio mea.

℟. Sicut incensum in conspéctu tuo.

Judge not, and you shall not be judged: you shall be judged as you have judged, says the Lord.

℣. Let my prayer, O Lord, be directed.

℟. Like incense in Thy sight.

Collect *of the Mass:* Deus in te sperantium, p. 1023.

Same Day.—First Sunday after Pentecost.

Semi-double.—Green vestments.

The Mass for the First Sunday after Pentecost having been replaced by the Mass for Trinity Sunday, is only celebrated during the week on the days when there are no Saints' feasts.

The *Epistle* reminds us that the love of God, which is the Holy Ghost, **has been given to us on Whitsunday.** God has loved us, by sending

His Son to us while by sin we were His enemies. His love is therefore in us if, like Him, we love those who hate us. The *Gospel* indeed exhorts us " to be merciful, as our Father is merciful."

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit: Ps. xii. 6.

O LORD, I have hoped in Thy mercy: my heart hath rejoiced in Thy salvation; I will sing unto the Lord, Who giveth me good things. Ps. How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me? ℣. Glory, etc.

DOMINE, in tua misericórdia sperávi: exsultávit cor meum in salutári tuo: cantábo Dómino, qui bona tríbuit mihi. *Ps.* Usquequo, Dómine, oblivisceris me in finem? úsquequo avértis fáciem tuam a me? ℣. Glória Patri.

Collect: Deus in te Sperantium, p. 1023; **Second Collect:** A Cunctis, p. 156; **Third Collect,** *at the option of the Priest.*

Epistle: 1 John iv. 8-21.

Lesson from the Epistle of blessed John the Apostle. — DEARLY beloved: God is charity. By this hath the charity of God appeared towards us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us; because He hath given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God

Léctio Epístolae beáti Joánnis Apóstoli.—CARISSIMI: Deus cáritas est. In hoc appáruit cáritas Dei in nobis, quóniam Fílium suum unigénitum misit Deus in mundum, ut vivámus per eum. In hoc est cáritas: non quasi nos dilexérimus Deum, sed quóniam ipse prior diléxit nos, et misit Fílium suum propitiatiónem pro peccátis nostris. Caríssimi, si sic Deus diléxit nos: et nos debémus altérutrum dilígere. Deum nemo vidit unquam. Si diligámus ínvicem, Deus in nobis manet, et cáritas ejus in nobis perfécta est. In hoc cognóscimus, quóniam de Spíritu suo dedit nobis. Et nos vídimus, et testificámur, quóniam in eo manémus, et ipse in nobis, quóniam Pater misit Fílium suum Salvatórem mundi. Quisquis conféssus fúerit, quóniam Jesus est Filius Dei, Deus in eo manet, et ipse in Deo. Et nos cognóvi

mus, et credídimus caritáti, quam habet Deus in nobis. Deus cáritas est: et qui manet in caritáte, in Deo manet, et Deus in eo. In hoc perfécta est cáritas Dei nobíscum, ut fidúciam habeámus in die judícii: quia sicut ille est, et nos sumus in hoc mundo. Timor non est in caritáte: sed perfécta cáritas foras mittit timórem, quóniam timor poenam habet. Qui autem timet, non est perféctus in caritáte. Nos ergo diligámus Deum, quóniam Deus prior diléxit nos. Si quis díxerit, quóniam díligo Deum, et fratrem suum óderit, mendax est. Qui enim non díligit fratrem suum quem videt, Deum, quem non videt, quómodo potest dilígere? Et hoc mandátum habémus a Deo: ut qui díligit Deum, díligat et fratrem suum.

abideth in him, and he in God. And we have known, and have believed the charity which God hath to us. God is charity: and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as He is, we also are in the world. Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not in charity. Let us therefore love God, because God first hath loved us. If any man say: I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, Whom he seeth not? And this commandment we have from God, that he who loveth God love also his neighbour.

Gradual: Ps. xl. 5, 2.

Ego dixi, Dómine, miserére mei: sana ánimam meam, quia peccávi tibi. ℣. Beátus qui intélligit super egénum et páuperem: in die mala liberábit eum Dóminus.

I said, O Lord, be Thou merciful to me; heal my soul, for I have sinned against Thee. ℣. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

Alleluia, alleluia: Ps. v. 2.

℣. Verba mea áuribus pércipe, Dómine: intéllige clamórem meum.—Allelúia.

℣. Give ear to my words, O Lord, understand my cry.—Alleluia.

Gospel: Luke vi. 36-42.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore, dixit Jesus discípulis suis: Estóte misericórdes, sicut et Pater vester miséricors est.

✠ Continuation of the holy Gospel according to St. Luke.—At that time Jesus said to His disciples: Be ye merciful, as your Father also is merciful.

Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given unto you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you mete withal, it shall be measured to you again. And He spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? This disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to pull out the mote from thy brother's eye.

Nolíte judicáre, et non judicabímini: nolíte condemnáre, et non condemnabímini. Dimíttite et dimittémini. Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum. Eádem quippe mensúra, qua mensi fuéritis, remetiétur vobis. Dicébat autem illis et similitúdinem: Numquid potest caecus caecum dúcere? nonne ambo in fóveam cadunt? Hon est discípulus super magístrum: perféctus autem omnis erit, si sit sicut magíster ejus. Quid autem vides festúcam in óculo fratris tui, trabem autem, quae in óculo tuo est, non consíderas? Aut quómodo potes dícere fratri tuo: Frater, sine, ejíciam festúcam de óculo tuo: ipse in óculo tuo trabem nonvidens? Hypócrita, éjice primum trabem de óculo tuo: et tunc perspícies, ut edúcas festúcam de óculo fratris tui.—**Credo.**

Offertory: Ps. v. 3, 4.

Hearken to the voice of my prayer, O my King and my God: for to Thee will I pray, O Lord.

Inténde voci oratiónis meae, Rex meus, et Deus meus: quóniam ad te orábo, Dómine.

Secret: Hostias, p. 1025; **Second Secret:** Exaudi, p. 157; **Third Secret** *at the option of the Priest.* **Preface** *of the Holy Trinity* p. 55. *During the week* **Pref. Com.** p. 51.

Communion: Ps. ix. 2, 3.

I will speak of all Thy marvellous works: I will be glad and rejoice in Thee: I will sing unto Thy name, O Thou Most High.

Narrábo ómnia mirabília tua: laetábor et exsultábo in te: psallam nómini tuo, Altíssime.

Postcommunion: Tantis, p. 1025; **Second Postcommunion:** Mundet, p. 157; **Third Postcommunion:** *at the option of the Priest.*

Feast of Corpus Christi.*

Double of the First Class.—White vestments.
Indulgence of 400 *days for those who hear Mass or Vespers.*
(Eugene IV).

(In some places, the solemn celebration of this feast is put off to the following Sunday.)

After the dogma of the Holy Trinity, it is the dogma of the Incarnation of Jesus which the Holy Ghost brings to our minds, by making us celebrate with the Church the pre-eminent Sacrament which, summing up the whole life of the Saviour, gives to God infinite glory and applies to souls throughout the ages the merits of the Redemption (*Collect*).† It is on the Cross that Jesus saved us, and the Eucharist instituted on the eve of His death, remains the memorial of His passion (*Collect*). The altar is the prolongation of Calvary, ‡ the Mass " announces the death of the Lord " (*Epistle*). Jesus is there as a victim, for the words of the double consecration tell us that it is the bread which is first changed into the Body of Christ, and then the wine into His Blood, so that, in the Sacred Elements Jesus Himself offers to His Father, at the same time as His priests, the Blood which He shed and His Body which was attached to the Cross.

And as " it is eating of the victims that one takes part in the sacrifice " §, the Eucharist was instituted in the form of food (*Alleluia*) so that we may receive in communion the victim of Calvary. The Sacred Host " has become wheat which nourishes our souls " (*Introit*).

Indeed this anticipated possession of divine life on earth in the Eucharist is the pledge and the beginning of the life which we shall fully enjoy in heaven (*Postcommunion*). " The same Bread of Angels which we eat now under the sacred veils," says the Council of Trent, " we shall eat in heaven without veil." Let us consider the Mass as the centre of the whole Eucharistic worship of the Church, and let us see in Holy Communion the means instituted by Jesus to enable us to participate more fully in this divine sacrifice. So will our devotion towards the Body and Blood of the Saviour obtain efficaciously for us the fruits of His redemption (*Collect*).

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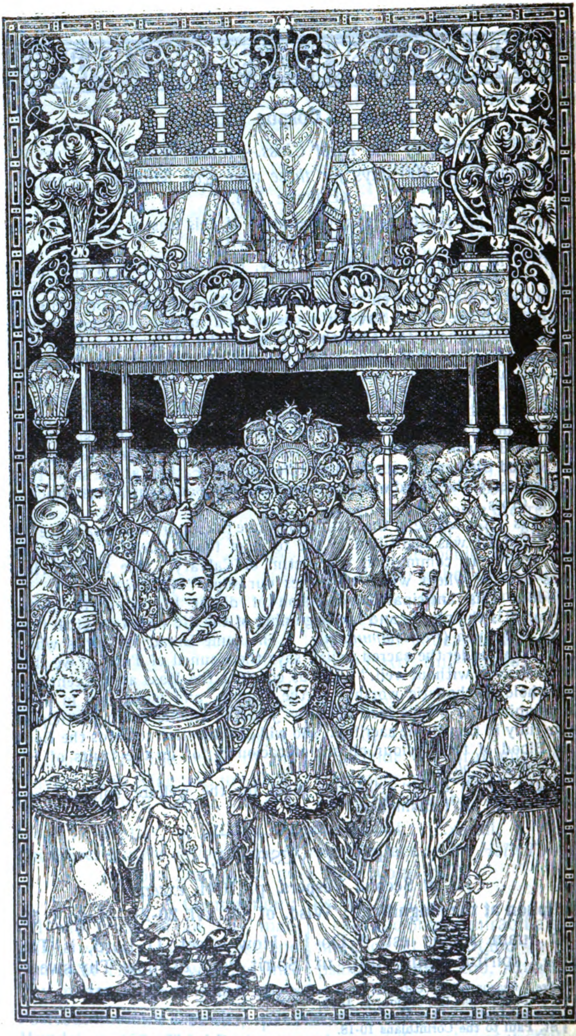
FIRST VESPERS.

As at **Second Vespers, p. 1041,** *except:*

Antiphon at the Magnificat : Wisd. of Sol. xvi. 20-21.—Luke i. 52.

O quam suávis est, * Dómine, spíritus tuus, qui, ut	How sweet, O Lord, is Thy Spirit Who, to show Thy sweet-

* *See* " Season after Pentecost from a Historical Point of View," p. 1013.
† *See* Dogmatical Exposition, p. 1002.
‡ The celebration of the Mass has the same value as the death of Jesus Christ.
§ St. Paul to the Corinthians 10-18.



THE MOST BLESSED SACRAMENT

dulcédinem tuam in fílios demonstráres, pane suavíssimo de coelo praestito, esuriéntes reples bonis, fastidiósos dívites dimíttens inánes.

ness to Thy sons send them from heaven a most sweet band, filling the hungry with good things and sending the rich away empty.

At Compline: The hymn with the tone and the doxology of the **Nativity, p. 383.**

MASS: CIBAVIT EOS.

Introit: Ps. lxxx. 17.

CIBAVIT eos ex ádipe fruménti, allelúia: et de petra, melle saturávit eos, allelúia, allelúia, allelúia. *Ps.* Exsultáte Deo adjutóri nostro; jubiláte Deo Jacob. ℣. Glória Patri.

HE fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia, alleluia. Ps. lxxx. 2. Rejoice to God our helper; sing aloud to the God of Jacob. ℣. Glory be to the Father.

Collect.

Deus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti: tríbue, quaesumus, ita nos *Córporis et Sánguinis tui sacra mystéria venerári;* ut redemptiónis tuae fructum in nobis júgiter sentiámus: Qui vivis.

O God, Who in this wonderful sacrament has left us a memorial of Thy passion, grant us, we beseech Thee, *so to reverence the sacred mysteries of Thy Body and Blood,* that we may ever perceive within us the fruit of Thy redemption. Who livest, etc.

Epistle: 1 Cor. xxiii. 29.

Léctio Epistólae beáti Pauli apóstoli ad Corinthios.—FRATRES: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: *Accípite, et manducáte: hoc est corpus meum,* quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam coenávit, dicens:

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, I have received of the Lord, that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: *Take ye and eat, this is My Body* which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice, after

He had supped, saying: *This chalice is the new testament in My Blood;* this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink of the chalice unworthily, shall be guilty of the Body and the Blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord.

Hic calix novum testaméntum est in meo sánguine. Hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis, donec véniat. Itaque quicúmque manducáverit panem hunc, vel bíberit cálicem Dómini indígne, reus erit córporis et sánguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit indígne, judícium sibi mandúcat, et bibit: non dijúdicans corpus Dómini.

Gradual: Ps. cxliv. 15, 16.

The eyes of all hope in Thee, O Lord, and Thou givest them meat in due season. ℣. Thou openest Thy hand, and fillest every living creature with Thy blessing.

Ocúli ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. ℣. Aperis tu manum tuam: et imples omne ánimal benedictióne.

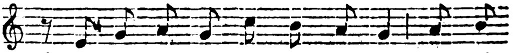
Alleluia, alleluia: John vi. 56-57.

℣. My Flesh is meat indeed, and My Blood is drink indeed: he that eateth My Flesh and drinketh My Blood, abideth in Me, and I in Him.

℣. Caro mea vere est cibus, et sanguis meus vere est potus: qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in eo.
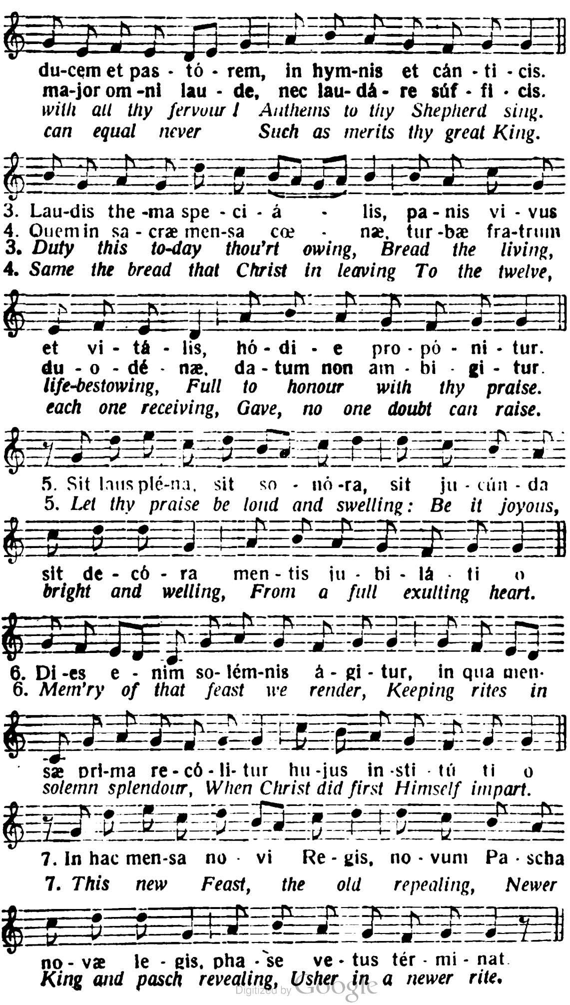
Alleluia is said here if during the Octave at low Masses the *Sequence* is omitted.

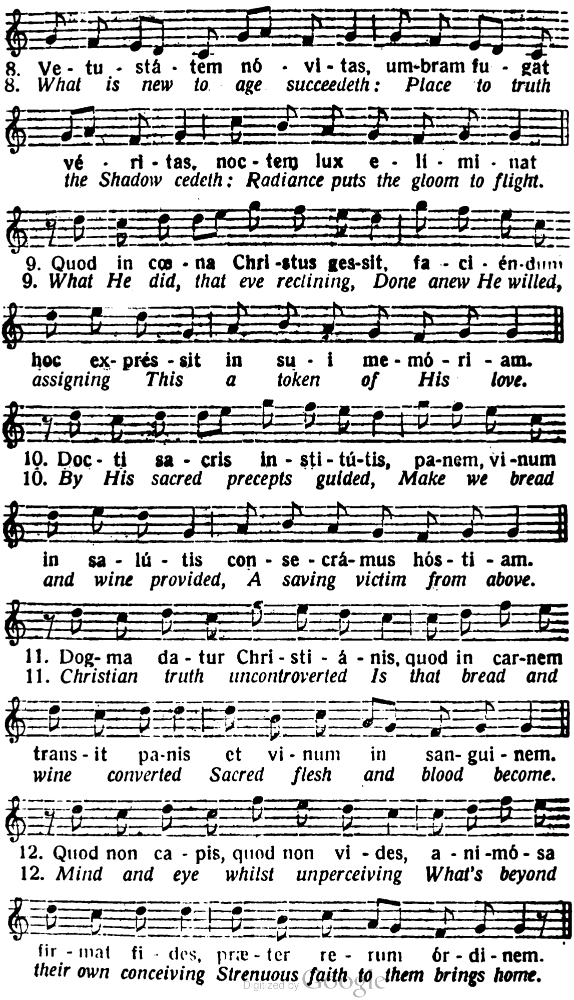
Sequence.

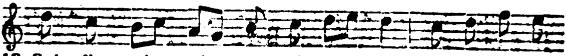
7. 

1. Lau-da, Si - on, Sal - va - tó - rem, lau - da
2. Quantum po - tes, tan -tum au - de: qui - a

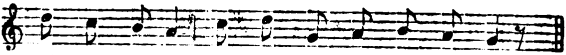
1. *Praise thou, Sion, praise thy Saviour! Praise thy Prince*
2. *All thou canst, do thou endeavour, Yet thy praise*


du-cem et pas - tó - rem, in hym-nis et cán - ti - cis.
ma-jor om -ni lau - de, nec lau- dá - re súf - fi - cis.
with all thy fervour! Anthems to thy Shepherd sing.
can equal never Such as merits thy great King.
3. Lau-dis the -ma spe - ci - á - lis, pa - nis vi - vus
4. Quem in sa - cræ men-sa cœ - næ, tur -bæ fra-trum
3. *Duty this to-day thou'rt owing, Bread the living,*
4. *Same the bread that Christ in leaving To the twelve,*
et vi - tá - lis, hó - di - e pro - pó - ni - tur.
du - o - dé - næ, da - tum non am - bi - gi - tur.
life-bestowing, Full to honour with thy praise.
each one receiving, Gave, no one doubt can raise.
5. Sit laus plé-na, sit so - nó -ra, sit ju - cún - da
5. *Let thy praise be loud and swelling: Be it joyous,*
sit de - có - ra men - tis ju - bi - lá - ti o
bright and welling, From a full exulting heart.
6. Di -es e - nim so- lém-nis á - gi - tur, in qua men-
6. *Mem'ry of that feast we render, Keeping rites in*
sæ pri-ma re - có - li- tur hu -jus in -sti - tú ti o
solemn splendour, When Christ did first Himself impart.
7. In hac men-sa no - vi Re - gis, no - vum Pa - scha
7. *This new Feast, the old repealing, Newer*
no - væ le - gis, pha - se ve - tus tér - mi - nat.
King and pasch revealing, Usher in a newer rite.

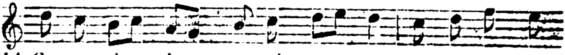

8. Ve - tu - stá - tem nó - vi - tas, um-bram fu - gat
8. What is new to age succeedeth: Place to truth
vé - ri - tas, noc - tem lux e - li - mi - nat
the Shadow cedeth: Radiance puts the gloom to flight.
9. Quod in cœ - na Chri -stus ges-sit, fa - ci - én-dum
9. What He did, that eve reclining, Done anew He willed,
hoc ex- prés - sit in su - i me - mó - ri - am.
assigning This a token of His love.
10. Doc - ti sa - cris in - sti - tú-tis, pa-nem, vi -num
10. By His sacred precepts guided, Make we bread
in sa - lú - tis con - se - crá- mus hós - ti - am.
and wine provided, A saving victim from above.
11. Dog- ma da - tur Chri - sti - á - nis, quod in car-nem
11. Christian truth uncontroverted Is that bread and
trans - it pa-nis et vi - num in san- gui - nem.
wine converted Sacred flesh and blood become.
12. Quod non ca - pis, quod non vi - des, a - ni -mó - sa
12. Mind and eye whilst unperceiving What's beyond
fir - mat fi - des, præ - ter re - rum ór - di - nem.
their own conceiving Strenuous faith to them brings home.



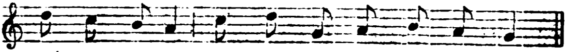
13. Sub di - vér - sis spe - ci - é - bus, si- gnis tantum
13. *Hidden under varied species, Signs not things,*



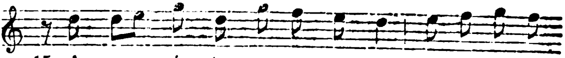
et non re-bus, la - tent res ex - i - mi - æ.
lie untold riches, Choice and rare beyond conceit.



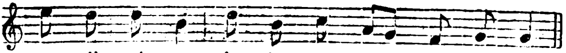
14. Ca -ro ci - bus, san-guis po - tus: ma -net ta - men
14. *Flesh and blood, our life sustaining, Christ intact in*



Chri-stus to-tus, sub u - trá - que spé - ci - e.
both remaining, 'Neath each sign we greet.



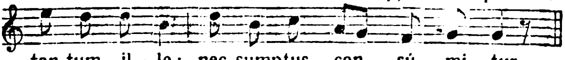
15. A su - mén - te non con - ci - sus, non confráctus,
15. *Christ, to whomsoever given, By Him is neither*



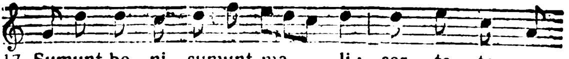
non di - vi - sus: in - te - ger ac - ci - pi - tur.
rent nor riven Each unparted Christ receives.



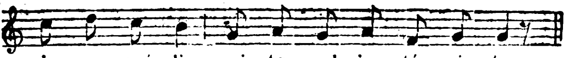
16. Su - mit u -nus, su-munt mil - le: quan- tum is - ti,
16. *Come there one, come there many, Each partakes*



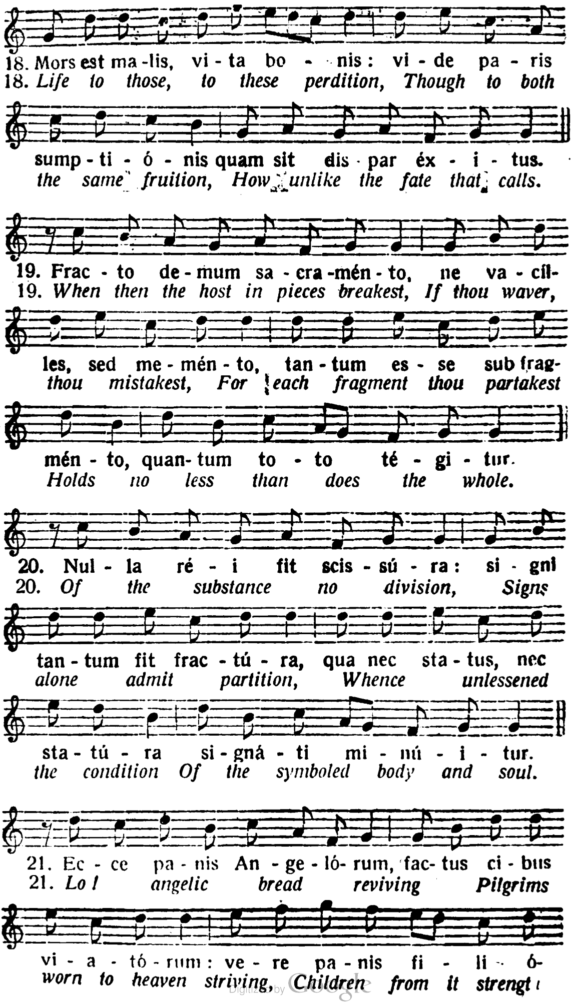
tan-tum il - le: nec sumptus con - sú - mi - tur.
as much as any, Nor the less for other leaves.

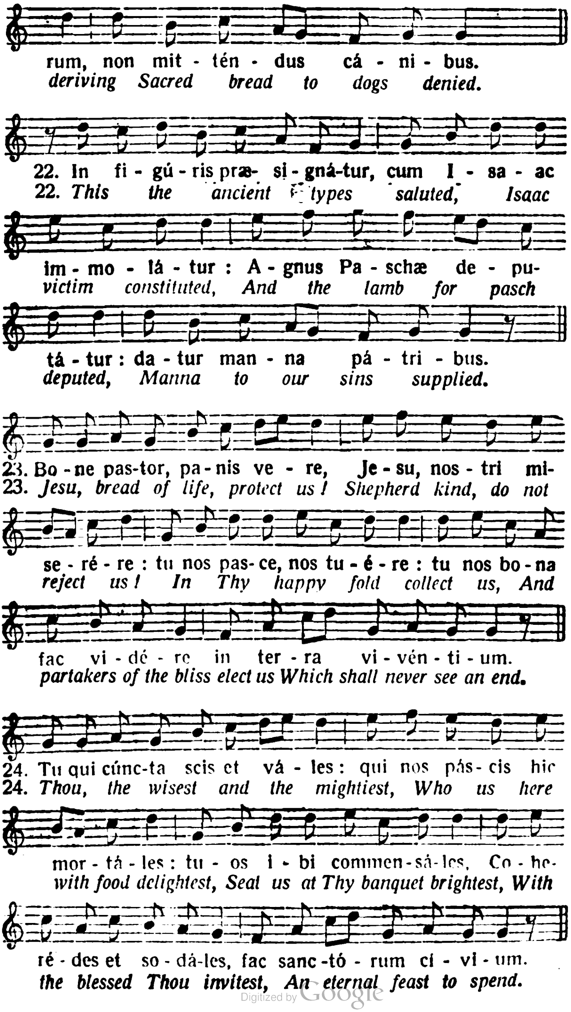


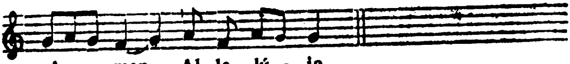
17. Sumunt bo - ni, sumunt ma - li: sor - te ta - men
17. *Good and bad this banquet sharing Are an*



i - næ - quá - li, vi - tæ vel in - té - ri - tus.
unlike lot preparing, Life or death to either falls.


18. Mors est ma-lis, vi-ta bo - nis: vi-de pa-ris
18. *Life to those, to these perdition, Though to both*
sump-ti-ó-nis quam sit dis-par éx-i-tus.
the same fruition, How unlike the fate that calls.
19. Frac-to de-mum sa-cra-mén-to, ne va-cil-
19. *When then the host in pieces breakest, If thou waver,*
les, sed me-mén-to, tan-tum es-se sub frag-
thou mistakest, For each fragment thou partakest
mén-to, quan-tum to-to té-gi-tur.
Holds no less than does the whole.
20. Nul-la ré-i fit scis-sú-ra: si-gni
20. *Of the substance no division, Signs*
tan-tum fit frac-tú-ra, qua nec sta-tus, nec
alone admit partition, Whence unlessened
sta-tú-ra si-gná-ti mi-nú-i-tur.
the condition Of the symboled body and soul.
21. Ec-ce pa-nis An-ge-ló-rum, fac-tus ci-bus
21. *Lo! angelic bread reviving Pilgrims*
vi-a-tó-rum: ve-re pa-nis fi-li-ó-
worn to heaven striving, Children from it strengt


rum, non mit - tén - dus cá - ni - bus.
deriving Sacred bread to dogs denied.
22. In fi - gú - ris præ- si - gná-tur, cum I - sa - ac
22. This the ancient types saluted, Isaac
im - mo - lá - tur : A - gnus Pa - schæ de - pu-
victim constituted, And the lamb for pasch
tá - tur : da - tur man - na pá - tri - bus.
deputed, Manna to our sins supplied.
23. Bo - ne pas-tor, pa - nis ve - re, Je - su, nos - tri mi-
23. Jesu, bread of life, protect us! Shepherd kind, do not
se - ré - re : tu nos pas- ce, nos tu - é - re : tu nos bo - na
reject us! In Thy happy fold collect us, And
fac vi - dé - re in ter - ra vi - vén - ti - um.
partakers of the bliss elect us Which shall never see an end.
24. Tu qui cúnc-ta scis et vá - les : qui nos pás - cis hic
24. Thou, the wisest and the mightiest, Who us here
mor - tá - les : tu - os i - bi commen - sá - les, Co - he-
with food delightest, Seat us at Thy banquet brightest, With
ré - des et so - dá-les, fac sanc -tó - rum ci - vi - um.
the blessed Thou invitest, An eternal feast to spend.



A - men. Al-le-lú - ia.
A - men. Al-le-lu - ia.

Gospel: John vi. 56-59.

✠ Continuation of the Holy Gospel according to St. John.—AT that time Jesus said to the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. *This is the bread that came down from Heaven.* Not as your fathers did eat manna and are dead. He that eateth This Bread shall live for ever.—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Joánnem.—IN illo témpore: Dixit Jesus turbis Judaeórum: Caro mea vere est cibus, et sanguis meus vere est potus. Qui mandúcat meam carnem, et bibit meum sánguinem, in me manet, et ego in illo. Sicut misit me vivens Pater, et ego vivo propter Patrem: et qui mandúcat me, et ipse vivet propter me. *Hic est panis, qui de coelo descéndit.* Non sicut manducavérunt patres vestri manna, et mórtui sunt. Qui mandúcat hunc panem, vivet in aetérnum. —**Credo.**

Offertory: Lev. xxi. 6.

The priests of the Lord offer incense and loaves to God, and therefore they shall be holy to their God, and shall not defile His name. Alleluia.

Sacerdótes Dómini incénsum et panes ófferunt Deo: et ídeo sancti erunt Deo suo, et non pólluent nomen ejus, allelúia.

Secret.

We beseech Thee, O Lord, favourably grant to Thy Church the gifts of unity and peace, which are mystically designed beneath the gifts we offer. Through our Lord.

Ecclésiae tuae, quaesumus, Dómine, unitátis et pacis propítius dona concéde: quae sub oblátis munéribus mystice designántur. Per Dóminum.

Preface *of Christmas Day,* p. 51; *also within the Octave of Corpus Christi.*

Communion: 1 Cor. xi. 26, 27.

As often as you shall eat this Bread, and drink the Chalice, you shall show the death of the

Quotiescúmque manducábitis panem hunc, et cálicem bibétis, mortem Dómini an-

nuntiábitis, donec véniat: itaque quicúmque manducáverit panem, vel bíberit cálicem Dómini indígne; reus erit córporis et sánguinis Dómini, allelúia.

Lord, until He come: therefore whosoever shall eat this Bread or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. Alleluia.

Postcommunion.

Fac nos, quaesumus, Dómine, divinitátis tuae sempitérna fruitióne repléri: quam pretiósi Córporis et Sánguinis tui temporális percéptio praefigúrat: Qui vivis.

Grant us, we beseech Thee, O Lord, to be filled with the everlasting enjoyment of Thy divinity, which is prefigured by the temporal reception of Thy precious Body and Blood. Who livest.

When the Mass is repeated during the Octave, the Second Prayer is: Concede nos, p. 159, the Third: Ecclesia, p. 154, or Deus omnium, p. 155.

At the Procession.*

When the Priests leave the Altar the Choristers intone the Vesper Hymn *Pange lingua*, p. 1042. If the time during which the Procession lasts allows, the following hymns are also sung. (*See* music of the Benediction of the Blessed Sacrament.)

Hymn *at Matins:* Sacris solemnis, *and at Lauds:* Verbum supernum, see Benediction Service at the end of the Missal.

Hymn: Te Deum, see at the end of the Missal.—**Magnificat,** p. 112.

On the return of the procession, while the Celebrant and his Ministers are at the foot of the Altar, the Choristers intone the Tantum ergo (*see* Benediction of the Blessed Sacrament at the end of the Missal).

SECOND VESPERS.

Ant. 1: Ps. cix. 4 and Gen. xiv. 18.

Ant 1. Sacérdos in aetérnum * Christus Dóminus secúndum órdinem Melchísedech, panem et vinum óbtulit.

Ant. 1. Ps. cix. 4 and Gen. xiv. 18. Christ the Lord is a priest for ever according to the order of Melchisedech: He offered bread and wine.

Ps. cix.: Dixit Dominus, p. 98.

2. Miserátor Dóminus * escam dedit timéntibus se in memóriam suórum mirabílium.

2. Ps. cx. 4. The merciful Lord hath given food to them that fear Him, in memory of His wonderful works.

* Indulgences are granted to those who take part in the procession.

Ps. cx.: Confitebor, p. 99.

3. Ps. cxv. 4. I will take the chalice of salvation, and will sacrifice the victim of praise.

3. Cálicem * salutáris accípiam, et sacrificábo hóstiam laudis.

Ps. cxv.: Credidi, p. 127.

4. Ps. cxxvii. 3. May the sons of the Church be as young olive shoots around the table of the Lord.

4. Sicut novéllae olivárum * Ecclésiae fílii sint in circúitu mensae Dómini.

Ps. cxxvii.: Beati omnes, p. 129.

5. Ps. cxxvii. 3. The Lord who placeth peace in the borders of His Church, feedeth us with the plenty of wheat.

5. Qui pacem * ponit fines Ecclésiae, fruménti ádipe sátiat nos Dóminus.

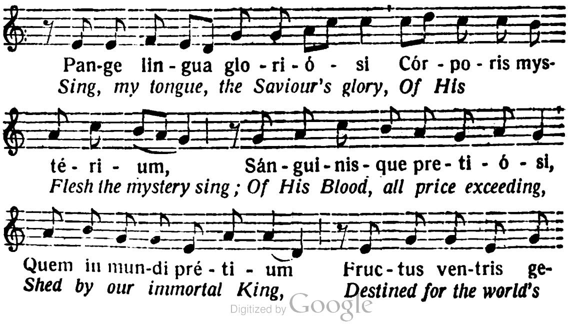
Ps. cxlvii.: Lauda, Jerusalem, p. 134.

Chapter: 1 Cor. xi. 23.

Brethren, for I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My Body which shall be delivered for you: this do for the commemoration of Me. ℟. Thanks be to God.

Fratres: Ego enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Jesus in qua nocte tradebátur, accépit panem, et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: * hoc fácite in meam commemoratiónem. ℟. Deo grátias.

Hymn (111 tone).





ne - ró - si Rex ef - fú - dit gén - ti - um.
redemption, From a noble womb to spring.

Nobis datus, nobis natus
Ex intácta Vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro clausit órdine.

Of a pure and spotless Virgin,
Born for us on earth below,
He, as Man with man conversing,
Stayed the seeds of truth to sow.
Then He closed in solemn order
Wondrously His life of woe.

In suprémae nocte coenae,
Recúmbens cum frátribus,
Observáta lege plene
Cibis in egálibus,
Cibum turbae duodénae
Se dat suis mánibus.

On the night of that last supper,
Seated with His chosen band,
He, the Paschal Victim eating,
First fulfils the Law's command;
Then as food to all His brethren
Gives Himself with His own Hand.

Verbum caro, panem verum.
Verbo carnem ésficit,
Fitque sanguis Christi merum,
Et si sensus déficit,
Ad firmándum cor sincérum
Sola fides súfficit.

Word made Flesh, the bread of nature,
By His Word to Flesh He turns;
Wine into His Blood He changes:
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

(*Here all Kneel*).

Tantum ergo Sacraméntum
Venerémur cérnui;
Et antíquum documéntum
Novo cedat rítui:
Praestet fides suppleméntum
Sénsuum deféctui.

Down in adoration falling,
Lo! the sacred Host we hail,
Lo! o'er ancient forms departing
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

Genitóri, Genitóque
Laus et jubilátio;
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

To the everlasting Father,
And the Son Who reigns on high
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might and endless majesty.
Amen.

℣. Wis. xvi. 20. Thou hast given them bread from heaven. Alleluia.

℟. Containing in itself all sweetness. Alleluia.

℣. Panem de coelo praestitísti eis, allelúia.

℟. Omne delectaméntum in se habéntem, allelúia.

Antiphon at the Magnificat.

O sacred banquet, in which Christ is received; the memory of His passion is renewed; the mind is filled with grace; and a pledge of future glory is given to us. Alleluia.

O sacrum convívium, in quo Christus súmitur: recólitur memória passiónis ejus: mens implétur grátia: et futúrae glóriae nobis pignus datur. Allelúia.

Collect *of the Mass*, **p. 1033.**

Friday and Saturday within the Octave.

Semi-double.—White vestments.—Same Indulgence as on Thursday.

The Octave of the Blessed Sacrament is privileged, being therefore entirely consecrated to the remembrance of the real presence in the Church of the Body of Christ and of His Blood under the elements of bread and wine. "This is My body." "This chalice is My blood."

Mass *as on the day of the feast*, p. 1033.





" Bring in hither the poor, and the feeble." ***(Gospel).***

Sunday within the Octave of Corpus Christi.

And Second Sunday after Pentecost.—Semi-double.
White vestments.

The Eucharist, as a sacrifice, is the continual manifestation of God's love for us, since it reminds us that Jesus gave His life to save us (*Epistle, Introit*). Our attendance at Mass, the living memorial of Christ's passion, must dispose us to sacrifice ourselves in order to provide for our neighbour's wants. The Eucharist, as a Sacrament, also shows how much God loves us, since He invites us to His table. On a spotless table cloth and in golden dishes, He gives us His body to eat. It is the prelude of the Celestial banquet of which the Patriarchs, Prophets and Gospel often speak to us.

The Jews on account of their pride, avarice or lust have been put aside and God has chosen us in their stead (*Gospel*). " He has established us solidly in His love " and " never ceasing to guide us," (*Collect*), He " continues to operate our salvation by means of the frequent reception of the eucharistic mystery " (*Postcommunion*).

When the Feast of Corpus Christi is transferred to the Sunday within the octave, the Mass is nowadays celebrated as on the day of the feast. p. 1033, with the mem. and last Gospel of the Second Sunday, p. 1047. After this Mass the Procession takes place, *see* p. 1041.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.—FACTUS EST.

Introit : Ps. xvii. 19, 20.

FACTUS est Dóminus protéctor meus, et edúxit me in latitúdinem : salvum me fecit, quóniam vóluit me. *Ps.*

THE Lord became my protector, and He brought me forth into a large place : He saved me, because He was well

pleased with me. Ps. xvii. 2. I will love Thee, O Lord my strength: the Lord is my firmament, and my refuge, and my deliverer. Glory be to the Father.

Díligam te, Dómine, virtus mea: Dóminus firmaméntum meum, et refúgium meum. et liberátor meus. ℣. Glória Patri.

Collect.

Grant, O Lord, that we may have a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace, those whom Thou instructest in the solidity of Thy love. Through our Lord.

Sancti nóminis tui, Dómine, timórem páriter et amórem fac nos habére perpétuum: quia numquam tua gubernatióne destítuis, quos in soliditáte tuae dilectiónis instítuis. Per Dóminum.

Commemoration *of Corpus Christi by the prayer:* Deus qui, p. 1033.

Epistle: 1 John iii. 13-18.

Lesson from the Epistle of blessed John the Apostle.—Dearly beloved, wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because *He hath laid down His life for us; and we ought to lay down our lives for the brethren.* He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

Léctio Epístolae beáti Joánnis apóstoli. — CARISSIMI: Nolíte mirári si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligimus fratres. Qui non díligit, manet in morte: omnis qui odit fratrem suum, homicída est. Et scitis quóniam omnis homicída non habet vitam aetérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam *ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.* Qui habúerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópere et veritáte.

Gradual: Ps. cxix. 1, 2.

In my trouble I cried to the Lord, and He heard me. ℣. O

Ad Dóminum cum tribulárer clamávi, et exaudívit me. ℣.

Dómine, líbera ánimam meam a lábiis iníquis, et a lingua dolósa.

Lord, deliver my soul from wicked lips and a deceitful tongue.

Alleluia, alleluia: Ps. xvii. 2.

℣. Dómine Deus meus, in te sperávi: salvum me fac ex ómnibus persequéntibus me, et líbera me.—Allelúia.

℣. O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me.—Alleluia.

Commemoration *of Corpus Christi:* Deus qui nobis, p. 1033.

Gospel: Luke xiv. 16-24.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dixit Jesus Pharisaeis parábolam hanc: Homo quidam fecit coenam magnam, et vocávit multos. Et misit servum suum hora coenae dícere invitátis ut venírent, quia jam paráta sunt ómnia. Et coepérunt simul omnes excusáre. Primus dixit ei: Villam emi, et necésse hábeo exíre, et vidére illam: rogo te, habe me excusátum. Et alter dixit: Juga boum emi quinque, et eo probáre illa: rogo te, habe me excusátum. Et álius dixit: Uxórem duxi: et ídeo non possum veníre. Et revérsus servus nuntiávit haec dómino suo. Tunc irátus paterfamílias, dixit servo suo: Exi cito in platéas et vicos civitátis: et páuperes, ac débiles, et caecos, et claudos íntroduc huc. Et ait servus: Dómine, factum est ut imperásti, et adhuc locus est. Et ait dóminus servo: Exi in vias, et sepes: et compélle intráre, ut impleátur domus mea. Dico autem vobis, quod nemo virórum illórum, qui vocáti

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant, at the hour of supper, to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him, I have bought a farm, and must needs go out, and see it, I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant, Go out

into the high ways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of these men that were invited shall taste of my supper.—**Creed.**

sunt, gustábit coenam meam.—Credo.

Offertory : Ps. vi. 5.

Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake.

Dómine, convértere, et éripe ánimam meam : salvum me fac propter misericórdiam tuam.

Secret.

May the sacrifice we are about to offer up, O Lord, cleanse our souls from sin ; and day by day, by its virtue may our life on earth be more and more likened to that of heaven.

Oblátio nos, Dómine, tuo nómini dicánda puríficet : et de die in diem ad coeléstis vitae tránsferat actiónem. Per Dóminum.

Of the Octave of Corpus Christi, Ecclésiae tuae, p. 1040. **Preface** *of the Nativity,* p. 51.

Communion : Ps. xii. 6.

I will sing to the Lord, Who giveth me good things : and I will sing to the name of the Lord the most high.

Cantábo Dómino, qui bona tríbuit mihi : et psallam nómini Dómini altíssimi.

Postcommunion.

To us who have received Thy sacred gifts, O Lord, vouchsafe that the more often we assist at the celebration of these divine mysteries, the more surely they may avail to the salvation of our souls. Through our Lord.

Sumptis munéribus sacris, quaesumus, Dómine : ut cum frequentatióne mystérii, crescat nostrae salútis efféctus. Per Dóminum.

Of the Octave of Corpus Christi : Fac nos, p. 1041.

SECOND VESPERS.

Psalms *and* **Antiphons** *of Corpus Christi,* p. 1041.

Chapter : John iii. 13.

Dearly beloved, wonder not if the world hate you : we know that we have passed from death

Caríssimi : Nolíte mirári, si odit vos mundus. Nos scimus quóniam transláti sumus de

morte ad vitam, * quóniam dilígimus fratres.
℟. Deo grátias.

to life, because we love the brethren.
℟. Thanks to God.

Hymn : Pange lingua, p. 1042.

℣. Cibávit illos ex ádipe fruménti, allelúia.
℟. Et de petra melle saturávit eos, allelúia.

℣. He fed them with the fat of wheat, alleluia.
℟. And filled them with honey out of the rock, alleluia.

Antiphon at the Magnificat : Luke xiv. 21.

Exi cito * in pláteas et vicos civitátis : et páuperes ac débiles, caecos et claudos compélle intráre, ut impleátur domus mea, allelúia.

Go out quickly into the streets and lanes of the city, and compel the poor and the feeble and the blind and the lame to come in, that my house may be filled, alleluia.

Commemoration of the Octave; **Antiphon :** O quam suavis, p. 1002.

℣. Panem, p. 1044 ; **Collect :** Deus qui nobis, p. 1002.

Octave of the Feast of "Corpus Christi."

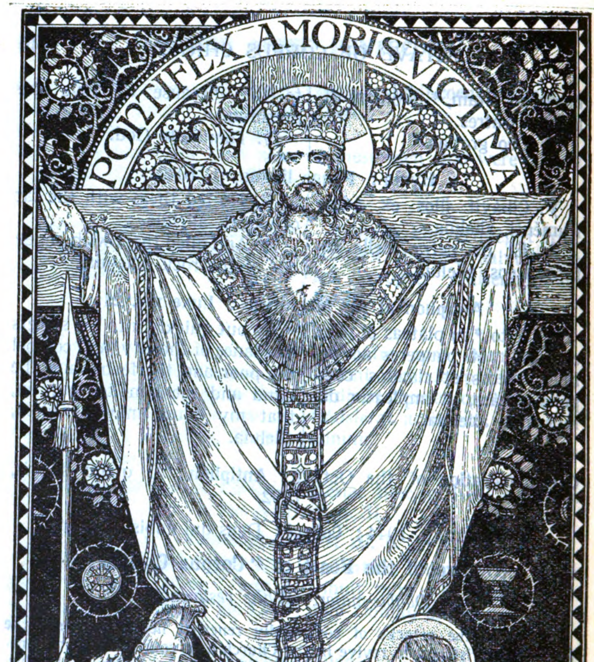
Double-major.—White vestments.

To resist the attacks of continually renewed heresies against the Holy Eucharist and to revive in the Church a fervour which had somewhat grown cool, the Holy Ghost inspired, at the beginning of the thirteenth century, the solemnity of Corpus Christi.

In 1208 the blessed Juliana of Mount Cornillon, near Liege, saw in a vision the full moon with an indentation indicating that a feast was missing in the liturgical cycle. The Eucharist, instituted on Maundy Thursday, had not in effect been celebrated with all the desired pomp, the Church's thoughts being absorbed by the passion of the Saviour. It was necessary that immediately after the Paschal Season a feast with an octave should be established. And as the Last Supper had taken place on a Thursday, the Bishop of Liege instituted in 1246 this solemnity in his diocese on the Thursday which follows the First Sunday after Pentecost. In 1264, Pope Urban IV. extended this feast to the whole world. Let us honour the Eucharist, the greatest of the miracles operated by the Holy Ghost.*

Mass *as on the day of the feast*, p. 1033.

* "The Eucharistic prodigy, a prolongation of the Incarnation, is justly attributed to the power of Him through whose mysterious operation the Virgin Mary became mother. Hence, particularly in the Greek liturgy, the invocation to the Holy Ghost among the prayers of the Canon, hence the gesture of the deacon waving above the Sacred elements a light disc, symbolical of the divine dove covering the mystery under its wings." (D. Laurent Janssens, O.S.B.) The mystery of the Eucharist alone, says St. Thomas, supposes twelve miracles.



THE SACRED HEART OF JESUS

Friday after the Octave of Corpus Christi.

Feast of the Sacred Heart of Jesus.*

Double of the First Class.—White vestments.

Protestantism in the sixteenth century and Jansenism in the seventeenth had attempted to mar one of the essential dogmas of Christianity, namely the love of God for all men.

It became necessary that the Spirit of love, which directs the Church, should by some new means counteract the spreading heresy, in order that the Spouse of Christ, far from seeing her love for Jesus diminish, should feel it always increasing.

This was made manifest in Catholic worship, which is the sure rule of our faith, by the institution of the Feast of the Sacred Heart.

An anonymous author of the twelfth century, supposed to be St. Bernard, speaks to us in to-day's office of the majesty of the Holy of Holies, of the Ark of the Testament, of the Heart of Jesus, the tender friend.†

The two benedictine virgins, St. Gertrude and St. Mechtilde, in the thirteenth century, had a very clear vision of the grandeur of the devotion to the Sacred Heart. St. John the evangelist, appearing to the former, announced to her that " the meaning of the blessed beating of the Heart of Jesus which he had heard while his head rested on His Heart, was reserved for the latter times when the world grown old, and cold, in divine love should be rekindled by the revelation of these mysteries."

This Heart, say these two Saints, is an altar on which Christ offers Himself to the Father as a perfect and most acceptable victim. It is a golden censor from which rise towards the Father as many streamlets of incense as there are kinds of men for whom Christ suffered. In this Heart the praise and thanks we give to God and all our good works are ennobled and become acceptable to the Father.

But in order to make this worship public and recognised, Providence first raised up Blessed Eudes, who in 1670 composed an Office and a Mass of the Sacred Heart for the so-called Congregation of the Eudists. Then

* See Historical Summary, p. 1017.

† Lessons of the Second Nocturn of Matins. The Franciscan editors of the works of St. Bonaventure attribute the text to the illustrious Doctor.

‡ The Herald of divine love, Book iv., c.4.

Explanation of the Engraving opposite.

The Sacred Heart of Jesus is arrayed in sacerdotal vestments because, in the mystery of the Incarnation, He was anointed priest by the anointing of the divinity itself. He is therefore the Pontiff, the Mediator between God and men, the King of all hearts. Of this the centurion bears witness who exclaims: " He is really the Son of God." The Sacred Heart of Jesus is represented on His cross, for it is out of love for us that He made Himself the victim of His sacrifice. He is thereby our Deliverer, our King of Love by right of conquest. Of this Mary Magdalen bears witness holding in her hands the nails which attached Christ to the Cross and the chalice of the blood which He shed as " Son of Man " to save us.

Therefore, raised as on a throne covered with the purple of His blood, He is crowned as Pontiff as well as Victim, with a diadem of the royalty of love by which He reigns over all men and He holds out His arms to draw them to Him and to offer them to God in union with His sacrifice.

Providence chose one of the spiritual daughters of St. Francis of Sales, *St. Margaret-Mary Alacoque*, to whom Jesus showed His heart at Paray-le-Monial, on June 16, 1675, Sunday of Corpus Christi, and asked her to institute a feast of the Sacred Heart on the Friday following the Octave of Corpus Christi. Lastly, God employed for the propagation of this devotion, the Rev. Claude de la Colombiere. He belonged to the Company of Jesus " the whole of which inherited his zeal in the propagation of the devotion to the Sacred Heart." *

In 1765, Clement XIII. gave his approbation to the feast and the Office of the Sacred Heart, and in 1856 Pius IX extended it to the universal Church.

The solemnity of the Sacred Heart recapitulates all the phases of the life of Jesus recalled in the liturgy from Advent to the Feast of Corpus Christi. It constitutes an admirable triptych giving us in abridgment all the mysteries, joyous, sorrowful and glorious, of the Saviour's life devoted to the love of God and men. This feast is indeed placed as on a height from which may be contemplated at a glance the redeeming labours of the Saviour on earth and the glorious victories He will, by the working of the Holy Ghost, achieve in souls until the end of the world.

Coming after the Feasts of Christ, this feast completes them, concentrating them in one object which is materially a Divine Heart of flesh, and formally the unbounded charity symbolised by this Heart. This solemnity therefore does not relate to a particular mystery of the Saviour's life, but embraces them all; indeed the devotion to the Sacred Heart celebrates all the favours we have received from divine charity during the year (*Collect*), all His mercies (*Introit*), and all the marvellous things that Jesus has done for us (*Epistle, Offertory*). It is the feast of the love of God for men, a love which has made Jesus come down on earth for all through His Incarnation, which has raised Him on the Cross for the Redemption of all (*Gradual*), and which brings Him down every day on our altars by Transubstantiation (*ibid.*), in order to make us benefit by the merits of His death on Calvary.

These three mysteries, which make manifest to us the divine charity in a more special way, sum up the spirit of the feast of the Sacred Heart. It is " His love which forced Him to put on a mortal body." † It is His love which willed that the Sacred Heart should be pierced on the Cross (*Gospel*), in order that from the wound should flow a spring we might draw from joyfully (*Epistle*), whose water cleanses us from our Sins in baptism and whose blood nourishes our souls in the Eucharist. And as the Eucharist is the prolongation of the Incarnation and the continuation of Calvary, Jesus asked that the feast should be placed immediately after the Octave of Corpus Christi.

As these manifestations of Christ's love only show off the more the ingratitude of men who only answer by coldness and indifference (*Communion*) this solemnity has a character of reparation demanded of us by the wounded Heart of Jesus and by His immolation in the Crib, on the Cross and on the Altar.

Let us go to the school of the Heart of Jesus whose gentle and humble love turns no one away and in it we shall find rest for our souls (*Alleluia*).

* Liturgical Year of D. Guéranger: Feast of the Sacred Heart of Jesus.
† Hymn at Vespers.

First Vespers : *only when the Feast is transferred.*

Antiphon at the Magnificat : Ps. lxviii. 21.

Impropérium * expectávit cor meum et misériam : et sustínui qui simul constristarétur, et non fuit: et qui consolarétur, et non invéni.

℣. Ignem veni míttere in terram.

℟. Et quid volo, nisi ut accendátur?

My heart hath expected reproach and misery; and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none.

℣. I came to cast fire upon earth.

℟. And what will I, but that it be kindled? (Luke xii. 49.)

MASS.

Introit : Lament. iii. 32, 33, 25.

Miserébitur secúndum multitúdinem miseratiónum suárum : non enim humiliávit ex corde suo, et abjécit fílios hóminum : bonus est Dóminus sperántibus in eum, ánimae quaerénti illum, allelúia, allelúia. *Ps.* Misericórdias Dómini in aetérnum cantábo : in generatiónem et generatiónem. ℣. Glória Patri.

He will have mercy according to the multitude of His mercies for He hath not willingly afflicted nor cast off the children of men : the Lord is good to them that hope in Him, to the soul that seeketh Him. Alleluia, alleluia. Ps. The mercies of the Lord I will sing for ever : to generation and generation. ℣. Glory be to the Father. (Ps. lxxxviii. 2.)

Collect.

Concéde, quaesumus, omnípotens Deus : ut, qui in sanctíssimo dilécti Fílii tui Corde gloriántes, praecípua in nos caritátis ejus benefícia recólimus ; eórum páriter et actu delectémur et fructu. Per eúmdem Dóminum.

O Almighty God, we entreat Thee, give unto us who, calling to mind the inestimable blessings we owe to its love of us, glory in the most Sacred Heart of Thy beloved Son, to make it our delight to dwell in thought, both on those same blessings and on the fruit we gather therefrom. Through our Lord.

Epistle : Isa. xii. 1-6.

Léctio Isaíae Prophétae.—Confitébor tibi, Dómine, quóniam irátus es mihi : convérsus est furor tuus, et consolátus es me. Ecce Deus sal-

Lesson from the Prophet Isaias.—I will give thanks to Thee, O Lord, for Thou wast angry with me; Thy wrath is turned away, and Thou hast

comforted me. Behold God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains: and you shall say in that day: Praise ye the Lord, and call upon His name; make His works known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things; shew this forth in all the earth. Rejoice, and praise, O Thou habitation of Sion: for great is He that is in the midst of thee, the Holy one of Israel.

vátor meus, fiduciáliter agam, et non timébo: quia fortitúdo mea, et laus mea Dóminus, et factus est mihi in salútem. Hauriétis aquas in gáudio de fóntibus Salvatóris: et dicétis in die illa: Confitémini Dómino, et invocáte nomen ejus: notas fácite in pópulis adinventiónes ejus: mementóte quóniam excélsum est nomen ejus. Cantáte Dómino, quóniam magnífice fecit: annuntiáte hoc in univérsa terra. Exsúlta, et lauda habitátio Sion: quia magnus in médio tui Sanctus Israël.

Gradual: Lament. i. 12.

O all ye that pass by the way, attend and see if there be any sorrow like to my sorrow. ℣. Having loved His own who were in the world, He loved them unto the end. (John xiii. 1.)

O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus. ℣. Cum dilexísset suos, qui erant in mundo, in fínem diléxit eos.

Alleluia, alleluia: Matt. xi. 29.

℣. Learn of Me, because I am meek and humble of heart; you shall find rest to your souls. Alleluia.

℣. Díscite a me quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Allelúia.

In Votive Masses, after Septuagesima, the Alleluia is omitted and the Verse below is said:

Tract: Ps. xxi. 7, 8, 15.

But I am a worm, and no man: the reproach of men, and the outcast of the people. ℣. All they that saw Me laughed Me to scorn: they have spoken with the lips, and wagged the head. ℣. I am poured out like water, and all My bones are scattered:

Ego autem sum vermis, et non homo: oppróbrium hóminum, et abjéctio plebis. ℣. Omnes vidéntes me, derisérunt me: locúti sunt lábiis et movérunt caput. ℣. Sicut aqua effúsus sum et dispérsa sunt ómnia ossa mea: factum

est cor meum tamquam cera liquéscens in médio ventris mei. | My heart is become like wax melting in the midst of My bowels.

In Paschal time, the following, in place of the *Gradual*, is said:

Alleluia, alleluia : Ps. xxix. 3, 4, 12.

℣. Dómine Deus meus, clamávi ad te, et sanásti me: eduxísti ab inférno ánimam meam.

℣. O Lord my God, I have cried to Thee, and Thou hast healed me: Thou hast brought forth, O Lord, my soul from hell.

Alleluia.

℣. Convertisti planctum meum in gáudium mihi: conscidísti saccum meum, et circumdedísti me laetítia. Allelúia.

℣. Thou hast turned for me my mourning into joy: Thou hast cut my sack-cloth and hast compassed me with gladness. Alleluia.

Gospel : John ix. 31-35.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Judaei (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilátum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venissent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura; sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua. Et qui vidit, testimónium perhibuit: et verum est testimónium ejus.—**Credo.**

✠ Continuation of the holy Gospel, according to St. John.—At that time, the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs, but one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.—**Creed.**

Offertory : Ps. cii. 2, 5.

Bénedic ánima mea Dómino, et noli oblivísci omnes re-

Bless the Lord, O my soul: and never forget all He hath done

for thee: Who satisfied thy desire with good things. Alleluia.

tributiónes ejus, qui replet in bonis desidérium tuum, allelúia.

Secret.

Protect us, O Lord, who offer up unto Thee that holocaust which is Thy very self: and in order that our hearts may, by greater fervour, be made ready for Thy coming, do Thou burn them up in the flames of Thy divine love. Who livest.

Tuére nos, Dómine, tua tibi holocáusta offeréntes: ad quae, ut fervéntius corda nostra praeparéntur, flammis adúre tuae divínae caritátis. Qui vivis.

The **Preface** *is that of Passiontide,* p. 53.

Communion: Ps. lxviii. 21.

My heart hath expected reproach and misery: and I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none. Alleluia.

Impropérium exspectávit cor meum, et misériam: et sustínui qui simul contristarétur, et non fuit: et qui consolarétur, et non invéni, allelúia.

Postcommunion.

Fed in this peace-offering with Thine interior delights and life-giving sacraments: we humbly beseech Thee, O Lord our God, Who art meek and humble of heart, to cleanse us from every stain of sin, and thus the more surely to render our hearts alien from the empty vanities of this world: Who livest.

Pacíficis pasti delíciis, et salutáribus sacraméntis, te súpplices exorámus, Dómine Deus noster: ut, qui mitis es, et húmilis corde, nos a vitiórum labe purgátos, propénsius fácias a supérbis saeculi vanitátibus abhorrére: Qui vivis.

SECOND VESPERS.

First Ps. cix.: Dixit Dominus, p. 98; **Second Ps. cx.:** Confitebor, p. 99; **Third Ps. cxv.:** Credidi, p. 127; **Fourth Ps. cxxvii.:** Beati omnes, p. 129; **Fifth Ps. cxlvii.:** Lauda Jerusalem, p. 134.

Ant. Matt. xi. 29. Learn of Me, because I am meek and humble of heart.

Ant. 1. Díscite a me * quia mitis sum, et húmilis corde.

2. Sanctificávi locum istum * ut sit nomen meum ibi in sempitérnum, et permáneant óculi mei, et cor meum ibi cunctis diébus.

2. 2 Par. vii. 16. I have sanctified this place, to put My name there for ever, and My eyes and My Heart shall be there for ever.

3. Et dixi : * Ergo sine causa justificávi cor meum, et lavi inter innocéntes manus meas, te fui flagellátus tota die.

3. Ps. lxxii. 13. And I said: Then have I in vain justified My Heart, and washed My hands among the innocent, and I have been scourged all the day.

4. Secúndum multitúdinem * dolórum meórum in corde meo, consolatiónes tuae laetificavérunt ánimam meam.

4. Ps. xciii. 19. According to the multitude of my sorrows in my heart, Thy comforts have given joy to my soul.

5. Pone me * ut signáculum super cor tuum : ut signáculum super bráchium tuum.

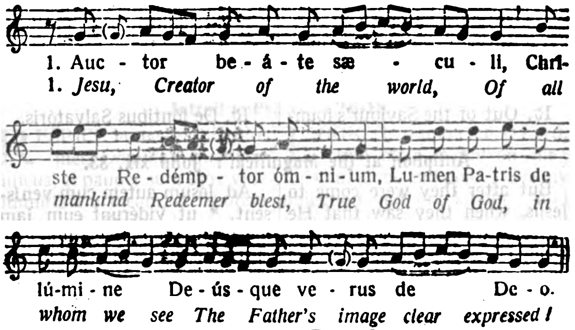
5. Cant. viii. 6. Put me as a seal upon Thy heart: as a seal upon Thy arm.

Chapter : Isa. xii. 2.

Ecce Deus Salvátor meus, fiduciáliter agam, et non timébo : quia fortitúdo mea, et laus mea Dóminus, et factus est mihi in salútem. * Hauriétis aquas in gáudio de fóntibus Salvatóris.

Behold, God is my Saviour, I will deal confidently and will not fear: because the Lord is my strength and my praise, and is become my salvation. You shall draw waters of joy out of the Saviour's fountains.

Hymn (Tone vii.).



2. Thee, Saviour, love alone constrained [Thine own.
To make our mortal flesh
And as a second Adam come
For the first Adam to atone.

2. Amor coégit te tuus
Mortále corpus súmere,
Ut novus Adam rédderes
Quod vetus ille abstúlerat.

3. That self-same love which made the sky,
Which made the sea, and stars, and earth,
Took pity on our misery
And broke the bondage of our birth.

3. Ille amor almus ártifex
Terrae, marísque, et síderum,
Erráta patrum míserans,
Et nostra rumpens víncula.

4. O Jesu! in Thy heart divine
May that same love for ever glow;
For ever mercy to mankind
From that exhaustless fountain flow.

4. Non Corde discédat tuo
Vis illa amóris ínclyti:
Hoc fonte gentes háuriant
Remissiónis grátiam.

5. For this Thy Sacred Heart was pierced,
And with both blood and water ran; [of guilt,
To cleanse us from the stains
And be the hope and strength of man.

5. Percússum ad hoc est láncea,
Passúmque ad hoc est vúlnera,
Ut nos laváret sórdibus
Unda fluénte, et sánguine.

6. To God the Father, and the Son, [glory be;
All praise and power and
With Thee, O holy Comforter,
Henceforth through all eternity. Amen

6. Decus Paránti, et Fílio,
Sanctóque sit Spirítui,
Quibus potéstas, glória,
Regnúmque in omne est saeculum. Amen.

℣. Isa. xii. 3. Ye shall draw waters with joy. [tains.
℟. Out of the Saviour's foun-

℣. Hauriétis aquas in gáudio.
℟. De fóntibus Salvatóris.

Antiphon at the Magnificat: John xix. 33.

But after they were come to Jesus, when they saw that He was already dead, they did not break His legs; but one of the soldiers with a spear opened His side, and immediately there came out blood and water.

Ad Jesum autem cum venissent, * ut vidérunt eum jam mórtuum, non fregérunt ejus crura: sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis, et aqua.



"He seeks until He has found it again" (*Gospel*).

Third Sunday after Pentecost.

Semi-double.—Green vestments.

The Mass to-day celebrates the Divine mercy towards sinners (*Collect, Postcommunion*). In the same way Jesus "Who had come not to call the just but sinners" the Holy Ghost, Who continues in our hearts the action of Christ, comes to establish the reign of God in sinful souls. He therefore proclaims by the mouth of Peter, the Head of the Church, our weakness before the devil, who, like a roaring lion, seeks to devour us (*Epistle*). The human race has fallen into sin. It is represented by the lost sheep which the divine Shepherd bore on His shoulders, and by the lost drachma struck with the effigy of the King of Heaven and which the Church found again (*Gospel*).

"Without God, nothing is strong, nothing is holy" (*Collect*). He alone can give us, in the midst of temptation "an unshakable stability" (*Epistle*). Therefore it is we must on Him "throw all our thoughts and cares" (*Epistle, Gradual*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.—RESPICE IN ME.

Introit: Ps. xxiv. 16-18.

RESPICE in me, et miserére mei, Dómine: quóniam únicus, et pauper sum ego: vide humilitátem meam, et labórem meum: et dimítte ómnia peccáta mea, Deus meus. *Ps.* Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam. ℣. Glória Patri.

LOOK Thou upon me, O Lord, and have mercy on me; for I am alone and poor. See my abjection and my labour; and forgive me all my sins, O my God. Ps. xxiv. 1, 2. To Thee, O Lord, have I lifted up my soul: in Thee, my God, I put my trust; let me not be ashamed ℣. Glory be to the Father.

Collect.

O God, the protector of all who hope in Thee, without Whom nothing is strong, nothing is holy: multiply Thy mercies upon us, that having Thee for our ruler, and Thee for our guide, we may in such manner make use of temporal goods, that we lose not those which are everlasting. Through our Lord.

Protéctor in te sperántium, Deus, sine quo nihil est válidum, nihil sanctum: multíplica super nos misericórdiam tuam, ut, te rectóre, te duce, sic transeámus per bona temporália, ut non amittámus aetérna. Per Dóminum.

Second Prayer: A cunctis, p. 156; **Third Prayer,** *at the option of the Priest, see* p. 160.

Epistle: 1 Peter v. 6-11.

Lesson from the Epistle of blessed Peter, the Apostle.—DEARLY beloved, Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith; knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, who hath called us unto the eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire for ever and ever. Amen.

Léctio Epístolae beáti Petri Apóstoli.—CARISSIMI: Humiliámini sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens círcuit, quaerens quem dévoret: cui resístite fortes in fide: sciéntes eámdem passiónem ei, quae in mundo est, vestrae fraternitáti fíeri. Deus autem omnis grátiae, qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit, solidabítque. Ipsi glória, et impérium in saecula saeculórum. Amen.

Gradual: Ps. liv. 23, 17, 19.

Cast thy care upon the Lord and He shall sustain thee. ℣. When I cried to the Lord He heard my voice, from them that draw near to me.

Jacta cogitátum tuum in Dómino: et ipse te enútriet. ℣. Dum clamárem ad Dóminum, exaudívit vocem meam ab his, qui appropínquant mihi.

Alleluia, alleluia : Ps. vii. 12.

Deus judex justus, fortis et pátiens, numquid iráscitur per síngulos dies?—Allelúia.

℣. God is a just judge, strong and patient, is He angry every day?—Alleluia.

Gospel : Luke xv. 1-10.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Erant appropinquántes ad Jesum publicáni, et peccatóres, ut audírent illum. Et murmurábant pharisaei et scribae, dicéntes: Quia hic peccatóres récipit, et mandúcat cum illis. Et ait ad illos parábolam istam, dicens: Quis ex vobis homo, qui habet centum oves: et si perdíderit unam ex illis, *nonne dimíttit nonagintanóvem in desérto, et vadit ad illam, quoe períerat, donec invéniat eam?* Et cum invénerit eam, impónit in húmeros suos gaudens: et véniens domum, cónvocat amícos, et vicínos, dicens illis: Congratulámini mihi, quia invéni ovem meam, quae períerat? Dico vobis, quod ita gáudium erit in coelo super uno peccatóre poeniténtiam agénte, quam super nonagintanóvem justis, qui non índigent poeniténtia. Aut quae múlier habens drachmas decem, si perdíderit drachmam unam, *nonne accéndit lucérnam, et evérrit domum, et quaerit diligénter, donec invéniat?* Et cum invénerit, cónvocat amícas et vicínas, dicens: Congratulámini mihi, quia invéni drachmam, quam perdíderam? Ita dico vobis: *gáudium erit coram Angelis Dei super uno peccatóre poeniténtiam agénte.*—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke.—At that time, the publicans and sinners drew near unto Jesus to hear Him: and the Pharisees and Scribes murmured, saying: This man receiveth sinners and eateth with them. And He spoke to them this parable, saying: What man is there of you that hath a hundred sheep, and if he shall lose one of them, *doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it?* And when he hath found it, lay it upon his shoulders rejoicing, and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle, *and sweep the house, and seek diligently until she find it?* And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost? So I say to you, *there shall be joy before the angels of God upon one sinner doing penance.*—**Creed.**

Offertory: Ps. ix. 11, 12, 13.

Let them trust in Thee who know Thy name, O Lord: for Thou hast not forsaken them that seek Thee: sing ye to the Lord, Who dwelleth in Sion: for He hath not forgotten the cry of the poor.

Sperent in te omnes, qui novérunt nomen tuum, Dómine: quóniam non derelínquis quaeréntes te: psállite Dómino, qui hábitat in Sion: quóniam non est oblítus oratiónem páuperum.

Secret.

Favourably regard, we beseech Thee, O Lord, the offerings of Thy suppliant church: and grant that, hallowed for evermore by Thee, to Thy faithful receiving them, they may avail unto salvation. Through our Lord.

Réspice, Dómine múnera, supplicántis Ecclésiae; et salúti credéntium perpétua sanctificatióne suménda concéde. Per Dóminum.

Second Secret: Exaudi, p. 157; **Third Secret** *at the option of the Priest, see* p. 160; **Preface** *of the Holy Trinity*, p. 55.

Communion: Luke v. 10.

I say to you: there is joy before the angels of God upon one sinner doing penance.

Dico vobis: gáudium est Angelis Dei super uno peccatóre poeniténtiam agénte.

Postcommunion.

May the holy things we have received quicken us, O Lord: may they atone for our sins: and may they fit us to share everlastingly in Thy mercies. Through our Lord.

Sancta tua nos, Dómine, sumpta vivíficent: et misericórdiae sempitérnae praeparent expiátos. Per Dóminum.

Second Postcommunion: Mundet, p. 157; **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

At the Magnificat: Luke xv. 8.

What woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it?

Quae múlier* habens drachmas decem, et si perdíderit drachmam unam, nonne accéndit lucérnam, et evérrit domum, et quaerit diligénter donec invéniat.

Collect *of the Mass*, p. 1060.



"**And the net broke**" (*Gospel*).

Fourth Sunday after Pentecost.

Semi-double.—Green vestments.

Confidence in God in the midst of the struggles and sufferings of this life, such is the predominating thought in to-day's Mass. The Apostle describes in the *Epistle* the tribulations which overwhelm us, and shows us their glorious result. The whole of nature shares the punishment of sin. As well as man, all beings groan and suffer. But at the Pentecostal Feasts the Church has received the first-fruits of the Holy Ghost Who has sanctified our souls and Who is the pledge of the resurrection of our bodies and of our enfranchisement from the material world. Our sufferings are then, as it were, our birth into divine life, and it is at this price that we purchase heaven.

But to reach heaven we must place our confidence in the Lord Who alone is our refuge, our salvation and our defender (*Introit, Gradual, Alleluia, Communion*), and in order that our enemies may not prevail against us (*Offertory*) let us ask of God "that the world may walk in peace according to the order established by Him, and the Church enjoy tranquilly the delights of piety" (*Collect*).

The visible protection of Providence which extends to the least events is shown to us in the *Gospel*. The Church (notice that the liturgy during the Season after Pentecost is specially concerned with her) is represented by the bark of Peter. It is his that Jesus chose to preach from, it is Simon He commands to put off from the shore, and it is he who, at his Master's bidding, casts his nets which are filled to breaking point. It is Peter indeed who, struck with astonishment and fright, adores his Master. He will be henceforth with his companions a fisher of men, for they have understood the lesson of confidence which the Saviour gives them and they follow Him.

In the bark of the Church, beaten by the waves and tempests of this world, let us put our trust in God.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DOMINUS ILLUMINATIO.

Introit: Ps. xxvi. 1, 2.

THE LORD is my light and my salvation: whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen. Ps. xxvi. 3. If armies in camp should stand together against me, my heart shall not fear. ℣. Glory be to the Father.

DOMINUS illuminátio mea, et salus mea, quem timébo? Dóminus defénsor vitae meae, a quo trepidábo? qui tríbulant me inimíci mei, ipsi infirmáti sunt, et cecidérunt. *Ps.* Si consístant advérsum me castra: non timébit cor meum. ℣. Glória Patri.

Collect.

Grant, we beseech Thee, O Lord, that the governance of the world may be ordered in peace by Thee: and that Thy Church in all quietness may render her glad service to Thee. Through our Lord.

Da nobis, quaesumus, Dómine: ut et mundi cursus pacífice nobis tuo órdine dirigátur; et Ecclésia tua tranquílla devotióne laetétur. Per Dóminum.

Second Collect: A cunctis, p. 156; **Third Collect:** *at the option of the Priest, see* p. 160.

Epistle: Rom. viii. 18-23.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Exístimo, quod non sunt condígnae passiónes hujus témporis ad futúram glóriam, quae revelábitur in nobis. Nam exspectátio creatúrae, revelatiónem filiórum Dei exspéctat. Vanitáti enim creatúra subjécta est, non volens, sed propter eum, qui subjécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiónis, in libertátem glóriae filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes, et ipsi intra

nos gémimus, adoptiónem filiórum Dei exspectántes, redemptiónem córporis nostri: in Christo Jesu Dómino nostro.

in pain, even till now; and not only it, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body; in Christ Jesus our Lord.

Gradual: Ps. lxxviii. 9, 8.

Propítius esto, Dómine, peccátis nostris: nequándo dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salutáris noster, et propter honórem nóminis tui, Dómine, líbera nos.

Forgive us our sins, O Lord, lest the Gentiles should at any time say: Where is their God? ℣. Help us, O God, our Saviour; and for the honour of Thy name, O Lord, deliver us.

Alleluia, alleluia: Ps. ix. 5, 10.

℣. Deus, qui sedes super thronum, et júdicas aequitátem: esto refúgium páuperum in tribulatióne.—Allelúia.

℣. O God, Who sittest upon the throne, and judgest justice, be Thou the refuge of the poor in tribulation.—Alleluia.

Gospel: Luke v. 1-11.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Cum turbae irrúerent in Jesum, ut audírent verbum Dei, et ipse stabat secus stagnum Genésareth. Et vidit duas naves stantes secus stagnum: piscatóres autem descénderant, et lavábant rétia. Ascéndens autem in unam navim, quae erat *Simónis,* rogávit eum a terra redúcere pusíllum. Et sedens docébat de navícula turbas. Ut cessávit autem loqui, *dixit ad Simónem: Duc in autum, et laxáte rétia vestra in captúram.* Et respóndens Simon dixit illi: Praecéptor, per totam noctem laborántes, nihil cépimus: in verbo autem tuo laxábo rete. Et cum hoc fecissent, *conclusérunt píscium multitúdinem copiósam:* rum-

✠ Continuation of the holy Gospel, according to St. Luke.—At that time, when the multitude pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets; and going up into one of the ships that was Simon's, He desired him to draw back a little from the land: and sitting He taught the multitudes out of the ship. Now when He had ceased to speak, *He said to Simon; Launch out into the deep, and let down your nets for a draught.* And Simon, answering, said to Him: Master, we have laboured all the night, and have taken nothing, but at Thy word I will let down the net.

And when they had done this, *they enclosed a very great multitude of fishes; and their net broke:* and they beckoned to their partners that were in the other ship, that they should come and help them; and they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken: and so were also James and John the sons of Zebedee, who were Simon's partners. *And Jesus saith to Simon: Fear not, from henceforth thou shalt catch men.* And having brought their ships to land, leaving all things they followed him.—**Creed.**

pebátur autem rete eórum. Et annuérunt sóciis, qui erant in ália navi, ut venírent, et adjuvárent eos. Et venérunt, et implevérunt ambas navículas, ita ut pene mergeréntur. **Quod** cum vidéret *Simon Petrus, prócidit ad génua Jesu, dicens: Exi a me, quia homo peccátor sum,* Dómine. Stupor enim circumdéderat eum, et omnes, qui cum illo erant, in captúra píscium, quam céperant: simíliter autem Jacóbum et Joánnem, fílios Zebedaei, qui erant sócii Simónis. *Et ait ad Simónem Jesus: Noli timére: ex hoc jam hómines eris cápiens.* Et subdúctis ad terram návibus, relíctis ómnibus, secúti sunt eum.—**Credo.**

Offertory: Ps. xii. 4, 5.

Enlighten my eyes, that I never sleep in death; lest at any time my enemy say: I have prevailed against him.

Illumina óculos meos, ne unquam obdórmiam in morte: nequándo dicat inimícus meus: Praeválui advérsus eum.

Secret.

Accept, we beseech Thee, O Lord, the offerings we lay before Thee: and, appeased thereby, constrain our rebellious wills to Thy service. Through our Lord.

Oblatiónibus nostris, quaesumus, Dómine, placáre suscéptis: et ad te nostras étiam rebélles compélle propítius voluntátes. Per Dóminum.

Second Secret: Exaudi, p. 157; **Third Secret,** *at the option of the Priest, see* p. 160.

Preface *of the Blessed Trinity*, p. 55.

Communion: Ps. xvii. 3.

The Lord is my firmament, and my refuge, and my deliverer, my God is my helper.

Dóminus firmaméntum meum, et refúgium meum, et liberátor meus: Deus meus adjútor meus.

Postcommunion.

Mystéra nos, Dómine, quaesumus, sumpta puríficent: et suo múnere tueántur. Per Dóminum.

May the sacrament we have received, O Lord, make clean our hearts: and by the grace with which it has enriched us, be our sure defence. Through our Lord.

Second Postcommunion: Mundet, p. 157; **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

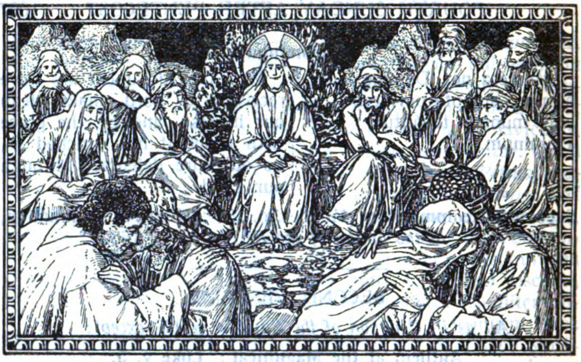
Anthem at the Magnificat: Luke v. 5.

Praecéptor, per totam noctem laborántes nihil cépimus, in verbo autem tuo laxábo rete.

Master, we have laboured all night and have taken nothing; but at Thy word I will let down the net.

Collect *of the Mass,* p. 1064.





"Be reconciled to thy brother" (*Gospel*).

Fifth Sunday after Pentecost.

Semi-double.—Green vestments.

The week of the Fifth Sunday after Pentecost used to be called the week after the Feast of the Apostles, for it is among those which rather often coincide with the Feast of the Holy Apostles Peter and Paul. The *Epistle* is from St. Peter's and the *Gospel* used to be that of last Sunday, which relates especially to him.*

The Mass as presented to us by the Church on this day contains a great lesson in Christian Charity. We must live in union. Having entered the Church—the Kingdom of the Father—we are the children of God, and we must love Him in our neighbour who participates as we do in the divine nature. Indeed the *Epistle* and *Gospel* show us that our prayer is of value only if we are all of one heart, otherwise it is vain, and the *Collect* makes us ask God to grant us His love, as it is our love for God which is the motive of our love for our neighbour.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: EXAUDI, DOMINE.

Introit: Ps. xxvi. 7-9.

HEAR, O Lord, my voice with which I have cried to Thee: be Thou my helper, forsake me not, nor do Thou despise me, O God my Saviour. Ps. The Lord is my light, and my salvation, whom shall I fear. ℣. Glory be to the Father.

EXAUDI, Dómine, vocem meam, qua clamávi ad te: adjútor meus esto, ne derelínquas me, neque despícias me, Deus salutáris meus. *Ps.* Dóminus illuminátio mea, et salus mea, quem timébo? ℣. Glória Patri.

* The Gospel of the Fourth Sunday after Pentecost, having been transferred to the Mass of the First Sunday after Pentecost, a general gliding took place affecting all the Gospels as from the Fifth to the Twenty-third Sunday, and was universally received in the Sixteenth century. The Gospel of the Fifth Sunday therefore became that of the Fourth, and so forth.

Collect.

Deus, qui diligéntibus te bona invisibília praeparásti: infúnde córdibus nostris tui amóris affectum: ut te in ómnibus et super ómnia diligéntes, promissiónes tuas, quae omne desidérium súperant, consequámur. Per Dóminum.

O God, Who for them that love Thee hast prepared good things, which eye hath not seen, pour into our hearts a fervent love of Thee; so that in all things, and above all things, loving Thee, we may attain to Thy promises exceeding all desire of the heart of man. Through our Lord.

Second Collect: A cunctis, p. 156; **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: 1 Peter iii. 8-15.

Lectio Epístolae beáti Petri Apóstoli.—CARISSIMI: Omnes unánimes in oratióne estóte, compatiéntes, fraternitátis amatóres, misericórdes, modésti, húmiles: non reddéntes malum pro malo, nec maledíctum pro maledícto, sed e contrário benedicéntes: quia in hoc vocáti estis, ut benedictiónem hereditáte possideátis. Qui enim vult vitam dilígere, et dies vidére bonos, coérceat linguam suam a malo, et lábia ejus ne loquántur dolum. Declínet a malo, et fáciat bonum: inquírat pacem, et sequátur eam. Quia óculi Dómini super justos, et aures ejus in preces eórum: vultus autem Dómini super faciéntes mala. Et quis est qui vobis nóceat, si boni aemulatóres fuéritis? Sed et si quid patímini propter justítiam, beáti. Timórem autem eórum ne timuéritis: et non conturbémini. Dóminum autem Christum sanctificáte in córdibus vestris.

Lesson from the Epistle of blessed Peter the Apostle.—DEARLY beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil and do good; let him seek after peace, and pursue it; because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things. And who is he that can hurt you, if you be jealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

Gradual: Ps. lxxxiii. 10, 9.

Behold, O God our protector, and look on Thy servants. ℣. O Lord God of hosts, give ear to the prayers of Thy servants.

Protéctor noster áspice Deus: et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum.

Alleluia, alleluia: Ps. xx. 1.

℣. In Thy strength, O Lord, the king shall joy; and in Thy salvation he shall rejoice exceedingly.—Alleluia.

℣. Dómine, in virtúte tua laetábitur rex; et super salutáre tuum exsultábit veheménter.—Allelúia.

Gospel: Matthew v. 20-24.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus said to His disciples: Except your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment; and whosoever shall say to his brother: Raca, shall be in danger of the council; and whosoever shall say: Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, *leave there thy offering before the altar, and go first to be reconciled to thy brother;* and then coming thou shalt offer thy gift.—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Nisi abundáverit justítia vestra plus quam scribárum et pharisaeórum, non intrábitis in regnum coelórum. Audístis, quia dictum est antíquis: Non occídes: qui autem occíderit, reus erit judício. Ego autem dico vobis: quia omnis, qui iráscitur fratri suo, reus erit judício. Qui autem díxerit fratri suo, raca: reus erit concílio. Qui autem díxerit, fátue: reus erit gehénnae ignis. Si ergo offers munus tuum ad altáre, et ibi recordátus fúeris, quia frater tuus habet áliquid advérsum te: *relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo:* et tunc véniens ófferes munus tuum.—**Credo.**

Offertory: Ps. xv. 7, 8.

I will bless the Lord, Who hath given me understanding: I set God always in my sight; for

Benedícam Dóminum, qui tríbuit mihi intelléctum: providébam Deum in conspéctu

meo semper: quóniam a dextris est mihi, ne commóvear.

He is at my right hand, that I be not moved.

Secret.

Propitiáre, Dómine, supplicatiónibus nostris: et has oblatiónes famulórum famularúmque tuárum benígnus assúme; ut, quod sínguli obtulérunt ad honórem nóminis tui, cunctis profíciat ad salútem. Per Dóminum.

Be appeased, we beseech Thee, O Lord, by our supplications: and in Thy loving kindness, graciously accept the offerings which Thy servants and Thine handmaidens lay upon Thine altar. May that which each one of us has offered to the glory of Thy name, profit all alike to salvation.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of the Blessed Trinity,* p. 55.

Communion: Ps. xxiv. 4.

Unam pétii a Dómino, hanc requíram: ut inhábitem in domo Dómini ómnibus diébus vitae meae.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Postcommunion.

Quos coeléstí, Dómine, dono satiásti: praesta, quaesumus; ut a nostris mundémur occúltis, et ab hóstium liberémur insídiis. Per Dóminum.

Thou hast filled us with thy heavenly gifts, O Lord: vouchsafe, we beseech Thee, to cleanse us from our hidden faults, and deliver us from the snares of our enemies. Through our Lord.

Second Postcommunion: Mundet, p. 157; **Third Postcommunion,** *at the option of the Priest,* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matthew v. 23.

Si offers * munus tuum ante altáre, et recordátus fúeris quia frater tuus habet áliquid advérsus te: relínque ibi munus tuum ante altáre, et vade prius reconciliári fratri tuo: et tunc véniens, ófferes munus tuum, allelúia.

If thou offer thy gift at the altar, and thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shall offer thy gift. Alleluia.

Collect *of the Mass,* p. 1069.



"They took up that which was left of the fragments, seven baskets." (*Gospel*).

Sixth Sunday after Pentecost.

Semi-double.—Green vestments.

Her mind being still occupied with the Sacraments of Baptism and Eucharist, which she has administered at Easter and at Pentecost, the Church reminds us to-day of the effects of these two great Sacraments.

Dead through sin, we have been plunged and, as it were, buried with Jesus in the baptismal water. "All we who have been baptised," says St. Paul, "it is in His death that we have been baptised" (*Epistle*). By dying on the Cross He atoned for our sins, and "our evil nature was crucified with Him" (*ibid*); we must therefore die to sin and no longer commit sin.

"If we have died with Christ," continued the Apostle, "we believe that we shall live with Him." "Christ having risen from the dead, we must also walk in a new life."

The Eucharist is the food of this divine life. The multiplication of loaves, related by St. Mark in to-day's *Gospel*, figured and announced this great Sacrament by which faithful souls are nourished.

Jesus has compassion on the multitude and gives food to four thousand men, who without this sustenance "would have fainted on the way." "He took the seven loaves, gave thanks to God, broke them, and gave them to His disciples to distribute, and they distributed them among the people" (*Gospel*). This miracle is expressly related to the promise of the institution of the Blessed Sacrament. Wherefore, when Jesus fulfilled it at the Last Supper, St. Paul writes that "He took bread and giving thanks He broke it and said: 'Receive and eat; this is My Body.'" And in adding: "Do this in memory of Me," He ordered the Apostles and their successors to consecrate in the same way the supernatural bread which is to sustain our souls and to distribute it throughout the world and to the end of time.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DOMINUS, FORTITUDO.

Introit: Ps. xxvii. 8, 9.

DOMINUS, fortitúdo plebis suae, et protéctor salutárium Christi sui est: salvum fac pópulum tuum, Dómine, et bénedic hereditáti tuae, et rege eos usque in saeculum. *Ps.* Ad te, Dómine, clamábo, Deus meus, ne síleas a me: ne quando táceas a me, et assimilábor descendéntibus in lacum.

℣. Glória Patri.

THE Lord is the strength of His people, and the protector of the salvation of His anointed: save, O Lord, Thy people, and bless Thy inheritance, and rule them for ever. Ps. Unto Thee will I cry, O Lord: O my God, be not Thou silent to me, lest if Thou be silent to me, I become like them that go down into the pit

℣. Glory be to the Father.

Collect.

Deus virtútum, cujus est totum quod est óptimum: ínsere pectóribus nostris amórem tui nóminis, et praesta in nobis religiónis augméntum; ut, quae sunt bona, nútrias, ac pietátis stúdio, quae sunt nutríta, custódias. Per Dóminum.

O God of hosts, the giver of all good things: implant in our hearts the love of Thy name; make us to grow in fervour; foster in us that which is good, and, in Thy loving kindness, of that which Thou fosterest, be Thyself the safeguard. Through our Lord.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Romans vi. 3-11.

Léctio beáti Pauli Apóstoli ad Romános.—FRATRES: Quicúmque baptizáti sumus in Christo Jesu, in morte ipsíus baptizáti sumus. Consepúlti enim sumus cum illo per baptísmum in mortem: ut quómodo Christus surréxit a mórtuis per glóriam Patris, ita et nos in novitáte vitae ambulémus. Si enim complantáti facti sumus similitúdini mortis ejus: simul et resurrectiónis érimus. Hoc sciéntes, quia vetus homo noster simul crucifíxus est: ut destruátur corpus

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN, all we who are baptised in Christ Jesus are baptised in His death. For we are buried together with Him by baptism unto death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the

body of sin may be destroyed, and that we may serve sin no longer. For he that is dead is justified from sin. Now if ye be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin He died once; but in that He liveth, He liveth unto God. So do you also reckon yourselves to be dead indeed to sin, but alive to God; in Christ Jesus our Lord.

peccáti, et ultra non serviámus peccáto. Qui enim mórtuus est, justificátus est a peccáto. Si autem mórtui sumus cum Christo: crédimus quia simul étiam vivémus cum Christo: sciéntes quod Christus resúrgens ex mórtuis, jam non móritur, mors illi ultra non dominábitur. Quod enim mórtuus est peccáto, mórtuus est semel: quod autem vivit, vivit Deo. Ita et vos existimáte, vos mórtuos quidem esse peccáto, vivéntes autem Deo, in Christo Jesu Dómino nostro.

Gradual: Ps. lxxxix. 13, 1.

Return, O Lord, a little; and be treated in favour of Thy servants. ℣. Lord, Thou hast been our refuge from generation to generation.

Convértere, Dómine, aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie.

Alleluia, alleluia: Ps. xxx. 2, 3.

In Thee, O Lord, have I hoped, let me never be confounded: deliver me in Thy justice, and release me; bow down Thy ear to me, make haste to deliver me. —Alleluia.

In te, Dómine, sperávi, non confúndar in aeternum: in justítia tua líbera me, et éripe me: inclína ad me aurem tuam, accélera, ut erípias me.—Allelúia.

Gospel: Mark viii. 1-9.

✠ Continuation of the holy Gospel according to St. Mark.—At that time, when there was a great multitude with Jesus, and had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude, for behold they have now been with Me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way: for some of them came

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: Cum turba multa esset cum Jesu, nec habérent quod manducárent, convocátis discípulis, ait illis: Miséreor super turbam: quia ecce jam tríduo sústinent me, nec habent quod mandúcent: et si dimísero eos jejúnos in domum suam, defícient in via: quidam enim ex eis de longe venérunt. Et respondérunt ei

discípuli sui: Unde illos quis póterit hic saturáre pánibus in solitúdine? Et interrogávit eos: Quot panes habétis? Qui dixérunt: Septem. Et praecépit turbae discúmbere super terram. *Et accípiens septem panes, grátias agens fregit, et dabat discípulis suis, ut appónerent, et apposuérunt turbae.* Et habébant piscículos paucos: et ipsos benedíxit, et jussit appóni. Et manducavérunt, et saturáti sunt, et sustulérunt quod superáverat de fragméntis, septem sportas. Erant autem qui manducáverant quasi quátuor míllia: et dimísit eos.—**Credo.**

from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? who said: Seven. And He commanded the people to sit down on the ground. *And taking the seven loaves, giving thanks, He broke and gave to His disciples to set before the people.* And they had a few little fishes, and He blessed them, and commanded them to be set before them. And they did eat, and were filled; and they took up that which was left of the fragments, seven baskets: and they that had eaten were about four thousand: and He sent them away.—**Creed.**

Offertory: Ps. xvi. 5, 6, 7.

Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam, et exáudi verba mea: miríﬁca misericórdias tuas, qui salvos facis sperántes in te, Dómine.

Perfect Thou my goings in Thy paths, that my footsteps be not moved: incline Thy ear, and hear my words: shew forth Thy wonderful mercies, Thou who savest them that trust in Thee, O Lord.

Secret.

Propitiare, Dómine supplicatiónibus nostris, et has pópuli tui oblatiónes benígnus assúme: et ut nullíus sit írritum votum, nullíus vácua postulátio, praesta; ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

Be appeased, O Lord, by our supplications; and, in pity, accept these the offerings of Thy people: nor suffer the hope of anyone to be in vain, nor his prayer to remain unheard; but grant that what in faith we ask, we may in all fulness obtain. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest*, p. 160. **Preface** *of Trinity Sunday*, p. 55.

Communion: Ps. xxvi. 6.

Circuíbo, et immolábo in tabernáculo ejus hóstiam ju-

I will go round, and offer up in His tabernacle a sacrifice of

jubilation; I will sing, and recite a psalm to the Lord.

bilatiónis: cantábo, et psalmum dicam Dómino.

Postcommunion.

We have been filled, O Lord, with Thy gifts: may they avail to make us clean of heart, and may their might be our defence.

Repléti sumus, Dómine, munéribus tuis. tríbue, quaesumus; ut eórum et mundémur efféctu, et muniámur auxílio. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest*, p. 160.

SECOND VESPERS

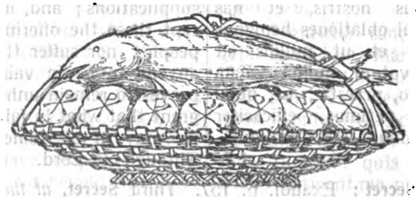
All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Mark viii. 2.

I have compassion on the multitude; for behold they have now been with me three days and have nothing to eat: and if I shall send them away fasting to their home, they will faint in the way. Alleluia.

Miséreor * super turbam: quia ecce jam tríduo sústinent me, nec habent quod mandúcent: et si dimísero eos jejúnos, defícient in via, allelúia.

Collect *of the Mass*, p. 1073.





"Every good tree bringeth forth good fruit" (*Gospel*).

Seventh Sunday after Pentecost.

Semi-double.—Green vestments.

The Ark of the Covenant carried by the Israelites on the battlefields had given them victory; and while with cries of joy they brought it back to the Mount of Sion, they exhorted in the words of the Psalm xlvi. all nations to come and praise their God (*Introit*). In this ascent the Fathers see a figure of the Ascension of Jesus after His victory over the devil and the world.

God, through His Christ, Who is Wisdom, thus attracts all souls, "for His Providence is unerring in the ordering of His divine plans" (*Collect*). Wherefore the sacred number of seven which designates this Sunday also designates this same wisdom given to Solomon after he had offered the sacrifice mentioned by Daniel in the *Offertory*. And as fear is the beginning of wisdom, David says: "I shall teach you the fear of the Lord" (*Gradual*).

Divine life shows itself in acts. St. Augustine, explaining the *Introit*, says that "the hands and the tongue must agree, the one glorifying God and the other acting." And the *Gospel* declares that it is not those who say: "Lord, Lord, who will enter the Kingdom of Heaven, but those who do the will of the Father." A tree is judged by its fruit. If good species give "grapes and figs" there are also "thorns and brambles" (*Epistle*), on which none are gathered. Therefore "they shall be cut down and thrown into the fire" (*Gospel*). What fruit, adds the Apostle, have you gathered from sin, except shame and eternal death? whilst "by serving God, you produce fruits of holiness and win eternal life" (*Epistle*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: OMNES GENTES.

Introit: Ps. xlvi. 2.

CLAP your hands all ye nations: shout unto God with the voice of joy. Ps. For the Lord is most high, He is terrible; He is a great King over all the earth. ℣. Glory be to the Father.

OMNES gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis. *Ps.* Quóniam Dóminus excélsus, terríbilis: Rex magnus super omnem terram. ℣. Glória Patri.

Collect.

O God, Whose providence in the ordering of all things faileth not: we very humbly beseech thee, from us to put away all that is hurtful, and upon us to bestow all that is to our good. Through our Lord.

Deus, cujus providéntia in sui dispositióne non fállitur: te súpplices exorámus; ut nóxia cuncta submóveas, et ómnia nobis profutúra concédas. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest,* p. 160.

Epistle: Rom. vi. 19-23.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN; I speak a human thing, because of the infirmity of your flesh; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were free from justice. What fruit therefore had you then in those things, of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting; in Christ Jesus our Lord.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Humánum dico, propter infirmitátem carnis vestrae: sicut enim exhibuístis membra vestra servíre immundítiae, et iniquitáti ad iniquitátem, ita nunc exhibéte membra vestra servíre justítiae in sanctificatiónem. Cum enim servi essétis peccáti, líberi fuístis justítiae. Quem ergo fructum habuístis tunc in illis, in quibus nunc erubéscitis? Nam finis illórum mors est. Nunc vero liberáti a peccáto, servi autem facti Deo, habétis fructum vestrum in sanctificatiónem, finem vero vitam aetérnam. Stipéndia enim peccáti mors. Grátia autem Dei, vita aetérna, in Christo Jesu Dómino nostro.

Gradual: xxxiii. 12, 6.

Veníte fílii, audíte me: timórem Dómini docébo vos. ℣. Accédite ad eum, et illumináмini: et fácies vestrae non confundéntur.

Come children, hearken to me; I will teach you the fear of the Lord. ℣. Come ye to Him and be enlightened; and your faces shall not be confounded.

Allelúia, allelúia: Ps. xlvi. 2.

℣. Omnes gentes, pláudite mánibus: jubiláte Deo in voce exsultatiónis.—Allelúia.

O clap your hands all ye nations; shout unto God with the voice of joy.—Alleluia.

Gospel: Matt. vii. 15-21.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Atténdite a falsis prophétis, qui véniunt ad vos in vestiméntis óvium, intrínsecus autem sunt lupi rapáces: *a frúctibus eórum cognoscétis eos.* Numquid cólligunt de spinis uvas, aut de tríbulis ficus? *Sic omnis arbor bona fructus bonos facit: mala autem arbor malos fructus facit.* Non potest arbor bona malos fructus fácere: neque arbor mala bonos fructus fácere. Omnis arbor, quae non facit fructum bonum, excidétur, et in ignem mittétur. Igitur ex frúctibus eórum cognoscétis eos. Non omnis, qui dicit mihi, Dómine, Dómine, intrábit in regnum coelórum: sed *qui facit voluntátem Patris mei, qui in coelis est, ipse intrábit in regnum coelórum.*—**Credo.**

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.—**Creed.**

Offertory: Dan. iii. 40.

Sicut in holocáustis aríetum et taurórum, et sicut in míllibus agnórum pínguium: sic fiat sacrifícium nostrum in conspéc-

As in holocausts of rams and bullocks, and as in thousands of fat lambs; so let our sacrifice be made in Thy sight this day,

that it may please Thee: for there is no confusion to them that trust in Thee, O Lord.

tu tuo hódie, ut pláceat tibi: quia non est confúsio confidéntibus in te, Dómine.

Secret.

O God Who, in this one sacrifice, hast perfected the offering of the many victims prescribed by the law of Moses: receive this same sacrifice which we Thy servants devoutly offer up and hallow it with a blessing, like unto that which Thou didst bestow upon the offerings of Abel. And may that which each one of us has severally brought here to the glory of Thy name, profit us all unto salvation. Through our Lord.

Deus, qui legálium differéntiam hostiárum uníus sacrifícii perfectióne sanxísti: áccipe sacrifícium a devótis tibi fámulis, et pari benedictióne, sicut múnera Abel, sanctífica; ut, quod singuli obtulérunt ad majestátis tuae honórem cunctis profíciat ad salútem. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Collect,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: Ps. xxx. 3.

Bow down Thy ear, make haste to deliver me.

Inclína aurem tuam, accélera, ut erípias me.

Postcommunion.

May the healing work, O Lord, mercifully done by Thee in our souls, free us from the perverse movements of our nature, and bring us ever to do what is right in Thy sight. Through our Lord.

Tua nos, Dómine, medicinális operátio, et a nostris perversitátibus cleménter expédiat et ad ea quae sunt recta, perdúcat. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95.

Antiphon at the Magnificat: Matt. vii. 18.

A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Alleluia.

Non potest * arbor bona fructus malos fácere, nec arbor mala fructus bonos fácere: omnis arbor quae non facit fructum bonum, excidétur, et in ignem mittétur, allelúia.

Collect *of the Mass,* p. 1078.



"Give an account of thy stewardship" (*Gospel*).

Eighth Sunday after Pentecost.

Semi-double.—Green vestments.

The *Epistle* reminds us of our divine filiation, and the *Gospel* in a parable tells us of the duties thereby entailed.

We are the children of God, since we may say in all truth: Our Father (*Epistle*). God has given us life, "wherefore we must live according to His will" (*Collect*).

Just as this rich landowner who, before giving his son his share of the heritage, wishes to test his administrative capability, by entrusting to him things of little value, God, before making us His heirs in heaven, has wished to test our fidelity by giving us the management on earth of both temporal and spiritual goods. But, like the steward mentioned by Jesus, we have been unfaithful, dissipating by sin the riches and talents which God entrusted to us.

Therefore, vying in zeal with the children of the world, the sons of light imitate the foresight of the steward who, by means of his father's riches, prepared friends unto himself. Turning to profitable use what God has given to us, let us do good, and especially by almsgiving let us secure the testimony which the poor will bear their benefactors at the moment when all will have to give an account of their stewardship to the divine Judge.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: SUSCEPIMUS, DEUS.

Introit: Ps. xlvii. 10, 11.

SUSCEPIMUS, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae: justítia plena est déxtera tua. *Ps.* Magnus Dóminus, et laudábilis nimis: in civitáte Dei nostri, in monte sancto ejus. ℣. Glória Patri.

WE have received Thy mercy, O God, in the midst of Thy temple; according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. xlvii. 2. Great is the Lord, and exceedingly to be praised,

in the city of God, in his holy mountain. ℣. Glory be to the Father.

Collect.

Impart to us, in Thy mercy, we beseech Thee, O Lord, the grace at all times, both to think and to do what is right in Thy sight: that we, who but for Thee could not even have our being, may live only to fulfil Thy holy will. Through our Lord.

Largíre nobis, quaesúmus, Dómine, semper spíritum cogitándi quae recta sunt, propítius et agéndi: ut, qui sine te esse non póssumus, secúndum te vívere valeámus. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Rom. viii. 12-17.

Lesson from the Epistle of blessed Paul the Apostle to the Romans.—BRETHREN; we are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the Spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ.

Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES: Debitóres sumus non carni, ut secúndum carnem vivámus. Si enim secúndum carnem vixéritis, moriémini: si autem spíritu facta carnis mortificavéritis, vivétis. Quicúmque enim spíritu Dei agúntur, ii sunt fílii Dei. Non enim accepístis spíritum servitútis íterum in timóre, sed accepístis spíritum adoptiónis filiórum in quo clamámus: Abba (Pater). Ipse enim Spíritus testimónium reddit spirítui nostro, quod sumus fílii Dei. Si autem fílii, et herédes: herédes quidem Dei, coherédes autem Christi.

Gradual: Ps. xxx. 3.

Be Thou unto me a God, a protector, and a place of refuge, to save me. ℣. In Thee, O God, have I hoped: O Lord, let me never be confounded.

Esto mihi in Deum protectórem, et in locum refúgii, ut salvum me fácias. ℣. Deus, in te sperávi: Dómine, non confúndar in aetérnum.

Alleluia, alleluia: Ps. xlvii. 2.

℣. Great is the Lord, and exceedingly to be praised; in the

℣. Magnus Dóminus, et laudábilis valde, in civitáte Dei

nostri, in monte sancto ejus.—Allelúia.

city of our God, in His holy mountain.—Alleluia.

Gospel: Luke xvi. 1-9.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo quidam erat dives, qui habébat víllicum: et hic diffamátus est apud illum, quasi dissipásset bona ipsíus. Et vocávit illum, et ait illi: Quid hoc áudio de te? redde ratiónem villicatiónis tuae: jam enim non póteris villicáre. Ait autem víllicus intra se: Quid fáciam, quia Dóminus meus aufert a me villicatiónem? fódere non váleo, mendicáre erubésco. Scio quid fáciam, ut, cum amótus fúero a villicatióne, recípiant me in domos suas. Convocátis ítaque síngulis debitóribus dómini sui, dicébat primo: Quantum debes dómino meo? At ille dixit: Centum cados ólei. Dixítque illi: Accipe cautiónem tuam: et sede cito, scribe quinquagínta. Deínde álii dixit: Tu vero quantum debes? Qui ait: Centum coros trítici. Ait illi: Accipe lítteras tuas, et scribe octogínta. Et laudávit dóminus víllicum iniquitátis, quia prudénter fecísset: quia fílii hujus saeculi prudentióres fíliis lucis in generatióne sua sunt. Et ego vobis dico: *fácite vobis amícos de mammóna iniquitátis: ut, cum defecéritis, recípiant vos in aetérna tabernácula.*—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus spoke to His disciples this parable: There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods; and he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship, for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able: to beg I am ashamed. I know what I will do, that when I shall be put out of the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the Lord commended the unjust steward, for as much as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: *Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.*—**Creed.**

Offertory: Ps. xvii. 28, 32.

Thou wilt save the humble people, O Lord, and wilt bring down the eyes of the proud; for who is God but Thee, O Lord.

Pópulum húmilem salvum fácies, Dómine, et óculos superbórum humiliábis: quóniam quis Deus praeter te, Dómine?

Secret.

Receive, we beseech Thee, O Lord, the gifts, which of Thy bounty bestowed upon us, we offer again to Thee: and by the power of Thy grace, may these holy mysteries sanctify our lives in this world, and assure to us the everlasting joys of that which has to come. Through our Lord.

Súscipe, quaesumus, Dómine, múnera, quae tibi de tua largitáte deférimus: ut haec sacrosáncta mystéria, grátiae tuae operánte virtúte, et praeséntis vitae nos conversatióne sanctíficent, et ad gáudia sempitérna perdúcant. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: Ps. xxxiii-xxxix.

Taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

Gustáte et vidéte, quóniam suávis est Dóminus: beátus vir, qui sperat in eo.

Postcommunion.

May this heavenly mystery, O Lord, avail us to our healing, in soul and in body: and may we ever feel within us the power of the sacrament we adore. Through our Lord.

Sit nobis, Dómine, reparátio mentis et corporis coeléste mystérium: ut, cujus exséquimur cultum, sentiámus efféctum. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest,* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke xvi. 3.

What shall I do because my Lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

Quid fáciam,* quia dóminus meus aufert a me villicatiónem? fódere non váleo, mendicáre erubésco: scio quid fáciam, ut cum amótus fúero a villicatióne, recípiant me in domos suas.

Collect *of the Mass,* p. 1082.



"Jesus wept over Jerusalem" (*Gospel*).

Ninth Sunday after Pentecost.

Semi-double.—Green vestments.

This day's liturgy puts before us in the *Epistle* and *Gospel*, the terrible punishments incurred by the people of Israel on account of their morals and irreligion. Twenty-three thousand Hebrews perished in one day on account of their lust; several were killed by serpents for having tempted God by complaining that they had no other food but manna; many were killed by the destroying angel on account of their murmuring (*Epistle*), and over a million Jews perished when Jerusalem was destroyed for having rejected the Messiah. They were thrown out of the Kingdom of God as the sellers were driven from the temple which is its figure, for having transformed the house of prayer into a den of thieves (*Gospel*). The Gentiles, called in their stead, must therefore be faithful to their vocation and take care not to fall in their turn (*Epistle*). Let them obey therefore with holy joy the commandments of the Lord (*Offertory*), let them worthily attend in the temple the Eucharistic mysteries in which the work of our redemption is daily enacted (*Secret*), and eat the flesh of Jesus which is the true manna of our souls (*Communion*).

Then will God always come to their help (*Introit*), He will open the ears of His mercy to their prayers (*Collect*), and will not allow them to be tempted beyond their strength (*Epistle*).

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MASS: ECCE DEUS.

Introit: Ps. liii. 6, 7.

ECCE Deus ádjuvat me, et Dóminus suscéptor est ánimae meae: avérte mala inimícis meis, et in veritáte tua dispérde illos, protéctor meus, Dómine. *Ps.* Deus, in nómine tuo salvum me fac: et in virtúte tua líbera me. Glória Patri.

BEHOLD God is my helper, and the Lord is the protector of my soul: turn back the evils upon my enemies, and cut them off in Thy truth, O Lord my protector. Ps. liii. 3. Save me, O God, by Thy name, and deliver me in Thy strength. ℣. Glory be to the Father.

Collect.

Let Thy merciful ears, O Lord, be open to the prayers of Thy suppliants: and in order that to those who seek, Thou mayest surely give that for which they ask, make them to ask only for those things which are well-pleasing to Thee.

Páteant aures misericórdiae tuae, Dómine, précibus supplicántium: et ut peténtibus desideráta concédas; fac eos, quae tibi sunt plácita, postuláre. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: 1 Cor. x. 6-13.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, let us not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by the serpents. Neither do you murmur, as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios. — FRATRES: Non simus concupiscéntes malórum, sicut et illi concupiérunt. Neque idolólatrae efficiámini, sicut quidam ex ipsis: quemádmodum scriptum est: Sedit pópulus manducáre et bíbere, et surrexérunt lúdere. Neque fornicémur, sicut quidam ex ipsis fornicáti sunt, et cecidérunt una die vigínti tria míllia. Neque tentémus Christum, sicut quidam eórum tentavérunt, et a serpéntibus periérunt. Neque murmuravéritis, sicut quidam eórum murmuravérunt et periérunt ab exterminatóre. Haec autem ómnia in figúra contingébant illis: scripta sunt autem ad correptiónem nostram, in quos fines saeculórum devenérunt. Itaque qui se existimat stare, vídeat ne cadat. Tentátio vos non apprehéndat, nisi humána: fidélis autem Deus est, qui non patiétur vos tentári supra id quod potéstis, sed fáciet étiam cum tentatióne provéntum, ut possítis sustinére.

Gradual: Ps. viii. 2.

Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ℣. Quóniam eleváta est magnificéntia tua super coelos.	O Lord our Lord, how admirable is Thy name in the whole earth! ℣. For Thy magnificence is elevated above the heavens.

Alleluia, alleluia: Ps. lviii. 2.

℣. Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me.—Allelúia.	℣. Deliver me from my enemies, O my God: and defend me from them that rise up against me.—Alleluia.

Gospel: Luke xix. 41-47.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Cum appropinquáret Jesus Jerúsalem, *videns civitátem, flevit super illam, dicens:* Quia si cognovísses et tu, et quidem in hac die tua, quae ad pacem tibi, nunc autem abscóndita sunt ab óculis tuis. Quia vénient dies in te: et circúmdabunt te inimíci tui vallo, et circúmdabunt te: et coangustábunt te úndique: et *ad terram prostérnent te, et fílios tuos, qui in te sunt, et non relinquent in te lápidem super lápidem: eo quod non cognóveris tempus visitatiónis tuae.* Et ingréssus in templum, coepit ejicere vendéntes in illo, et eméntes, dicens illis: Scriptum est: Quia domus mea domus oratiónis est. Vos autem fecístis illam spelúncam latrónum. Et erat docens quotídie in templo.—**Credo.**	✠ Continuation of the holy Gospel according to St. Luke.—At that time, when Jesus drew near to Jerusalem, *seeing the city, He wept over it* saying: If thou also hadst known, and that in this day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side; *and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.* And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written, My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple.—**Creed.**

Offertory: Ps. xviii. 9, 10, 11, 12.

Justítiae Dómini rectae, laetificántes corda, et judícia ejus dulcióra super mel et favum:	The justices of the Lord are right, rejoicing hearts, and His judgments sweeter than honey

and the honey-comb: for thy servant keepeth them.

nam et servus tuus custódit ea.

Secret.

Make us, we beseech thee, O Lord, to assist worthily and assiduously at these sacred mysteries: for as often as this saving Victim is offered up, so often is our Redeemer's work made to avail in our behalf. Through our Lord.

Concéde nobis, quaesumus, Dómine, haec digne frequentáre mystéria: quia, quóties hujus hóstiae commemorátio celebrátur, opus nostrae redemptiónis exercétur. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: John vi. 57.

He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him; saith the Lord.

Qui mandúcat meam carnem, et bibit meum sánguinem in me manet, et ego in eo, dicit Dóminus.

Postcommunion.

May our having come together, O Lord, to receive Thy holy Sacrament, both cleanse us from sin and make us to be of one mind and one heart in Thy service.

Tui nobis, quaesumus, Dómine, commúnio, sacraménti, et purificatiónem cónferat, et tríbuat unitátem. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest,* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke xix. 46.

It is written: My house is a house of prayer for all nations; but you have made it a den of thieves. And He was teaching daily in the temple.

Scriptum est enim: * quia domus mea domus oratiónis est cunctis géntibus: vos autem fecístis illam spelúncam latrónum: et erat quotídie docens in templo.

Collect *of the Mass,* p. 1086.



"I am not as this publican" (*Gospel*).

Tenth Sunday after Pentecost.

Semi-double.—Green vestments.

Our sanctification is an impossible work if we undertake it alone, since *our* acts are only supernatural if they proceed from the *Holy Ghost*. That is what the Church impresses on us to-day in giving us a true notion of Christian humility.

Left to ourselves, we are powerless and given to sin; it is to God that we owe its avoidance or its pardon, and that we are even able to pronounce the name of Jesus affirming His divinity (*Epistle*).

Wherefore, in the *Gospel* of the Pharisee and the Publican, the Master stigmatises the pride which makes us put our trust in ourselves and always shows itself in our contempt for others. This pride is the enemy of God, for it attributes to itself the gifts which the Holy Ghost confers on each according to His pleasure (*Epistle*), and it therefore hinders His divine power from manifesting itself in us (*Collect*), since it makes us imagine that we need no help. The humble soul, on the contrary, is pleased to recognise its nothingness, knowing that it is only on this condition that the virtue of Christ will dwell in it.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: CUM CLAMAREM.

Introit: Ps. liv. 17, 18, 20, 23.

CUM clamárem ad Dóminum, exaudívit vocem meam, ab his, qui appropínquant mihi: et humiliávit eos qui est ante saecula, et manet in aetérnum: jacta cogitátum tuum in Dómino, et ipse te enútriet. *Ps.* Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde mihi, et exáudi me. ℣. Glória Patri.

WHEN I cried to the Lord He heard my voice, from them that draw near to me; and He humbled them, Who is before all ages, and remains for ever: cast thy care upon the Lord, and He shall sustain thee. Ps. liv. 2. Hear, O God, my prayer, and despise not my supplication; be attentive to me and hear me. ℣. Glory be to the Father.

Collect.

O God Who, more than in all things else, showest forth Thine almighty power by sparing and by having mercy; multiply upon us Thy mercy; and make us, who run forward with trust in Thy promises, to be sharers in the good things of heaven. Through our Lord.

Deus, qui omnipoténtiam tuam parcéndo máxime et miserándo maniféstas: multíplica super nos misericórdiam tuam; ut ad tua promíssa curréntes, coeléstium bonórum fácias esse consórtes. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: 1 Cor. xii. 2-11.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, you know that, when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus; and no man can say: The Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one indeed, by the Spirit, is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits; to another, divers kind of tongues; to another,

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Scitis quóniam cum gentes essétis, ad simulácra muta prout ducebámini eúntes. Ideo notum vobis fácio, quod nemo in Spíritu Dei loquens, dicit anáthema Jesu. Et nemo potest dícere, Dóminus Jesus, nisi in Spíritu sancto. Divisiónes vero gratiárum sunt, idem autem Spíritus. Et divisiónes ministratiónum sunt, idem autem Dóminus. Et divisiónes operatiónum sunt, idem vero Deus, qui operátur ómnia in ómnibus. Unicuíque autem datur manifestátio Spíritus ad utilitátem. Alii quidem per Spíritum datur sermo sapiéntiae: álii autem sermo sciéntiae secúndum eúmdem Spíritum: álteri fides in eódem Spíritu: álii grátia sanitátum in uno Spíritu: álii operátio virtútum, álii prophetía, álii discrétio spirítuum, álii génera linguárum, álii interpretátio sermónum. Haec autem ómnia operátur unus atque idem Spíritus, dividens síngulis prout vult.

interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Gradual: Ps. xvi. 8, 2.

Custódi me, Dómine, ut pupíllam óculi: sub umbra alárum tuárum prótege me. ℣. De vultu tuo judícium meum pródeat: óculi tui vídeant aequitátem.

Keep me, O Lord, as the apple of Thy eye: protect me under the shadow of Thy wings. ℣. Let my judgment come forth from Thy countenance: let Thy eyes behold the things that are equitable.

Alleluia, alleluia: Ps. lxiv. 2.

℣. Te decet hymnus, Deus, in Sion: et tibi reddétur votum in Jerúsalem.—Allelúia.

℣. A hymn, O God, becometh Thee in Sion: and a vow shall be paid to Thee in Jerusalem.—Alleluia.

Gospel: Luke xviii. 9-14.

✠ Sequéntia sancti Evangélii secúndum Lucam. — In illo témpore: Dixit Jesus ad quosdam, qui in se confidébant tamquam justi, et aspernabántur céteros, parábolam istam: Duo hómines ascendérunt in templum ut orárent: unus Pharisaeus et alter publicánus. Pharisaeus stans, haec apud se orábat: Deus, grátias ago tibi, quia non sum sicut céteri hóminum: raptóres, injústi, adúlteri: velut étiam hic publicánus. Jejúno bis in Sábbato: décimas do ómnium, quae possídeo. *Et publicánus a longe stans nolébat nec óculos ad coelum leváre: sed percutiébat pectus suum, dicens: Deus, propitius esto mihi peccatóri. Dico vobis: descéndit hic justificátus in domum suam ab illo:* quia omnis qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus spoke this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one was a Pharisee, and the other a Publican. The Pharisee standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice in the week; I give tithes of all that I possess. *And the Publican standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other:* because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.—**Creed.**

Offertory: Ps. xxiv. 1, 3.

To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust, let me not be ashamed: neither let my enemies laugh at me: for none of them that wait on Thee shall be confounded.

Ad te, Dómine, levávi ánimam meam: Deus meus, in te confído, non erubéscam: neque irrídeant me inimíci mei: étenim univérsi, qui te exspéctant, non confundéntur.

Secret.

By Thee, O Lord, may this sacrifice be hallowed, which Thou hast appointed to be in such wise offered up to the glory of Thy name, that it may remain to us for a healing medicine in all our ills.

Tibi, Dómine, sacrifícia dicáta reddántur: quae sic ad honórem nóminis tui deferénda tribuísti, ut éadem remédia fíeri nostra praestáres. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160.

Communion: Ps. 51, 21.

Thou wilt accept the sacrifice of justice, oblations and holocausts, upon Thy altar, O Lord.

Acceptábis sacrifícium justítiae, oblatiónes, et holocáusta, super altáre tuum, Dómine.

Postcommunion.

Grant, we beseech Thee, O Lord our God, that Thy gracious help may never be lacking to us whose strength Thou ceaseth not to renew in Thine adorable sacrament.

Quaesumus, Dómine Deus noster: ut, quos divínis reparáre non désinis sacraméntis, tuis non destítuas benígnus auxíliis. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke xviii. 14.

This man went down into his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

Descéndit hic * justificátus in domum suam ab illo: quia omnis qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.

Collect *of the Mass,* p. 1090.



"And spitting He touched his tongue" (*Gospel*).

Eleventh Sunday after Pentecost.

Semi-double.—Green vestments.

The Church on this day makes us celebrate the omnipotence of God and His infinite mercy in dealing with sinners. St. Paul repeats to the Corinthians the miraculous transformation which has taken place in him through the grace of God (*Epistle*).

The healing of the deaf and dumb, related by St. Mark, is the story of divine mercy towards each one of us (*Gospel*).

Deaf to the teachings of the Master, we had become dumb by sin and incapable of praising God. But repeating, according to His command, what Christ did, the Church in baptism has opened our ears and loosed our tongue, so that henceforth we may hear the divine word and freely proclaim our faith.*

Having put our hope in God, we have received succour (*Gradual*). The Lord has healed our wounds (*Offertory*) and has given us strength and courage (*Introit*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DEUS IN LOCO.

Introit: Ps. lxvii. 6, 7, 36.

DEUS in loco sancto suo: Deus qui inhabitáre facit unánimes in domo: ipse dabit virtútem, et fortitúdinem plebi suae. *Ps.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum, a fácie ejus. ℣. Glória Patri.

GOD in His holy place; God Who maketh men of one mind to dwell in a house; He shall give power and strength to His people. Ps. lxvii. 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory be to the Father.

* The Priest in baptism takes saliva with his finger and touches the ears and the nostrils (above the lips) of the newly baptised, saying: Ephphéta, that is to say: Be open.

Collect.

Almighty and everlasting God, Who out of the abundance of Thy loving kindness, in answering the prayer of him who calleth upon Thee, are wont to go beyond the deserts and the hopes of the suppliant: do Thou pour forth upon us Thy mercy; forgive us those sins on account of which our conscience is afraid; and endow us with those good things for which our prayer ventures not to ask.

Omnípotens sempitérne Deus, qui abundántia pietátis tuae, et mérita súpplicum excédis et vota: effúnde super nos misericórdiam tuam; ut dimíttas quae consciéntia métuit, et adjícias quod orátio non praesúmit. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: 1 Cor. xv. 1-10.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—Brethren: I make known unto you the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved, if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once; of whom many remain until this present, and some are fallen asleep. After that He was seen by James then by all the Apostles. And last of all He was seen also by me, as by one born out of due time. For I am the least of the Apostles, who am not worthy to

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—Fratres: Notum vobis fácio Evangélium, quod praedicávi vobis, quod et accepístis, in quo et statis, per quod et salvámini: qua ratióne praedicáverim vobis, si tenétis, nisi frustra credidístis. Trádidi enim vobis in primis, quod et accépi: quóniam Christus mórtuus est pro peccátis nostris secúndum Scriptúras: et quia sepúltus est, et quia resurréxit tértia die secúndum Scriptúras: et quia visus est Cephae, et post hoc úndecim. Deínde visus est plus quam quingéntis frátribus simul, ex quibus multi manent usque adhuc, quidam autem dormiérunt. Deínde visus est Jacóbo, deínde Apóstolis ómnibus: novíssime autem ómnium tamquam abortívo, visus est et mihi. Ego enim sum mínimus Apostolórum, qui non sum dignus vocári Apóstolus, quóniam persecútus sum Ecclésiam Dei. Grátia autem Dei sum id quod sum, et

grátia ejus in me vácua non fuit.

be called an apostle, because I persecuted the church of God; but by the grace of God I am what I am; and His grace in me hath not been void.

Gradual: Ps. xxvii. 7, 1.

In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor illi. ℣. Ad te, Dómine, clamávi: Deus meus, ne síleas: ne discédas a me.

In God hath my heart confided, and I have been helped; and my flesh hath flourished again; and with my will I will give praise to Him. ℣. Unto Thee will I cry, O Lord: O my God, be not then silent; depart not from me.

Alleluia, alleluia: Ps. lxxx. 2, 3.

℣. Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara.—Allelúia.

℣. Rejoice to God our helper: sing aloud to the God of Jacob; take a pleasant psalm with the harp.—Alleluia.

Gospel: Mark vii. 31-37.

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: Exiens Jesus de fínibus Tyri, venit per Sidónem ad mare Galilaeae, inter médios fines Decapóleos. Et addúcunt ei surdum et mutum, et deprecabántur eum, ut impónat illi manum. Et apprehéndens eum de turba seórsum, *misit digitos suos in auriculas ejus: et éxspuens, tétigit linguam ejus: et suspiciens in coelum, ingémuit, et ait illi: Ephpheta quod est adaperire. Et statim apértae sunt aures ejus, et solútum est vinculum linguae ejus, et loquebátur recte.* Et praecépit illis, ne cui dícerent. Quanto autem eis praecipiébat, tanto magis plus praedicábant: et eo ámplius admirabántur, dicéntes: Bene ómnia fecit: et surdos fecit audíre, et mutos loqui. —**Credo.**

✠ Continuation of the holy Gospel according to St. Mark.—At that time, Jesus going out to the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb, and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue; and looking up to heaven, He groaned and said to him: Ephpheta, that is, Be thou opened: and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man: but the more He charged them so much the more a great deal did they publish it; and so much the

more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.—**Creed.**

Offertory: Ps. xxix. 2, 3.

I will extol Thee, O Lord, for Thou hast upheld me; and hast not made my enemies to rejoice over me: O Lord, I have cried to Thee, and Thou hast healed me.

Exaltábo te, Dómine, quóniam suscepísti me, nec delectásti inimícos meos super me: Dómine, clamávi ad te, et sanásti me.

Secret.

Look down in mercy, we beseech Thee, O Lord, upon the lowliness of Thy servants: to Thee, may that which we offer be well pleasing, and to ourselves, in our weakness may it afford a support.

Réspice, Dómine, quaesumus, nostram propítius servitútem: ut, quod offérimus, sit tibi munus accéptum, et sit nostrae fragilitátis subsídium. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: Prov. iii. 9, 10.

Honour the Lord with thy substance, and with the first of all thy fruits: and thy barns shall be filled with abundance, and thy presses shall run over with wine.

Honóra Dóminum de tua substántia, et de primítiis frugum tuárum: et implebúntur hórrea tua saturitáte, et vino torculária redundábunt.

Postcommunion.

May we find, we beseech Thee, O Lord, in the having received Thy holy sacrament, help ourselves, in body and in soul; that in the one and in the other, being freed from evil, we may glory in the fulness of the power of the heavenly medicine Thou hast vouchsafed to bestow upon us.

Sentiámus, quaesumus, Dómine, tui perceptióne sacraménti, subsídium mentis et córporis: ut in utróque salváti, coeléstis remédii plenitúdine gloriémur. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Mark vii. 37.

He hath done all things well; He hath made both the deaf to hear and the dumb to speak.

Bene ómnia fecit,* et surdos fecit audíre, et mutos loqui.

Collect *of the Mass,* p. 1094.



" Brought him to an inn " (*Gospel*).

Twelfth Sunday after Pentecost.

Semi-double.—Green vestments.

Having been initiated into supernatural life by Baptism, strengthened and perfected in this life by Confirmation, whose efficaciousness the feast of Pentecost has celebrated, the Church reminds us of the duty of Christian charity which derives therefrom.

She speaks to us of the law of Moses which was not wanting in a certain splendour and of the law of Christ which is its perfect development (*Epistle*).

If already the greatest of the commandments of the ancient Alliance is the love of God and that of one's neighbour, it is necessarily the same divine and perfected love which the New Alliance demands of us (*Gospel*). Let us beware of the pharisaical interpretation of the law which would reduce our religious duties to a few outward practices: " The letter kills," says St. Paul, " and the spirit quickens " (*Epistle*).

Neither the Mosaic law nor the Gospel separate the love of God from that we owe to our neighbour: in its origin it is a supernatural love, for it proceeds from the Holy Ghost, and in its object which is God in the person of our brothers.

The Jews only considered as their neighbours the people of their race, and the parable of the good Samaritan shows us that our neighbour is every man, known or unknown, friend or enemy, to whom we are united by the bonds of charity taught us by Jesus in healing our wounds (*Gospel*). The neighbour of this wounded Jew is not the man of his race, since Jews and Samaritans were hereditary rivals, but the man who bends charitably over him to help him. Union in Christ which will make us love even those who hate us and pardon those who have wronged us because God is in them or may come to them, that is the true love of one's neighbour.

Made divine by grace, we must imitate our heavenly Father Who, appeased by the prayer of Moses, a figure of the Saviour, only overwhelmed with benefits the people that had offended Him (*Offertory, Communion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

Introit : Ps. lxix. 2, 3.

INCLINE unto my aid, O God: O Lord, make haste to help me: let my enemies be confounded and ashamed, who seek my soul. Ps. lxix. 4. Let them be turned backward and blush for shame, who desire evils to me. ℣. Glory be to the Father.

DEUS, in adjutórium meum inténde: Dómine, ad adjuvándum me festína: confundántur et revereántur inimíci mei, qui quaerunt ánimam meam. *Ps.* Avertántur retrósum, et erubéscant: qui cógitant mihi mala. ℣. Glória Patri.

Collect.

Almighty and merciful God, Whose gift it is that Thy faithful render a true and worthy service to Thee: grant us, we beseech Thee, to run without stumbling to the fulfilment of Thy promises. Through our Lord.

Omnípotens et miséricors Deus, de cujus múnere venit, ut tibi a fidélibus tuis digne et laudabíliter serviátur; tríbue quaesumus, nobis; ut ad promissiónes tuas sine offensióne currámus. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle : 2 Cor. iii. 4-9.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN: such confidence we have through Christ towards God. Not that we are sufficient to think any thing of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament, not in the letter, but in the spirit: for the letter killeth, but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which is made void: how shall not the ministration of the

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Fidúciam talem habémus per Christum ad Deum: non quid sufficiéntes simus cogitáre áliquid a nobis, quasi ex nobis: sed sufficiéntia nostra ex Deo est: qui et idóneos nos fecit minístros novi testaménti: non líttera, sed spíritu: líttera enim occídit, spíritus autem vivíficat. Quod si ministrátio mortis, lítteris deformáta in lapídibus, fuit in glória; ita ut non possent inténdere fílii Israël in fáciem Móysi propter glóriam vultus ejus, quae evacuátur: quómodo non magis ministrátio Spíritus erit in glória? Nam si ministrátio damnatiónis glória est: multo

magis abúndant ministérium justítiae in glória.

spirit be rather in glory? For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

Gradual: Ps. xxxiii. 2, 3.

Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. In Dómino laudábitur ánima mea: áudiant mansuéti, et laeténtur.

I will bless the Lord at all times; His praise shall ever be in my mouth ℣. In the Lord shall my soul be praised: let the meek hear, and rejoice.

Alleluia, alleluia: Ps. lxxxvii. 2.

℣. Dómine Deus salútis meae; in die clamávi et nocte coram te.—Allelúia.

℣. O Lord the God of my salvation, I have cried in the day, and in the night before Thee.—Alleluia.

Gospel: Luke x. 23-37.

✠ Sequéntia sancti Evangélii secúndum Lucam.— In illo témpore: Dixit Jesus discípulis suis: Beáti óculi, qui vident quae vos vidétis. Dico enim vobis, quod multi prophétae et reges voluérunt vidére quae vos vidétis, et non vidérunt: et audíre quae audítis, et non audiérunt. Et ecce quidam legisperítus surréxit, tentans illum, et dicens: Magíster, quid faciéndo vitam aetérnam possidébo? At ille dixit ad eum: In lege quid scriptum est? quómodo legis? Ille respóndens, dixit: *Díliges Dóminum Deum tuum ex toto corde tuo, et ex tota ánima tua, et ex ómnibus víribus tuis, et ex omni mente tua; et próximum tuum sicut teipsum.* Dixitque illi: Recte respondísti: hoc fac, et vives. Ille autem volens justificáre seípsum, dixit ad Jesum: Et quis est meus próximus? Suscípiens autem Jesus, dixit: Homo

✠ Continuation of the holy Gospel according to St. Luke.— At that time, Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering, said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.* And he said to him: Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbour? And Jesus an-

swering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead: and it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him, and seeing him, was moved with compassion, and going up to him, bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn, and took care of him: and the next day he took out two pence, and gave to the host, and said: Take care of him, and whatsoever thou shalt spend over and above, I, at my return will repay thee. *Which of these three, in thy opinion, was neighbour to him that fell among robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.*—**Creed.**

quidam descendébat ab Jerúsalem in Jéricho, et íncidit in latrónes, qui étiam despoliavérunt eum: et plagis impósitis abiérunt, semivívo relícto. Accidit autem, ut sacérdos quidam descénderet eádem via: et viso illo praetérivit. Simíliter et levíta, cum esset secus locum, et vidéret eum, pertránsiit. Samaritánus autem quidam iter fáciens, venit secus eum: et videns eum, misericórdia motus est. Et appropians, alligávit vúlnera ejus, infúndens óleum et vinum: et impónens illum in juméntum suum, duxit in stábulum, et curam ejus egit. Et áltera die prótulit duos denários, et dedit stabulário, et ait: Curam illíus habe: et quodcúmque supererogáveris, ego cum rediero, reddam tibi. *Quis horum trium vidétur tibi próximus fuisse illi, qui incidit in latrónes? At ille dixit: Qui fecit misericórdiam in illum. Et ait illi Jesus: Vade, et tu fac simíliter.*—**Credo.**

Offertory: Exodus xxxii. 11, 13, 14.

Moses prayed in the sight of the Lord his God, and said: Why, O Lord, is Thy indignation enkindled against Thy people? Let the anger of Thy mind cease; remember Abraham, Isaac, and Jacob, to whom Thou didst swear to give a land flowing with milk and honey: and the Lord was appeased from doing the evil which He had spoken of doing against the people.

Precátus est Móyses in conspéctu Dómini Dei sui, et dixit Quare, Dómine, irásceris in pópulo tuo? Parce irae ánimae tuae: meménto Abraham, Isaac, et Jacob, quibus jurásti dare terram fluéntem lac et mel. Et placátus factus est Dóminus de malignitáte, quam dixit fácere pópulo suo.

Secret.

Hóstias, quaesumus, Dómine, propítius inténde, quas sacris altáribus exhibémus: ut nobis indulgéntiam largiéndo, tuo nómini dent honórem. Per Dóminum.

Mercifully regard, we beseech Thee, O Lord, the divine Victim, which we lay upon Thine altar: receive It to the rendering of honour to Thy name, and to its being heard in its pleading for the forgiveness of our sins. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: Ps. ciii. 13, 14, 15.

De fructu óperum tuórum, Dómine, satiábitur terra: ut edúcas panem de terra, et vinum laetíficet cor hóminis: ut exhílaret fáciem in óleo, et panis cor hóminis confírmet.

The earth shall be filled with the fruit of Thy works, O Lord, that Thou mayest bring bread out of the earth, and that wine may cheer the heart of man; that he may make the face cheerful with oil; and that bread may strengthen man's heart.

Postcommunion.

Vivíficet nos, quaesumus Dómine, hujus participátio sancta mystérii: et páriter nobis expiatiónem tríbuat, et munímen. Per Dóminum.

May we be quickened, O Lord, by the having partaken of this holy mystery: may it profit us to the atoning for our sins and to the strengthening of our souls. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke x. 30.

Homo quidam * descendébat ab Jerúsalem, in Jéricho et íncidit in latrónes; qui étiam despoliavérunt eum, et plagis impósitis abiérunt, semivívo relícto.

A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead.

Collect *of the Mass,* p. 1098.



"And where are the nine others?" (*Gospel*).

Thirteenth Sunday after Pentecost.

Semi-double.—Green vestments.

The *Collect* which prays for an increase of faith, hope and charity, re-echoes the teaching of the Apostle in the *Epistle* and that of the Master in the *Gospel*.

The Jews wanted to impose the Mosaic law on Christians; St. Paul shows that it is not this law which gives holiness to souls, since, before the law, Abraham, father of the Jewish people, was sanctified by his faith in Jesus. All those, therefore, Jews or pagans, who enter into the Church and put their faith in the merits of the Passion of Christ will be saved.

Our Divine Saviour indeed heals all the lepers, Jews or Samaritans, who have recourse to Him. "Arise," said Jesus to the latter, "thy faith hath made thee whole." It is He Who, through His Church, gives back health to the souls of those, whether Jews or Gentiles, who come to Him.

By faith we put in Jesus all our hope (*Offertory*) for He is our refuge (*Alleluia*) and we ask for the virtue of charity which makes us love the divine law (*Collect*) and makes us practise it (*Postcommunion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: RESPICE, DOMINE.

Introit: Ps. lxxiii. 20 19, 23.

HAVE regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor: arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee.	RESPICE, Dómine, in testaméntum tuum, et ánimas páuperum tuórum ne derelínquas in finem: exsúrge, Dómine, et júdica causam tuam, et ne obliviscáris voces quae-

réntium te. *Ps.* Ut quid, Deus, repulísti in finem: irátus est furor tuus super oves páscuae tuae? ℣. Glória Patri.

Ps. lxxiii. 1. O God, why hast Thou cast us off unto the end: why is Thy wrath enkindled against the sheep of Thy pasture? ℣. Glory be to the Father.

Collect.

Omnípotens sempitérne Deus, da nobis fídei, spei, et caritátis augméntum: et, ut mereámur ássequi quod promíttis, fac nos amáre quod praecipis. Per Dóminum.

Almighty and everlasting God, grant unto us an increase of faith, hope and charity: and that we may deserve to obtain what Thou dost promise, make us to love what Thou commandest.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Gal. iii. 16-22.

Léctio Epístolae beáti Pauli Apóstoli ad Gálatas.—Fratres: Abrahae dictae sunt promissiónes, et sémini ejus. Non dicit: Et semínibus, quasi in multis; sed quasi in uno: Et sémini tuo, qui est Christus. Hoc autem dico: testaméntum confirmátum a Deo, quae post quadringéntos et trigínta annos facta est lex, non irrítum facit ad evacuándam promissiónem. Nam si ex lege heréditas, jam non ex promissióne. Abrahae autem per repromissiónem donávit Deus. Quid ígitur lex? Propter transgressiónes pósita est donec veníret semen, cui promíserat, ordináta per Angelos in manu mediatóris. Mediátor autem uníus non est: Deus autem unus est. Lex ergo advérsus promíssa Dei? Absit. Si enim data esset lex, quae posset vivificáre, vere ex lege esset justítia. Sed conclúsit Scriptúra ómnia sub peccáto, ut promíssio ex fide Jesu Christi

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.—Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many; but as of one, and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul; to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise: being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given, which could give life, verily justice should have been

by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

darétur credéntibus.

Gradual: Ps. lxxiii. 20, 19, 22.

Have regard, O Lord, to Thy covenant, and forsake not to the end the souls of Thy poor. ℣. Arise, O Lord, and judge Thy cause: remember the reproach of Thy servants.

Réspice, Dómine, in testaméntum tuum: et ánimas paúperum tuórum ne oblivis-cáris in finem. ℣. Exsúrge, Dómine, et júdica causam tu-am: memor esto oppróbrii servórum tuórum.

Alleluia, alleluia: Ps. lxxxix. 1.

Lord, thou hast been our refuge, from generation to generation.—Alleluia.

Dómine, refúgium factus es nobis a generatióne et progénie. —Allelúia.

Gospel: Luke xvii. 11-19.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, as Jesus was going to Jerusalem, he passed through the midst of Samaria and Galilee: and as He entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, that, *as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God: and he fell on his face before His feet, giving thanks:* and this was a Samaritan. And Jesus answering said: Were not ten made clean? And where are the nine? There is no one found to return, and give glory to God, but this stranger. And

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dum iret Jesus in Jerúsalem, transíbat per médiam Samaríam et Galilaeam. Et cum ingrederétur quoddam castéllum, occurrérunt ei decem viri lepròsi qui stetérunt a longe: et levavérunt vocem, dicéntes: Jesu praecéptor, miserére nostri. Quos ut vidit, dixit: Ite, osténdite vos sacerdótibus. *Et factum est, dum irent, mundáti sunt. Unus autem ex illis, ut vidit quia mundátus est, regréssus est, cum magna voce magníficans Deum,* et cécidit in fáciem ante pedes ejus, grátias agens: et hic erat Samaritánus. Respóndens autem Jesus, dixit: Nonne decem mundáti sunt? et novem ubi sunt? Non est invéntus qui redíret, et daret glóriam Deo, nisi hic alienígena. Et ait illi:

Surge, vade; quia fides tua te salvum fecit.—**Credo.**	He said to him: Arise, go thy way; for thy faith hath made thee whole.—**Creed.**

Offertory: Ps. xxx. 15, 16.

In te sperávi, Dómine; dixi: Tu es Deus meus, in mánibus tuis témpora mea.	In Thee, O Lord, have I hoped: I said, Thou art my God, my times are in Thy hands.

Secret.

Propitiáre, Dómine, populo tuo, propitiáre munéribus: ut hac oblatióne placátus, et indulgéntiam nobis tríbuas, et postuláta concédas. Per Dóminum.	Look with favour, O Lord, upon Thy people; look with favour upon their offerings: and, appeased by this oblation, mercifully forgive us our sins and graciously hear our prayers.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest*, p. 160. **Preface** *of Trinity Sunday*, p. 55.

Communion: Wisd. of Sol. xvi. 20.

Panem de coelo dedísti nobis, Dómine, habéntem omne delectaméntum, et omnem sapórem suavitátis.	Thou hadst given us, O Lord, bread from heaven, having in it all that is delicious, and the sweetness of every taste.

Postcommunion.

Sumptis, Dómine, celéstibus sacraméntis: ad redemptiónis aetérnae, quaesumus, proficiámus augméntum. Per Dóminum.	We have received O Lord, Thy heavenly sacrament: vouchsafe to us, we beseech Thee, to profit thereby the increase of our hope of everlasting redemption.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

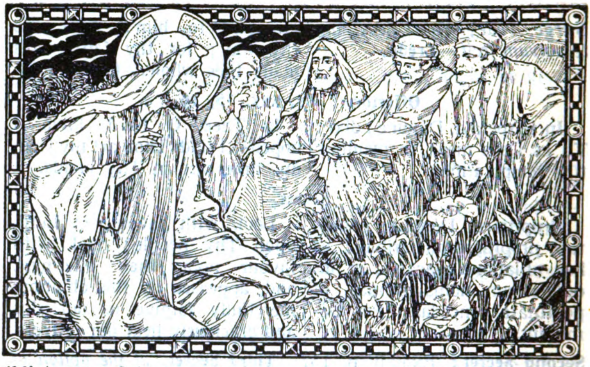
SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke xv. 17.

Unus autem ex illis, ut* vidit quod mundátus est, regréssus est, cum magna voce magníficans Deum, allelúia.	And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. Alleluia.

Collect *of the Mass*, p. 1103.



“Not even Solomon was arrayed as one of these” (*Gospel*).

Fourteenth Sunday after Pentecost.

Semi-double.—Green vestments.

The *Epistle* and *Gospel* of to-day teach us that we cannot at the same time serve two masters, namely the flesh and the spirit. The spirit, or grace, given to us by the Holy Ghost, inclines us to supernatural and holy things. The flesh, or man with his bad and carnal instincts, makes us commit all manner of sins.

Let us attend to our temporal interests without exaggerated preoccupation, for such anxiety offends our Father in heaven.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: PROTECTOR NOSTER.

Introit: Ps. lxxxiii. 10, 11.

BEHOLD, O God, our protector, and look on the face of Thy Christ: for better is one day in Thy courts above thousands. Ps. lxxxiii. 2. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be to the Father.

PROTECTOR noster, áspice, Deus, et réspice in fáciem Christi tui: quia mélior est dies una in átriis tuis super míllia. *Ps.* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit et déficit ániam mea in átria Dómini. ℣. Glória Patri.

Collect.

Reconciled for evermore to Thy Church, do Thou watch over her, O Lord: and, since save

Custódi, Dómine, quaesumus, Ecclésiam tuam propitiatióne perpétua: et quia sine

te lábitur humána mortálitus; tuis semper auxíliis et abstrahátur a nóxiis, et ad salutária dirigátur. Per Dóminum.

Thou uphold Him, mortal man most surely fall; keep us by Thy help from all hurtful things, and lead us to those that profit us to salvation. Through our Lord.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Gal. v. 16-24.

Léctio Epístolae beáti Pauli Apóstoli ad Gálatas.—FRATRES: Spíritu ambuláte, et desidéria carnis non perficiétis. *Caro enim concupíscit advérsus spíritum,* spíritus autem advérsus carnem: haec enim sibi ínvicem adversántur, ut non quaecúmque vultis, illa faciátis. Quod si spíritu ducímini, non estis sub lege. *Maniféstá sunt autem ópera carnis,* quae sunt fornicátio, immundítia, impudicítia, luxúria, idolórum sérvitus, venefícia, inimicítiae, contentiónes, aemulatiónes, irae, rixae, dissensiónes, sectae, invídiae, homicídia, ebrietátes, comessatiónes, et his simília: quae praedíco vobis, sicut praedíxi: quóniam, qui tália agunt, regnum Dei non consequéntur. *Fructus autem Spíritus est:* cáritas, gáudium, pax, patiéntia, benígnitas, bónitas, longanímitas, mansuetúdo, fides, modéstia, continéntia, cástitas. Advérsus hujúsmodi non est lex. Qui autem sunt Christi, carnem suam crucifixérunt cum vítiis et concupiscéntiis.

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.—BRETHREN: Walk in the spirit, and you shall not fulfil the lusts of the flesh: *for the flesh lusteth against the spirit,* and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would. But if you are led by the spirit, you are not under the law. Now *the works of the flesh are manifest;* which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. *But the fruit of the spirit is,* charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

Gradual: Ps. cxvii. 8, 9.

Bonum est confídere in Dómino, quam confídere in hómine. ℣. Bonum est speráre

It is good to confide in the Lord, rather than to have confidence in man. ℣. It is good

to trust in the Lord, rather than to trust in princes.

in Dómino, quam speráre in princípibus.

Alleluia, alleluia : Ps. xciv. 1.

℣. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour.—Alleluia.

℣. Veníte, exsultémus Dómino, jubilémus Deo salutári nostro.—Allelúia.

Gospel : Matt. vi. 24-33.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time Jesus said to His disciples: No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. *You cannot serve God and mammon.* Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are you not of much more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed,

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Nemo potest duobus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et álterum contémnet. *Non potéstis Deo servíre, et mammónae.* Ideo dico vobis, ne sollíciti sitis ánimae vestrae quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília coeli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester coeléstis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agri quómodo crescunt: non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem foenum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit: quanto magis vos módicae fídei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus aut quid bi-

bémus, aut quo operiémur? Haec enim omnia gentes inquírunt. Scit enim Pater vester, quia his ómnibus indigétis. *Quaerite ergo primum regnum Dei, et justitiam ejus: et haec omnia adjiciéntur vobis.*—**Credo.**

for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. *Seek ye therefore first the Kingdom of God, and His justice; and all these things shall be added unto you.*—**Creed.**

Offertory: Ps. xxxiii. 8, 9.

Immíttet Angelus Dómini in circúitu timéntium eum, et erípiet eos: gustáte, et vidéte quóniam suávis est Dóminus.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them: O taste and see that the Lord is sweet!

Secret.

Concéde nobis, Dómine, quaesumus, ut haec hóstia salutáris, et nostrórum fiat purgátio delictórum, et tuae propitiátio potestátis. Per Dóminum.

Grant unto us, we beseech Thee, O Lord, that the saving Victim we offer, may atone for our sins, and in our behalf propitiate Thine almighty power. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday,* p. 55.

Communion: Matt. vi. 33.

Primum quaerite regnum Dei, et ómnia adjiciéntur vobis, dicit Dóminus.

Seek first the Kingdom of God; and all things shall be added unto you, saith the Lord.

Postcommunion.

Puríficent semper et múniant tua sacraménta nos, Deus: et ad perpétuae ducant salvatiónis effectum. Per Dóminum.

May thy Sacraments, O Lord, at all times purify and strengthen us: and through them may we in the end attain to eternal salvation. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matt. vi. 33.

Quaerite primum * regnum Dei, et justítiam ejus, et haec ómnia adjiciéntur vobis, allelúia.

Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you. Alleluia.

Collect *of the Mass,* p. 1106.



"Young man, I say to thee : Arise" (*Gospel*)

Fifteenth Sunday after Pentecost.

Semi-double.—Green vestments.

The Mass reminds us that having received the Holy Ghost at the Feast of Pentecost and Jesus in Holy Communion (*Communion*), our souls and bodies should be moved by the Spirit (*Epistle*) and entirely obedient to the operation of the divine gift of the Eucharist, so that it be no longer our own nature but the effect of this sacrament that dominates in us (*Postcommunion*).

Christ has snatched us from death of sin as He once snatched the young man of Naim from natural death, and in this He responds to the compassion He feels for our mother the Church who laments over sinners, just as He was moved by the poor widow who lamented over her son.

This supernatural life, which is that of the Church, must always dwell in us and bear fruit, making us not only avoid the works of the flesh, as St. Paul told us last Sunday, but also practise the works of the Spirit which are the love of our neighbour and mistrust in ourselves, since we are nothing without Jesus Christ (*Epistle*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS : INCLINA, DOMINE.

Introit : Ps. lxxxv. 1, 2, 3.

BOW down Thy ear, O Lord, to me and hear me : Save Thy servant, O my God, that trusteth in Thee : have mercy on me, O Lord, for I have cried to Thee all day. Ps. lxxxv. 4. Give joy to the soul of Thy

INCLINA, Dómine, aurem tuam ad me, et exáudi me : salvum fac servum tuum, Deus meus sperántem in te : miserére mihi, Dómine, quóniam ad te clamávi tota die. *Ps.* Laetífica ánimam servi

tui: quia ad te, Dómine, ánimam meam levávi. ℣. Glória Patri.

servant; for to Thee, O Lord, I have lifted up my soul. ℣. Glory be to the Father.

Collect.

Ecclésiam tuam, Dómine, miserátio continuáta mundet et múniat: et quia sine te non potest salva consístere: tuo semper múnere gubernétur. Per Dóminum.

May Thine abiding loving kindness, O Lord, cleanse and fortify Thy Church: and forasmuch as without Thee it can never be well with her, may it be at all times Thy grace that governs her. Through our Lord.

Second Collect: A cunctis, p. 157. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Gal. v. 25, 26; vi. 1-10.

Léctio Epístolae beáti Pauli Apóstoli ad Gálatas.—FRATRES: Si spíritu vívimus, spíritu et ambulémus. Non efficiámur inánis glóriae cúpidi, ínvicem provocántes, ínvicem invidéntes. Fratres, et si praeoccupátus fúerit homo in áliquo delícto, vos, qui spirituáles estis, hujúsmodi instrúite in spíritu lenitátis, consíderans teípsum, ne et tu tentéris. Alter altérius ónera portáte, et sic adimplébitis legem Christi. Nam si quis exístimat se áliquid esse, cum nihil sit, ipse se sedúcit. Opus autem suum probet unusquísque, et sic in semetípso tantum glóriam habébit, et non in áltero. Unusquísque enim onus suum portábit. Commúnicet autem is, qui catechizátur verbo, ei, qui se catechízat, in ómnibus bonis. Nolíte erráre: Deus non irridétur. Quae enim semináverit homo, haec et metet. Quóniam qui séminat in carne sua, de carne et metet corruptiónem: qui autem séminat

Lesson from the Epistle of blessed Paul the Apostle to the Galatians.—BRETHREN: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burthens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let everyone prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word, communicate to him that instructeth him, in all good things. Be not deceived; God is not mocked; for what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the

flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

in spíritu, de spíritu metet vitam aetérnam. Bonum autem faciéntes, non deficiámus: témpore enim suo metémus, non deficiéntes. Ergo dum tempus habémus, operémur bonum ad omnes, máxime autem ad doméstícos fídei.

Gradual: Ps. xci. 2, 3.

It is good to give praise to the Lord; and to sing to Thy name, O most High. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Alleluia, alleluia: Ps. cxiv. 3.

For the Lord is a great God, and a great King over all the earth.—Alleluia.

℣. Quóniam Deus magnus Dóminus, et Rex magnus super omnem terram.—Allelúia.

Gospel: Luke vii. 11-16.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother, and she was a widow, and much people of the city were with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: *Young man, I say to thee, Arise: and he that was dead sat up, and began to speak. And He delivered him to his mother.* And there came a fear on them all: and they glorified God,

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Ibat Jesus in civitátem, quae vocátur Naim: et ibant cum eo discípuli ejus, et turba copiósa. Cum autem appropinquáret portae civitátis, ecce defúnctus efferebátur fílius únicus matris suae: et haec vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: *Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et coepit loqui. Et dedit illum matri suae.* Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia

prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.—**Credo.**

saying: A great prophet is risen up amongst us, and God hath visited His people.—**Creed.**

Offertory: Ps. xxxix. 2, 3, 4.

Expéctans exspectávi Dóminum, et respéxit me: et exaudívit deprecatiónem meam: et immísit in os meum cánticum novum, hymnum Deo nostro.

With expectation I have waited for the Lord, and He had regard to me; and He heard my prayer, and He put a new canticle into my mouth, a song to our God.

Secret.

Tua nos, **Dómine,** sacraménta custódiant: et contra diabólicos semper tueántur incúrsus. Per Dóminum.

May Thy Sacraments, O Lord, be our safeguard: and may they defend us against all the attacks of the evil one. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday*, p. 55.

Communion: John vi. 52.

Panis, quem ego dédero, caro mea est pro saeculi vita.

The bread that I will give is My flesh for the life of the world.

Postcommunion.

Mentes nostras, et córpora possídeat, quaesumus, Dómine, doni coeléstis operátio: ut non noster sensus in nobis, sed júgiter ejus praevéniat efféctus. Per Dóminum.

In soul and in body, O Lord, may we be ruled by the power working within us of the heavenly gift Thou hast vouchsafed us: so that, the graces flowing therefrom, and not the impulses of nature, may inspire all our actions. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except*:

Antiphon at the Magnificat: Luke vii. 16.

Prophéta magnus* surréxit in nobis, et quia Deus visitávit plebem suam.

A great prophet is risen among us; and God hath visited His people.

Collect *of the Mass*, p. 1111.



" But He, taking the man by the hand, healed him " (*Gospel*).

Sixteenth Sunday after Pentecost.

Semi-double.—Green vestments.

The supernatural life of our souls requires that the grace of God should always be beforehand with us and accompany us (*Collect*). To Him therefore be glory (*Epistle*).

It is He Who heals our infirmities (*Gospel*), and Who is our support. Wherefore He teaches us in the *Gospel* the virtue of humility. In a short parable He shows that God raises whoever humiliates himself.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: MISERERE MIHI.

Introit: Ps. lxxxv. 3, 5.

HAVE mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet and mild, and plenteous in mercy to all that call upon Thee. Ps. Bow down thy ear to me, O Lord, and hear me; for I am needy and poor. ℣. Glory be to the Father.

MISERERE mihi, Dómine, quóniam ad te clamávi tota die: quia tu, Dómine, suávis ac mitis es, et copiósus in misericórdia ómnibus invocántibus te. *Ps.* Inclína, Dómine, aurem tuam mihi, et exáudi me: quóniam inops, et pauper sum ego. ℣. Glória Patri.

Collect.

May Thy grace, we beseech Thee, O Lord, ever both prevent us and follow us: and may it cause us to be zealous at all times in the doing of good works. Through our Lord.

Tua nos, quaesumus, Dómine, grátia semper et praevéniat et sequátur: ac bonis opéribus júgiter praestet esse inténtos. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Eph. iii. 13-21.

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.—FRATRES: Obsecro vos, ne deficiátis in tribulatiónibus meis pro vobis: quae est glória vestra. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in coelis et in terra nominátur, ut det vobis secúndum divítias glóriae suae, virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris: in caritáte radicáti, et fundáti, ut possítis comprehéndere cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem sciéntiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei. Ei autem, qui potens est ómnia fácere superabundánter quam pétimus, aut intellígimus, secúndum virtútem, quae operátur in nobis: ipsi glória in Ecclésia, et in Christo Jesu, in omnes generatiónes saeculi saeculórum. Amen.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.—BRETHREN: I pray you not to faint at my tribulations for you, which are your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity, in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man. That Christ may dwell by faith in your hearts; that being rooted and founded in charity, you may be able to comprehend with all the saints, what is the breadth and length, and height, and depth. To know also the charity of Christ, which surpasseth all knowledge; that you may be filled unto all the fulness of God. Now to Him who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Gradual: Ps. ci. 16, 17.

Timébunt gentes nomen tuum, Dómine, et omnes reges terrae glóriam tuam. ℣. Quóniam aedificávit Dóminus Sion, et vidébitur in majestáte sua.

The Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory. ℣. For the Lord hath built up Sion, and he shall be seen in his majesty.

Alleluia, alleluia: Ps. xcvii. 1.

℣. Cantáte Dómino cánticum novum: quia mirabília fecit Dóminus.—Allelúia.

℣. Sing ye to the Lord a new canticle, because the Lord hath done wonderful things.—Alleluia.

Gospel: Luke xiv. 1-11.

✠ Sequéntia sancti Evangélii secúndum Lucam.—IN

✠ Continuation of the holy Gospel according to St. Luke.—

At that time, when Jesus went into the house of one of the chief of the Pharisees on the sabbath-day to eat bread, they watched Him. And behold, there was a certain man before Him that had dropsy: and Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath-day? But they held their peace: but He taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the sabbath-day? And they could not answer Him these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; and he that invited thee and him, come and say to thee: Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, *go, sit down in the lowest place: that when he who inviteth thee cometh, he may say to thee: Friend, go up higher:* then shalt thou have glory before them that sit at table with thee: because *every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.*—Creed.

illo témpore: Cum intráret Jesus in domum cujúsdam príncipis pharisaeórum sábbato manducáre panem, et ipsi observábant eum. Et ecce homo quidam hydrópicus erat ante illum. Et respóndens Jesus dixit ad legisperítos et pharisaeos, dicens: Si licet sábbato curáre? At illi tacuérunt. Ipse vero apprehénsum sanávit eum, ac dimísit. Et respóndens ad illos, dixit: Cujus vestrúm ásinus, aut bos in púteum cadet, et non contínuo éxtrahet illum die sábbati? Et non póterant ad haec respondére illi.—Dicébat autem et ad invitátos parábolam, inténdens quómodo primos accúbitus elígerent, dicens ad illos: Cum invitátus fúeris ad núptias, non discúmbas in primo loco, ne forte honorátior te sit invitátus ab illo, et véniens is, qui te, et illum vocávit, dicat tibi: Da huic locum: et tunc incípias cum rubóre novíssimum locum tenére. Sed cum vocátus fúeris, vade, *recúmbe in novíssimo loco: ut, cum vénerit qui te invitávit, dicat tibi: Amíce, ascénde supérius.* Tunc erit tibi glória coram simul discumbéntibus: quia *omnis, qui se exáltat, humiliábitur: et qui se humíliat, exaltábitur.*—Credo.

Offertory: Ps. xxxix 14, 15.

Look down, O Lord, to help me; let them be confounded and ashamed that seek after

Dómine, in auxílium meum réspice: confundántur et revereántur, qui quaerunt áni-

mam meam, ut áuferant eam: Dómine, in auxílium meum réspice.	my soul to take it away; look down, O Lord, to help me.

Secret.

Munda nos, quaesumus, Dómine, sacrifícii praeséntis efféctu: et pérfice miserátus in nobis; ut ejus mereámur esse partícipes. Per Dóminum.	Cleanse our hearts, we beseech Thee, O Lord, for the sake of the sacrifice we offer: and in Thy mercy make us worthy to partake thereof. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface of** *Trinity Sunday,* p. 55.

Communion: Ps. lxx. 16, 17, 18.

Dómine, memorábor justítiae tuáe solíus: Deus, docuísti me a juventúte mea: et usque in senéctam et sénium, Deus, ne derelínquas me.	O Lord, I will be mindful of Thy justice alone: Thou hast taught me, O God, from my youth, and unto old age and grey hairs, O God, forsake me not.

Postcommunion.

Puríﬁca, quaesumus, Dómine, mentes nostras benígnus, et rénova coeléstibus sacraméntis: ut consequénter et córporum praesens páriter, et futúrum capiámus auxílium. Per Dóminum.	In Thy loving kindness, O Lord, purify our souls, we beseech Thee: and quicken us to a new life in Thy sacrament, so that in the needs even of our bodies therein we may find succour. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

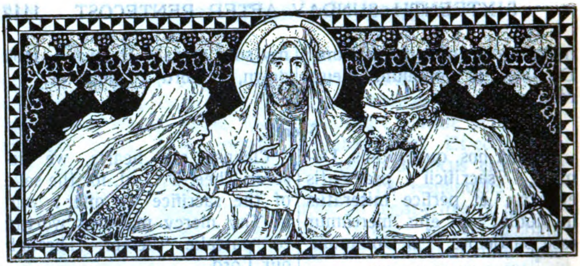
SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke xiv. 10.

Cum vocátus fúeris * ad núptias, recúmbe in novíssimo loco: ut dicat tibi qui te inpitávit: Amíce, ascénde supérius: et erit tibi glória coram simul discumbéntibus. Allelúia.	When thou art invited to a wedding, sit down in the lowest place, that he who invited thee may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Alleluia.

Collect *of the Mass,* p. 1114.



"Thou shalt love thy neighbour as thyself" (*Gospel*).

Seventeenth Sunday after Pentecost.

Semi-double.—Green vestments.

To-day's *Epistle* and *Gospel* remind us of the great duty of charity towards God and our neighbours.

The unity of our faith, of our baptism and of our hopes, like unto the unity of the Holy Ghost, of Christ and of the Father, imposes on us all the duty, as St. Paul says, of being united in the bonds of charity, mutually bearing with one another (*Epistle*).

The commandment to love our neighbour, as Jesus also says, is akin to that which makes us love God, as it is for His sake that we love our neighbour. "Double is the commandment," declares St. Augustine, "but one is charity."

And to make evident His teaching to the Pharisees, Christ gives them in a text from David a proof of His divinity.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: JUSTUS ES.

Introit: Ps. cxviii. 137, 124.

THOU art just, O Lord, and Thy judgment is right; deal with Thy servant according to Thy mercy. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

JUSTUS es, Dómine, et rectum judícium tuum: fac cum servo tuo secúndum misericórdiam tuam. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

Grant unto Thy people, O Lord, to withstand the temptations of the devil: and pure in heart, to follow Thee, Who alone art their God. Through our Lord.

Da, quaesumus, Dómine, pópulo tuo diabólica vitáre contágia: et te solum Deum pura mente sectári. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Eph. iv. 1-6.

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.—Fratres: Obsecro vos ego vinctus in Dómino, ut digne ambulétis vocatióne, qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes ínvicem in caritáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestrae. Unus Dóminus, una fides, unum baptísma. Unus Deus, et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Qui est benedíctus in saecula saeculórum. Amen.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.—Brethren: I, a prisoner of the Lord, beseech you that you walk worthy of the vocation in which you are called. With all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all, who is blessed for ever and ever. Amen.

Gradual: Ps. xxxii. 12, 16.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. ℣. Verbo Dómini coeli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

Alleluia, alleluia: Ps. ci. 2.

℣. Dómine, exáudi oratiónem meam, et clamor meus ad te pervéniat.—Allelúia.

℣. O Lord, hear my prayer; and let my cry come to Thee.—Alleluia.

Gospel: Matt. xxii. 34-46.

✠ Sequéntia sancti Evangélii secúndum Mathaeum.—In illo témpore: Accessérunt ad Jesum pharisaei: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: *Díliges*

✠ Continuation of the holy Gospel according to St. Matthew.—At that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting him: Master, which is the great commandment of the law? Jesus said to him:

Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ, whose son is He? They say to Him: David's. He saith to them: How then doth David, in spirit, call Him Lord, saying: The Lord said to my Lord: Sit on my right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.—**Creed.**

Dóminium Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum et primum mandátum. Secúndum autem simile est huic: Diliges próximum tuum, sicut teipsum. In his duóbus mandátis univérsa lex pendet, et prophétae. Congregátis autem pharisaeis, interrogávit eos Jesus, dicens: Quid vobis vidétur de Christo? cujus fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo: sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.—**Credo.**

Offertory: Dan. ix. 9, 17, 18, 19.

I, Daniel, prayed to my God, saying: Hear, O Lord, the prayers of Thy servant; show Thy face upon Thy sanctuary, and favourably look down upon this people upon whom Thy name is invoked, O God.

Orávi Deum meum ego Dániel, dicens: Exáudi, Dómine, preces servi tui: illúmina fáciem tuam super sanctuárium tuum: et propítius inténde pópulum istum, super quem invocátum est nomen tuum, Deus.

Secret.

Very humbly, O Lord, we implore of Thy majesty, that the holy mysteries we are celebrating, may both free us from past sins and may save us from transgressing in the time to come. Through our Lord.

Majestátem tuam, Dómine, supplíciter deprecámur: ut haec sancta, quae gérimus, et a praetéritis nos delíctis éxuant et futúris. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Trinity Sunday*, p. 55.

Communion : Ps. lxxv. 12, 13.

Vovéte, et réddite Dómino Deo vestro omnes, qui in circúitu ejus affértis múnera : terríbili, et ei qui aufert spíritum príncipum : terríbili apud omnes reges terrae.

Vow ye, and pray to the Lord your God, all you that round about Him bring presents : to Him that is terrible, even to Him who taketh away the spirit of princes ; to the terrible with all the kings of the earth.

Postcommunion.

Sanctificatiónibus tuis, omnipotens Deus, et vítia nostra curéntur, et remédia nobis aetérna provéniant. Per Dóminum.

By the grace of Thy sacraments, O Almighty God, may our passions be subdued and our eternal salvation assured. Through our Lord.

Second Postcommunion : Mundet, p. 156 ; **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except :*

Antiphon at the Magnificat : Luke v. 25.

Quid vobis * vidétur de Christo ? cujus fílius est ? Dicunt ei omnes : David. Dicit eis Jesus : Quómodo David in spíritu vocat eum Dóminum, dicens : Dixit Dóminus Dómino meo : Sede a dextris meis ?

What think you of Christ ? Whose Son is He ? They all say to Him : David's. Jesus saith to them : How then doth David in spirit call Him Lord, saying : The Lord said to my Lord, sit on my right hand ?

Collect *of the Mass,* p. 1118.

September Ember Days.—Ember Wednesday.

STATION AT ST. MARIA MAGGIORE.—*Purple vestments.*

As on other Wednesdays in Ember Days, the Station is held at St. Maria Maggiore.*

The Prophet Amos had foretold in the eighth century B.C. the destruction of the Kingdom of Israel and its coming restoration (1st reading). Later on, indeed, Nehemias and Esdras brought back the captives from Babylon and rebuilt Jerusalem. When this work was completed, they all assembled on the first day of the seventh month when Esdras read to them the Law of Moses and said to them : " This is the holy day of the Lord, be not sad for the joy of the Lord is our strength " (*Second Lesson and Communion*).

* See Plan of the Stations at Rome, p. 510 G d 26.

The Wednesday in September Ember week, which month was formerly, as its name shows, the seventh of the year, recalls this joyous anniversary which was a figure of our redemption by Jesus; indeed the *Introit* tells us to be thrilled with joy in God our protector.

This joy is accompanied by the spirit of penitence expressed in the violet vestments used, and the Church prays that we, depriving ourselves of bodily nourishment, may also abstain from sins of the mind (*Second Collect*). The *Gospel* indeed speaks of the impure spirit which can only be dispelled by prayer and fasting.

Having fallen into sin through our weakness, let us pray and fast that God may give a remedy by His merciful help (*Collect*).

MASS: EXSULTATE DEO.

Introit: Ps. lxxx. 2, 3, 4, 5.

REJOICE to God our helper: sing aloud to the God of Jacob: take a pleasant psalm with the harp; blow the trumpet in the beginning of the month, for it is a commandment in Israel, and a judgment to the God of Jacob. Ps. He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not. ℣. Glory be to the Father.

EXSULTATE Deo adjutóri nostro: jubiláte Deo Jacob: súmite psalmum jucúndum cum cíthara; cánite in inítio mensis tuba, quia praecéptum in Israël est, et judícium Deo Jacob. *Ps.* Testimónium in Joseph pósuit illud, cum exíret de terra Aegypti: linguam quam non nóverat, audívit. *V.* Glória Patri.

After the *Kyrie eleison* the Priest says:

Let us pray. Let us kneel down. ℟. Rise up from your knees.

Oremus. Flectámus génua. ℟. Leváte.

Collect.

Succour, in Thy mercy, our weakness, we beseech thee, O Lord: and in pity renew that poor strength of ours which of its nature is ever wasting away. Through our Lord.

Misericórdiae tuae remédiis, quaesumus Dómine, fragílitas nostra subsístat: ut, quae sua conditióne attéritur, tua cleméntia reparétur. Per Dóminum.

First Lesson: Amos ix. 13, 14.

Lesson from Amos the Prophet.—THUS saith the Lord God: Behold the days come, when the ploughman shall overtake the reaper, and the treader of grapes

Léctio Amos Prophétae.—HAEC dicit Dóminus Deus: Ecce dies véniunt: et comprehéndet arátor messórem, et calcátor uvae mitténtem se-

men: et stillábunt montes dulcédinem, et omnes colles culti erunt. Et convértam captivitátem pópuli mei Israel: et aedificábunt civitátes desértas, et inhabitábunt: et plantábunt víneas, et bibent vinum eárum: et fácient hortos, et cómedent fructus eórum. Et plantábo eos super humum suam: et non evéllam eos ultra de terra sua, quam dedi eis: dicit Dóminus Deus tuus.

him that soweth seed, and the mountains shall drop sweetness, and every hill shall be tilled. And I will bring back the captivity of my people Israel, and they shall build the abandoned cities, and inhabit them; and they shall plant vineyards, and drink the wine of them; and shall make gardens, and eat the fruits of them: and I will plant them upon their own land: and I will no more pluck them out of their land which I have given them; saith the Lord Thy God.

Gradual: Ps. cxii. 5-7.

Quis sicut Dóminus Deus noster, qui in altis hábitat: et humília réspicit in coelo et in terra? ℣. Súscitans a terra inopem, et de stércore érigens páuperem.

Who is as the Lord our God, Who dwelleth on high; and looketh down on the low things in heaven and in earth? ℣. Raising up the needy from the earth; and lifting up the poor out of the dunghill.

The Priest says: *Dominus vobiscum.*

Collect.

Praesta, quaesumus, Dómine famíliae tuae supplicánti: ut, dum a cibis corporálibus se ábstinet, a vítiis quoque mente jejúnet. Per Dóminum.

To Thy suppliant family, grant, we beseech Thee, O Lord, that refusing food to our bodies we may steadfastly refrain from indulging our evil passions. Through our Lord.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest*, p. 160.

Second Lesson: 2 Esdras viii. 1-10.

Léctio libri Esdrae. — In diébus illis: Congregátus est omnis pópulus quasi vir unus ad platéam, quae est ante portam aquárum: et dixérunt Esdrae scribae, ut afférret librum legis Moysi, quam praecéperat Dóminus Israéli,

Lesson from the Book of Esdras.— In those days, all the people were gathered together as one man, to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had com_

manded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, on the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men and women, and all those that could understand; and the ears of all the people were attentive to the book. And Esdras the Scribe stood upon a step of wood, which he made to speak upon. And he opened the book before all the people, for he was above all the people; and when he had opened it, all the people stood. And Esdras blessed the Lord the great God, and all the people answered: Amen, Amen, lifting up their hands; and they bowed down, and adored God, with their faces to the ground. Now the Levites made silence among the people to hear the law; and the people stood in their place: and they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read. And Nehemias, and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God; do not mourn nor weep. And he said to them: Go, eat fat meats and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord, and be not sad, for the joy of the Lord is our strength.

Attulit ergo Esdras sacérdos legem coram multitúdine virórum et mulíerum, cunctísque qui póterant intellígere, in die prima mensis séptimi. Et legit in eo apérte in platéa, quae erat ante portam aquárum, de mane usque ad médiam diem, in conspéctu virórum, et mulíerum, et sapiéntium: et aures omnis pópuli erant eréctae ad librum. Stetit autem Esdras scriba super gradum lígneum, quem fécerat ad loquéndum. Et apéruit librum coram omni pópulo: super univérsum quippe pópulum eminébat: et cum aperuísset eum, stetit omnis pópulus. Et benedíxit Esdras Dómino Deo magno: et respóndit omnis pópulus: Amen, Amen: élevans manus suas: et incurváti sunt, et adoravérunt Deum proni in terram. Porro levítae siléntium faciébant in pópulo ad audiéndam legem: pópulus autem stabat in gradu suo. Et legérunt in libro legis Dei distíncte, et apérte ad intelligéndum: et intellexérunt cum legerétur. Dixit autem Nehemías, et Esdras sacérdos et scriba, et levítae interpretántes univérso pópulo: Dies sanctificátus est Dómino Deo nostro, nolíte lugére, et nolíte flere. Et dixit eis: Ite, comédite pínguia et bíbite mulsum, et míttite partes his, qui non praeparavérunt sibi: quia sanctus dies Dómini est, et nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Gradual: Ps. xxxii. 12, 6.

Beáta gens, cujus est Dóminus Deus eórum: pópulus, quem elégit Dóminus in hereditátem sibi. ℣. Verbo Dómini coeli firmáti sunt: et spíritu oris ejus omnis virtus eórum.

Blessed is the nation whose God is the Lord: the people whom the Lord hath chosen for His inheritance. ℣. By the word of the Lord the heavens were established: and all the power of them by the spirit of His mouth.

Gospel: Mark ix. 16-28.

✠ Sequéntia sancti Evangélii secúndum Marcum.—In illo témpore: Respóndens unus de turba, dixit ad Jesum: Magíster, áttuli fílium meum ad te, habéntem spíritum mutum: qui ubicúmque eum apprehénderit, allídit illum, et spumat, et stridet déntibus, et aréscit: et dixi discípulis tuis, ut ejícerent illum, et non potuérunt. Qui respóndens eis, dixit: O generátio incrédula, quámdiu apud vos ero? quámdiu vos pátiar? Afférte illum ad me. Et attulérunt eum. Et cum vidísset eum, statim spíritus conturbávit illum: et elísus in terram, volutabátur spumans. Et interrogávit patrem ejus: Quantum témporis est, ex quo ei hoc áccidit? At ille ait: Ab infántia: et frequénter eum in ignem, et in aquas misit, ut eum pérderet. Sed si quid potes, ádjuva nos, misértus nostri. Jesus autem ait illi: *Si potes crédere, ómnia possibília sunt credénti.* *Et contínuo exclámans pater púeri, cum lácrymis aiébat: Credo, Dómine: ádjuva incredulitátem meam.* Et cum vidéret Jesus concurréntem turbam,

✠ Continuation of the holy Gospel according to St. Mark.—At that time, one of the multitude, answering, said to Jesus: Master, I have brought to Thee my son, having a dumb spirit; who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to Thy disciples to cast him out, and they could not. Who, answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto Me: and they brought him; and when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground he rolled about foaming. And He asked his father: How long time is it since this happened unto him? But he said: From his infancy: and oftentimes hath he cast him into the fire and into the waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him: *If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears, said: I do*

believe, Lord; help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him, and enter not any more into him: and crying out and greatly tearing him, he went out of him; and he became as dead, so that many said: He is dead. But Jesus, taking him by the hand, lifted him up, and he arose. And when He was come into the house, His disciples secretly asked Him: Why could not we cast him out? And He said to them: *This kind can go out by nothing, but by prayer and fasting.*

comminátus est spirítui immúndo, dicens illi: Surde et mute spíritus, ego praecípio tibi, exi ab eo: et ámplius ne intróeas in eum. Et exclámans, et multum dicérpens eum, éxiit ab eo, et factus est sicut mórtuus, ita ut multi dícerent: Quia mórtuus est. Jesus autem tenens manum ejus, elevávit eum, et surréxit. Et cum introísset in domum, discípuli ejus secréto interrogábant eum: Quare nos non potúimus ejícere eum? Et dixit illis: *Hoc genus in nullo potest exire, nisi in oratióne, et jejúnio.*

Offertory: Ps. cxviii. 47, 48.

I will meditate on Thy commandments, which I have loved exceedingly: and lift up my hands to Thy commandments, which I have loved.

Meditábor in mandátis tuis, quae diléxi valde: et levábo manus meas ad mandáta tua, quae diléxi.

Secret.

May this Holy Victim, we beseech Thee, O Lord, wash away our sins: and, sanctifying us in both body and soul, make us worthy to offer sacrifice to Thee. Through our Lord.

Haec hóstia, Dómine, quaesumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

Second Secret: Exaudi, p. 156. **Third Secret,** ***at the option of the Priest,*** p. 160.

Communion: 2 Esdras viii. 10.

Eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves; because it is the holy day of the Lord; be not sad for the joy of the Lord is our strength.

Comédite pínguia, et bíbite mulsum, et míttite partes his, qui non praeparavérunt sibi: sanctus enim dies Dómini est, nolíte contristári: gáudium étenim Dómini est fortitúdo nostra.

Postcommunion.

Suméntes, Dómine, dona coeléstia, suppliciter deprecámur: ut, quae sédula servitúte donánte te gérimus, dignis sénsibus tuo múnere capiámus. Per Dóminum.

In the receiving, O Lord, of Thine adorable sacrament, we humbly pray that we, whom Thou enablest day by day to offer to Thee the worship Thou hast ordained, may, by Thy grace, become more and more worthy to share in this heavenly gift to mankind.

Second Postcommunion : Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest*, p. 160.

Ember Friday in September.

STATION AT THE HOLY APOSTLES' CHURCH.—*Purple vestments.*

As on the other Fridays in Ember week of the year, the Station is held at the Church of the Holy Apostles in Rome.*

The *Epistle* reminds us of the words of the Prophet Osee to Israel: " Be converted to the Lord thy God, since thy iniquity has caused thee to fall." And Osee announces that the Almighty, seeing the spirit of prayer and penitence of the Israelites, will heal their bruises and turn away His anger from them. A fine harvest of olives, wheat and wine; that is to say, the riches of the autumnal season, consecrated to God by the September Ember Days; blessings from on high are promised thus symbolically to the chosen people.

What God did for repentant Israel, the Saviour did for Mary Magdalen, who, says the *Gospel*, " was pardoned many sins because she had loved much " (*Gospel*). And the Church ordains her priests during these days of penance so that they may repeat throughout the centuries their Master's example and pardon those who repent.

MASS : LAETETUR COR.

Introit : Ps. civ. 3, 4.

LAETETUR cor quaeréntium Dóminum: quaeríte Dóminum, et confirmámini: quaeríte fáciem ejus semper. *Ps.* Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

LET the heart of them rejoice that seek the Lord: seek ye the Lord and be strengthened: seek His face evermore. Ps. civ. 1. Give glory to the Lord, and call upon His name: declare His deeds among the Gentiles. ℣. Glory be to the Father.

Collect.

Praesta, quaesumus omnípotens Deus: ut observatiónes sacras ánnua devotióne reco-

Grant, O Almighty God, we beseech Thee, that by our devout keeping of the holy observances

* See Plan of the Stations at Rome, p. 510, E. d 3.

proper to each season of the year, we may, in body and in soul, give pleasure to Thee. Through our Lord.

léntes, et córpore tibi placeámus, et mente. Per Dóminum.

Lesson: Hos. xiv. 2-10.

Lesson from Osee the Prophet.—THUS saith the Lord God: Return, O Israel, to the Lord thy God; for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to Him: Take away all iniquity, and receive the good, and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods; for Thou wilt have mercy on the fatherless that is in thee. I will heal their breaches, I will love them freely; for My wrath is turned away from them. I will be as the dew: Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and His glory shall be as the olive-tree, and His smell as that of Libanus. They shall be converted that sit under His shadow, they shall live upon wheat, and they shall blossom as a vine: His memorial shall be as the wine of Libanus. Ephraim *shall say:* What have I to do any more with idols? I will hear him, and I will make him flourish like a green fir-tree: from Me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them, but the transgressors shall fall in them.

Léctio Oséae Prophétae.—HAEC dicit Dóminus Deus: Convértere Israël ad Dóminum Deum tuum: quóniam corruisti in iniquitáte tua. Tóllite vobíscum verba, et convertímini ad Dóminum et dícite ei: Omnem aufer iniquitátem, áccipe bonum: et reddémus vítulos labiórum nostrórum. Assur non salvábit nos, super equum non ascendémus, nec dicémus ultra: Dii nostri ópera mánuum nostrárum: quia ejus, qui in te est, miseréberis pupílli. Sanábo contritiónes eórum, díligam eos spontánee: quia avérsus est furor meus ab eis. Ero quasi ros, Israel germinábit sicut lílium, et erúmpet radix ejus ut Líbani. Ibunt rami ejus et erit quasi olíva glória ejus: et odor ejus ut Líbani. Converténtur sedéntes in umbra ejus: vivent trítico, et germinábunt quasi vínea: memoriále ejus sicud vinum Líbani. Ephraïm, quid mihi ultra idóla? ego exáudiam, et dírigam eum ego ut abíetem viréntem: ex me fructus tuus invéntus est. Quis sápiens, et intélliget ista? intélligens, et sciet haec? Quia rectae viae Dómini, et justi ambulábunt in eis, praevaricatóres vero córruent in eis.

Gradual: lxxxix. 13, 1.

Convértere, Dómine aliquántulum, et deprecáre super servos tuos. ℣. Dómine, refúgium factus es nobis, a generatióne et progéne.

Return, O Lord, how long? and be entreated in favour of Thy servants. ℣. Lord, Thou hast been our refuge, from generation to generation.

Gospel: Luke vii. 36-50.

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Rogábat Jesum, quidam de pharisaeis, ut manducáret cum illo. Et ingréssus domum pharísaei, discúbuit. Et ecce múlier, quae erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo pharisaei, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis coepit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisaeus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quae et qualis est múlier, quae tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquid dícere. At ille ait: Magister, dic. Duo debitóres erant cuídam foeneratóri: unus debébat denários quingéntos, et álius quinguagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit: Aestimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad mulíerem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: haec

✠ Continuation of the holy Gospel according to St. Luke.—At that time, one of the Pharisees desired Jesus to eat with him; and He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee; but he said: Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast

judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house: thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. *Wherefore I say to thee: Many sins are forgiven her, because she hath loved much:* but to whom less is forgiven, he loveth less. *And he said to her: Thy sins are forgiven thee.* And they that sat at meat with Him began to say within themselves: *Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe; go in peace.*

autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: haec autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: haec autem unguénto unxit pedes meos. *Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum.* Cui autem minus dimíttitur, minus díligit. *Dixit autem ad íllam: Remittúntur tibi peccáta.* Et coepérunt, qui simul accumbébant, dícere intra se: *Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad mulíerem: Fides tua te salvam fecit: vade in pace.*

Offertory: Ps. cii. 2-5.

Bless the Lord, O my soul, and never forget all He hath done for thee: and thy youth shall be renewed like the eagle's.

Bénedic ánima mea Dómino, et noli oblivísci omnes retributiónes ejus: et renovábitur, sicut áquilae, juvéntus tua.

Secret.

May our fasting, O Lord, be pleasing in Thy sight; may it satisfy for our sins: may it make us worthy of Thy favours; and may it plead for the fulfilment in our regard of Thine everlasting promises. Through our Lord.

Accépta tibi sint, Dómine, quaesumus, nostri dona jejúnii: quae et expiándo nos tua grátia dignos effíciant, et ad sempitérna promíssa perdúcant. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160.

Communion.

Remove from me reproach and contempt, because I have sought out Thy commandments,

Aufer a me oppróbrium et contémptum, quia mandáta tua exquisívi, Dómine: nam

et testimónia tua meditátio mea est.	O Lord; for Thy testimonies are my meditation.

Postcommunion.

Quaesumus, omnípotens Deus: ut de percéptis munéribus prátias exhibéntes, benefícia potióra sumámus. Per Dóminum.	We beseech Thee, O Almighty God, on those who give thanks to Thee for gifts received from Thy bounty, to bestow blessings yet more excellent.

Second Postcommunion : Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

Ember Saturday in September.

STATION AT ST. PETER'S.*—*Purple vestments.*

On the fifteenth day of the seventh month of the year, the Jews used to celebrate at the conclusion of the harvest, the feast of Tabernacles and lived during eight days under tents or huts made of foliage in remembrance of the nomadic life of the Israelites in the desert (*Second Lesson*). This feast was preceded, on the tenth of the month, by the very solemn Day of Expiation, called Holy (*First Lesson*). On this day the High Priest purified himself in the basin which stood before the Sanctuary,† then taking the blood of the victims, he entered the Holy of Holies and prayed near the mercy-seat (*Epistle*).

The Saturday in the September Ember week, formerly the seventh month of the year, recalls this feast both of penance and joy.

The Prophets Micheas, Zacharias and Daniel, whose writings were read through during the night or vigil preceding the Sunday, ‡ speak in similar terms of the salvation brought by God to those who atone for their sins and implore His protection amid the dangers that threaten them. The *Epistle* shows the new alliance which Jesus Christ has established between our repentant souls and God by offering to Him in the real Holy of Holies, which is heaven, the blood which He shed upon the Cross to atone for our sins.

In the same way as Jesus delivered the woman whom Satan had bound for eighteen years, and like the gardener mentioned in the *Gospel*, the priests heal our souls and by their prayers and their untiring zeal ward off from souls the rigours of divine justice, making them produce sweet fruits of penance and good works ; this Mass is therefore eminently suited for an ordination.

After the *First Lesson* are ordained the Porters; after the *Second*, the Readers; after the *Third* the Exorcists; after the *Fourth*, the Acolytes; after the *Fifth*, the Sub-deacons; after the *Epistle*, the Deacons, and after the Gospel, the Priests.

* See Plan of the Stations at Rome, p. 510, E d 3.

† The holy water stoops in our Churches recall the basin known as the brazen sea.

‡ Formerly Mass was not said on the Saturday morning; but after a night passed in prayer and reading the Scriptures, the Holy Sacrifice was offered at dawn. Hence the large number of Collects and lessons which characterise the Mass of the Saturday in Ember week.

MASS: VENITE, ADOREMUS.

Introit: xciv. 6, 7.

COME let us adore God, and fall down before the Lord: let us weep before Him who made us; for He is the Lord our God. Ps. xciv. 1. Come let us praise the Lord with joy; let us joyfully sing to God our Saviour. ℣. Glory be to the Father.

VENITE, adorémus Deum, et procidámus ante Dóminum, plorémus ante eum, qui fecit nos: quia ipse est Dóminus, Deus noster. *Ps.* Veníte exsultémus Dómino: jubilémus Deo salutári nostro. ℣. Glória Patri.

After the *Kyrie eleison* is said:

Let us pray. Let us kneel down. ℟. Rise up from your knees.

Orémus. Flectámus génua. ℟. Leváte.

Collect.

Almighty and everlasting God, Who, by means of wholesome abstinence, dost neal us in soul and in body; very humbly we supplicate that Thy majesty be appeased by the fervent devotion with which we fast, and that Thou succour us in all our needs, whether for our happiness in this present life, or for the hope of that which has to come. Through our Lord.

Omnípotens sempitérne Deus, qui per continéntiam salutárem corpóribus medéris et méntibus: majestátem tuam súpplices exorámus; ut pia jejunántium deprecatióne placátus, et praeséntia nobis subsídia tríbuas, et futúra. Per Dóminum.

First Lesson: Lev. xxiii. 26-32.

Lesson from the Book of Leviticus.—IN those days, the Lord spoke to Moses, saying: Upon the tenth day of this seventh month shall be the day of atonement, it shall be most solemn, and shall be called holy; and you shall afflict your souls on that day, and shall offer a holocaust to the Lord. You shall do no servile work in the time of this day; because it is a day of propitiation, that the Lord your God may be merciful unto you. Every soul that is

Léctio libri Levítici.—IN diebus illis: Locútus est Dóminus ad Móysen, dicens: Décimo die mensis hujus séptimi, dies expiatiónum erit celebérrimus, et vocábitur sanctus: affligetísque ánimas vestras in eo, et offerétis holocáustum Dómino. Omne opus servíle non faciétis in témpore diéi hujus: quia dies propitiatiónis est, ut propitiétur vobis Dóminus Deus vester. Omnis ánima, quae afflícta non fuérit die hac, peribit de pópulis suis;

et quae óperis quidpiam fécerit, delébo eam de pópulo suo. Nihil ergo óperis faciétis in eo: legítimum sempitérnum erit vobis in cunctis generatiónibus, et habitatiónibus vestris. Sábbatum requietiónis est, et affligétis ánimas vestras die nono mensis: a véspera usque ad vésperam celebrábitis sábbata vestra: dicit Dóminus omnípotens.

not afflicted on this day, shall perish from among his people: and every soul that shall do any work, the same will I destroy from among his people. You shall do no work therefore on that day: it shall be an everlasting ordinance unto you in all your generations and dwellings. It is a sabbath of rest: and you shall afflict your souls, beginning on the ninth day of the month; from evening until evening you shall celebrate your sabbaths; saith the Lord Almighty.

Gradual: lxxviii. 9, 10.

Propítius esto, Dómine, peccátis nostris: ne quando dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos Deus salutáris noster: et propter honórem nóminis tui Dómine líbera nos.

Orémus. Flectámus génua. ℟. Leváte.

Forgive us our sins, O Lord; lest they should say at any time among the Gentiles: Where is their God? ℣. Help us, O God our Saviour, and for the glory of Thy name, O Lord, deliver us.

Let us pray. Let us kneel down. ℟. Rise up from your knees.

Collect.

Da nobis, quaesumus, omnípotens Deus: ut jejunándo, tua grátia satiémur; et abstinéndo, cunctis efficiámur hóstibus fortióres. Per Dóminum.

Grant unto us, O Lord, that fasting from food, we may be filled with Thy grace, and chastising our bodies may become strong above all our enemies. Through our Lord.

Second Lesson: Lev. xxiii. 39-43.

Léctio libri Levítici.—In diébus illis: Locútus est Dóminus ad Moysen, dicens: A quintodécimo die mensis séptimi, quando congregavéritis omnes fructus terrae vestrae, celebrábitis férias Dómini septum diébus: die primo et die octávo erit sábbatum, id est réquies. Sumetísque vobis die primo fructus árboris pulchérrimae,

Lesson from the Book of Leviticus.—In those days, the Lord spoke to Moses, saying: From the fifteenth day of the seventh month, when you shall have gathered in all the fruits of your land, you shall celebrate the feast of the Lord seven days; on the first day and the eighth shall be a sabbath, that is a day of rest. And you shall take

to you, on the first day, the fruits of the fairest tree, and branches of palm-trees, and boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your God; and you shall keep the solemnity thereof seven days in the year: it shall be an everlasting ordinance in your generations. In the seventh month shall you celebrate this feast; and you shall dwell in bowers seven days: every one that is of the race of Israel shall dwell in tabernacles; that your posterity may know, that I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt. I am the Lord your God.

spatulásque palmárum, et ramos ligni densárum fróndium, et sálices de torrénte, et laetabímini coram Dómino Deo vestro. Celebratitísque solemnitátem ejus septem diébus per annum: legítimum sempitérnum erit in generatiónibus vestris. Mense séptimo festa celebrábitis, et habitábitis in umbráculis septem diébus. Omnis, qui de génere est Israël, manébit in tabernáculis: ut discant pósteri vestri, quod in tabernáculis habitáre fécerim fílios Israël, cum edúcerem eos de terra Aegypti. Ego Dóminus Deus vester.

Gradual: Ps. lxxxiii. 10, 9.

Behold, O Lord our protector; and look on Thy servants. ℣. O Lord God of hosts, graciously hear the prayers of Thy servants.

Protéctor noster áspice, Deus, et réspice super servos tuos. ℣. Dómine Deus virtútum, exáudi preces servórum tuórum.

Let us pray. Let us kneel down. ℟. Rise up from your knees.

Orémus. Flectámus génua. ℟. Leváte.

Collect.

Guard, we beseech Thee, O Lord, Thine household, that by Thy bounty we may receive the life-giving helps which Thou Thyself inspirest us to seek. Through our Lord.

Tuére, quaesumus, Dómine, famíliam tuam: ut salútis aetérnae remédia, quae te inspiránte requírimus, te largiénte consequámur. Per Dóminum.

Second Lesson: Mic. vii. 14, 16, 18-20.

Lesson from Micheas, the Prophet.—O Lord our God, feed Thy people with Thy rod, the flock of Thy inheritance, them that dwell alone in the forest,

Léctio Michéae Prophétae.—Domine Deus noster, pasce pópulum tuum in virga tua, gregem hereditátis tuae, habitántes solos in saltu, juxta dies

ántiquos. Vidébunt gentes, et confundéntur super omni fortitúdine sua. Quis Deus símilis tui, qui aufers iniquitátem, et transis peccátum reliquiárum hereditátis tuae? Non immíttet ultra furórem suum, quóniam volens misericórdiam est. Revertétur, et miserébitur nostri: depónet iniquitátes nostras, et projíciet in profúndum maris ómnia peccáta nostra. Dabis varitátem Jacob, misericórdiam Abraham: quae jurásti pátribus nostris a diébus antíquis: Dómine Deus noster.

according to the days of old. The nations shall see, and shall be confounded at all their strength. Who is a God like to Thee, Who takest away iniquity, and passest by the sin of the remnant of Thy inheritance? He will send his fury in no more, because He delighted in mercy. He will turn again, and have mercy on us: He will put away our iniquities, and He will cast all our sins into the bottom of the sea. Thou wilt perform the truth to Jacob, the mercy to Abraham, which Thou hast sworn to our fathers from the days of old, O Lord our God.

Gradual: Ps. lxxxix. 13, 1.

Convértere, Dómine, aliquántulum: et deprecáre super servos suos. ℣. Dómine, refúgium factus es nobis, a generatióne et progénie.

Return, O Lord, a little; and be entreated in favour of Thy servants. ℣. Lord, Thou hast been our refuge, from generation to generation.

Orémus. Flectámus génua. ℟. Leváte.

Let us pray. Let us kneel down. ℟. Riseup fromyour knees.

Collect.

Praesta, quaesumus, Dómine, sic nos ab épulis abstinére carnálibus: ut a vítiis irruéntibus páriter jejunémus. Per Dóminum.

Grant us, we beseech Thee, O Lord, in such wise to abstain from carnal feastings, that we may the more surely refuse to satisfy the evil desires that beset us. Through our Lord.

Fourth Lesson: Zech. viii. 14-19.

Léctio Zacharíae Prophétae.—In diébus illis: Factum est verbum Dómini ad me, dicens: Haec dicit Dóminus exercítuum: Sicut cogitávi, ut afflígerem vos, cum ad iracúndiam provocássent patres vestri me, dicit Dóminus, et non sum misértus: sic convérsus cogitá-

Lesson from Zacharias the Prophet.—In those days, the word of the Lord came to me, saying: Thus saith the Lord of Hosts, as I purposed to afflict you when your fathers had provoked Me to wrath, and I had no mercy: so turning again, I have thought in these days to

do good to the house of Juda and Jerusalem: fear not. These then are the things which you shall do: Speak ye truth every one to his neighbour; judge ye truth and judgment of peace in your gates; and let none of you imagine evil in your hearts against his friend; and love not a false oath: for all these are the things that I hate, saith the Lord. And the word of the Lord of Hosts came to me, saying: Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Juda, joy and gladness, and great solemnities; only love ye truth, and peace: saith the Lord of Hosts.

vi in diébus istis, ut benefáciam dómui Juda et Jerúsalem: nolíte timere. Haec sunt ergo verba, quae faciétis: Loquímini veritátem, unusquísque cum próximo suo: veritátem, et judícium pacis judicáte in portis vestris. Et unusquísque malum contra amicum suum ne cogitétis in córdibus vestris: et juraméntum mendax ne diligátis: ómnia enim haec sunt, quae odi, dicit Dóminus.—Et factum est verbum Dómini exercítuum ad me, dicens: Haec dicit Dóminus exercítuum: Jejúnium quarti, et jejúnium quinti, et jejúnium séptimi, et jejúnium décimi erit dómui Juda in gáudium, et laetítiam, et in solemnitátes praecláras: veritátem tantum, et pacem dilígite: dicit Dóminus exercítuum.

Gradual: Ps. cxl. 2.

Let my prayer be directed like incense in Thy sight, O Lord. ℣. The lifting up of my hands as even sacrifice.

Dirigátur orátio mea sicut incénsum in conspéctu tuo, Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertínum.

Let us pray. Let us kneel down. ℟. Riseup from your knees.

Orémus. Flectámus génua. ℟. Leváte.

Collect.

Thou hast appointed, O Lord, this solemn fast to be kept to Thy glory: do Thou, we beseech Thee, comfort us in Thy mercy, forgiving us our sins. Through our Lord.

Ut nobis, Dómine, tríbuis solémne tibi deférre jejúnium: sic nobis, quaesumus, indulgéntiae praesta subsídium. Per Dóminum.

Fifth Lesson: Daniel iii. 47-51;

and Hymn: Daniel iii. 52-56.—*See Ember Saturday in Advent,* pp. 364-365.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Collect.

Deus, qui tribus púeris mitigásti flammas ígnium: concéde propítius; ut nos fámulos tuos non exúrat flamma vitiórum. Per Dóminum.

O God, Who didst cause the three holy youths to pass unscathed through the flames of the fiery furnace: grant that no flame of guilt may ever lay waste the souls of Thy servants. Through our Lord.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 157.

Epistle: Heb. ix. 2-12.

Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos.—FRATRES: Tabernáculum factum est primum, in quo erant candelábra, et mensa, et propositio panum, quae dícitur Sancta. Post velaméntum autem secúndum, tabernáculum, quod dícitur Sancta sanctórum: áureum habens thuríbulum, et arcam testaménti circumtéctam ex omni parte auro, in qua urna áurea habens manna, et virga Aaron, quae frondúerat, et tábulae testaménti, supérque eám erant Chérubim glóriae obumbrántia propitiatórium: de quibus non est modo dicéndum per síngula. His vero ita compósitis; in prióri quidem tabernáculo semper introíbant sacerdótes, sacrificiórum offícia consummántes: in secúndo autem semel in anno solus póntifex, non sine sánguine, quem offert pro sua et pópuli ignorántia: hoc significánte Spíritu sancto, nondum propalátam esse sanctórum viam, adhuc prióre tabernáculo habénte statum. Quae parábola est tém-

Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.—BRETHREN: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle which is called Holy of Holies, having the gold censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron that had blossomed, and the tables of the testament, and over it were the cherubim of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered; into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second the high-priest alone, once a year, not without blood, which he offereth for his own and the people's ignorance; the Holy Ghost signifying this, that the way into

the Holies was not yet made manifest, whilst the former tabernacle was yet standing: which is a parable of the time present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, a High-priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is, not of this creation, neither by the blood of goats nor of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption.

poris instántis: juxta quam múnera, et hóstiae offerúntur, quae non possunt juxta consciéntiam perféctum fácere serviéntem, solúmmodo in cibis, et in pótibus, et váriis baptismátibus, et justítiis carnis usque ad tempus correctiónis impósitis. Christus autem assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, aetérna redemptióne invénta.

Tract: Ps. cxvi. 1, 2.

O praise the Lord, all ye nations: and praise Him together, all ye people. ℣. For His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Laudáte Dóminum omnes gentes: et collaudáte eum omnes pópuli. ℣. Quóniam confirmáta est super nos misericórdia ejus: et véritas Dómini manet in aetérnum.

Gospel: Luke xiii. 6-17.

✠ Continuation of the holy Gospel according to St. Luke.—At that time, Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none; and he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also,

✠ Sequéntia sancti Evangélii secúndum Lucam.—In illo témpore: Dicébat Jesus turbis hanc similitúdinem: Arborem fici habébat quidam plantátam in vínea sua, et venit quaerens fructum in illa, et non invénit. Dixit autem ad cultórem víneae: Ecce anni tres sunt ex quo vénio quaerens fructum in ficúlnea hac, et non invénio: succíde ergo illam: ut quid étiam terram óccupat? At ille respóndens, dicit illi: Dómine, dimítte illam et hoc anno, us-

que dum fódiam circa illam, et mittam stércora: et si quidem fécerit fructum: sin autem, in futúrum succídes eam. Erat autem docens in synagóga eórum sábbatis. Et ecce múlier, quae habébat spíritum infirmitátis annis decem et octo: et erat inclináta, nec omníno póterat sursum respícere. Quam cum vidéret Jesus, vocávit eam ad se, et ait illi: Múlier, dimíssa es ab infirmitáte tua. Et impósuit illi manus, et conféstim erécta est, et glorificábat Deum. Respóndens autem archisynagógus, indígnans quia sábbato curásset Jesus, dicébat turbae: Sex dies sunt, in quibus opórtet operári: in his ergo veníte, et curámini, et non in die sábbati. Respóndens autem ad illum Dóminus, dixit: Hypócritae, unusquísque vestrum sábbato non solvit bovem suum, aut ásinum a praesépio, et ducit adaquáre? Hanc autem fíliam Abrahae, quam alligávit sátanas, ecce decem et octo annis, non opórtuit solvi a vínculo isto die sábbati? Et cum haec díceret, erubescébant omnes adversárii ejus: et omnis pópulus gaudébat in univérsis, quae glorióse fiébant in eo.

until I dig about it, and dung it; and if happily it bear fruit; but if not, then after that thou shalt cut it down. And he was teaching in their synagogue on the sabbath: and behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her: Woman thou art delivered from thy infirmity; and He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day. And the Lord answering him said: Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day? And when He said these things, all His adversaries were ashamed; and all the people rejoiced for all the things that were gloriously done by Him.

Offertory: Ps. lxxxvii. 2, 3.

Dómine Deus salútis meae, in die clamávi, et nocte coram te: intret orátio mea in conspéctu tuo, Dómine.

O Lord, the God of my salvation, I have cried in the day, and in the night before Thee; let my prayer come in before Thee, O Lord.

Secret.

Almighty God, grant, we beseech Thee, that this sacrifice offered up in the sight of Thy divine majesty, may ensure to us the grace of fervour, and may merit for us the enjoyment of a happy eternity.

Concéde, quaesumus, omnípotens Deus: ut óculis tuae majestátis munus oblátum, et grátiam nobis devotiónis obtíneat, et efféctum beátae perennitátis acquírat. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160.

Communion: Lev. xxiii. 41, 43.

In the seventh month shall you celebrate this feast, as I made the children of Israel to dwell in tabernacles, when I brought them out of the land of Egypt: I am the Lord your God.

Mense séptimo festa celebrábitis, cum in tabernáculis habitáre fécerim fílios Israel, cum edúcerem eos de terra Aegypti, ego Dóminus Deus vester.

Postcommunion.

In us, we beseech Thee, O Lord, may Thy sacraments effect that which they signify: and may we one day see face to face, Him Who now is hidden from us under these appearances. Through our Lord.

Perfíciant in nobis, Dómine, quaesumus, tua sacraménta quod cóntinent: ut, quae nunc spécie gérimus, rerum veritáte capiámus. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.



" My son, thy sins are forgiven thee " (*Gospel*).

Eighteenth Sunday after Pentecost.

Semi-double.—Green vestments.

This Sunday used to be called vacant, because it is inscribed in the Missal after the Saturday in Ember week. As the liturgy of Saturday lasted until the Sunday morning, this day had no proper Mass. When later on they no longer waited until evening in order to celebrate the Holy Sacrifice on the Saturday in Ember Week, they borrowed, for the eighteenth Sunday after Pentecost, the Mass composed in the sixth century for the Dedication of the Church of St. Michael, at Rome, which was celebrated on September 29. That is why all the chants relate to the consecration of a church. " I rejoiced when I was told that: We shall go into the house of the Lord " (Verse of *Introit* and *Gradual*). " Moses consecrated an altar to God," says the *Offertory*. " Enter the courts of the Lord and adore Him in His holy temple," adds the *Communion*.

This Mass, following Ordination Saturday, also alludes to the priesthood. The new priests have just been " blessed in Christ with all manner of riches both of utterance and knowledge " (*Epistle*). Like the Saviour, Who proved in healing the body of the palsied that He had also healed his soul, the priests have received power to pardon sinners. Palsy is indeed an image of sin, for just as it deprives the body of motion, sin destroys life in the soul (*Gospel*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DA PACEM.

Introit: Ecclus. xxxvi. 18.

DA pacem, Dómine, sustinéntibus te, ut prophétae tui fidéles inveniántur: exáudi preces servi tui, et ple-	GIVE peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful: hear the

prayers of Thy servant, and of Thy people Israel. Ps. cxxi. 1. I rejoiced at the things that were said to me: We shall go into the house of the Lord. ℣. Glory be to the Father.

bis tuae Israel. *Ps.* Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. ℣. Glória Patri.

Collect.

In Thy tender mercy, guide aright, we beseech, O Lord, our hearts; for save Thou be with us, we avail not so to live as to be pleasing to Thee.

Dírigat corda nóstra, quaesumus, Dómine, tuae miseratiónis operátio: quia tibi sine te placére non póssumus. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: 1 Cor. i. 4-8.

Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.—BRETHREN, I give thanks to my God always for you, for the grace of God that is given you in Jesus Christ, that in all things you are made rich in Him, in all utterance and in all knowledge, as the testimony of Christ was confirmed in you, so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

Léctio Epístolae beáti Pauli Apóstoli ad Corínthios.—FRATRES: Grátias ago Deo meo semper pro vobis in grátia Dei, quae data est vobis in Christo Jesu: quod in ómnibus dívites facti estis in illo, in omni verbo, et in omni sciéntia: sicut testimónium Christi confirmátum est in vobis: ita ut nihil vobis desit in ulla grátia, exspectántibus revelatiónem Dómini nostri Jesu Christi, qui et confirmábit vos usque in finem sine crímine, in die advéntus Dómini nostri Jesu Christi.

Gradual: Ps. cxxi. 1, 7.

I rejoiced at the things that were said to me: We shall go into the house of our Lord. ℣. Let peace be in thy strength, and abundance in thy towers.

Laetátus sum in his, quae dicta sunt mihi: in domum Dómini íbimus. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Alleluia, alleluia: Ps. ci. 16.

The Gentiles shall fear Thy name, O Lord: and all the kings of the earth Thy glory.—Alleluia.

℣. Timébunt gentes nomen tuum, Dómine: et omnes reges terrae glóriam tuam.—Allelúia.

Gospel: Matt. ix. 1-8.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Ascéndens Jesus in navículam, transfretávit, et venit in civitátem suam. Et ecce offerébant ei paralyticum jacéntem in lecto. Et videns Jesus fidem illórum, dixit paralytico: *Confide, fili, remittúntur tibi peccáta tua.* Et ecce quidam de scribis dixérunt intra se: Hic blasphémat. Et cum vidísset Jesus cogitatiónes eórum, dixit: Ut quid cogitátis mala in córdibus vestris? Quid est facílius, dícere: Dimittúntur tibi peccáta tua; an dícere: Surge, et ámbula? *Ut autem sciátis, quia Filius hóminis habet potestátem in terra dimitténdi peccáta, tunc ait paralytico: Surge, tolle lectum tuum, et vade in domum tuam. Et surréxit, et ábiit in domum suam.* Vidéntes autem turbae timuérunt et glorificavérunt Deum, qui dedit potestátem talem homínibus.—**Credo.**

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, Jesus entering into a boat, passed over the water and came into His own city. And behold they brought Him one sick of the palsy lying in a bed; and Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the Scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? whether is it easier to say: Thy sins are forgiven thee; or to say: Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (then said He to the man sick of the palsy): Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God Who had given such power to men.—**Creed.**

Offertory: Exod. xxiv. 4, 5.

Sanctificávit Móyses altáre Dómino, ófferens super illud holocáusta, et immolans víctimas: fecit sacrifícium vespertínum in ódorem suavitátis Dómino Deo, in conspéctu filiórum Israël.

Moses consecrated an altar to the Lord, offering upon it holocausts, and sacrificing victims: he made an evening sacrifice to the Lord God for an odour of sweetness, in the sight of the children of Israel.

Secret.

Deus, qui nos per hujus sacrifícii veneránda commércia, uníus summae divinitátis partícipes éfficis: praesta, quaesumus: ut, sicut tuam cognósci-

O God Who, through the communion with Thyself vouchsafed to us this venerable sacrifice, dost make us to be sharers in Thy one supreme Godhead:

grant, we beseech Thee, that having come to the knowledge of Thy truth, we may shape our lives in conformity therewith. Through our Lord.

mus veritátem, sic eam dignis móribus assequámur. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of the Holy Trinity,* p. 55.

Communion: Ps. xcv. 8, 9.

Bring up sacrifices, and come into His courts: adore ye the Lord in His holy court.

Tóllite hóstias, et introíte in átria ejus: adoráte Dóminum in aula sancta ejus.

Postcommunion.

Nourished by Thy sacred gift, we render thanks unto Thee, O Lord; and supplicate Thy mercy to make us ever worthy to partake thereof. Through our Lord.

Grátias tibi reférimus, Dómine, sacro múnere vegetáti: tuam misericórdiam deprecántes; ut dignos nos ejus participatióne perfícias. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Luke v. 25.

The man sick of the palsy therefore took up his bed in which he had been lying, glorifying God: and all the people, seeing it, gave praise to God.

Tulit ergo * paralyticus lectum suum, in quo jacébat, magníficans Deum: et omnis plebs, ut vidit, dedit laudem Deo.

Collect *of the Mass,* p. 1142.



Nineteenth Sunday after Pentecost.

Semi-double.—Green vestments.

This Sunday, called on account of its *Gospel*, Sunday of the marriage guests, reminds us that all men are called to heavenly bliss. The Jews have refused to take part in the feast. Therefore the Apostles and the Church, filled with the Holy Ghost at Pentecost, have turned towards the Gentiles. But the beatific union is announced, prepared, and in a certain manner begun, by sacramental communion.

To take part in a marriage feast among the Jews, it was necessary to wear a ceremonial garment called wedding garment. Similarly, to receive the body of Jesus at the holy table and to be in communion with His Divinity in heaven, one must wear the nuptial robe of baptism and of the state of grace. Therefore the Apostle exhorts us to put on the new man.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: SALUS POPULI.

Introit: Ps. lxxvii. 1.

SALUS pópuli ego sum, dicit Dóminus: de quacúmque tribulatióne clamáverint ad me, exáudiam eos: et ero illórum Dóminus in perpétuum. *Ps.* Atténdite, pópule meus, legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

I AM the salvation of the people, saith the Lord: in whatever tribulation they shall cry to Me, I will hear them; and I will be their Lord for ever. Ps. lxxvii. Attend, O My people, to My law; incline your ears to the words of My mouth. ℣. Glory be to the Father.

Collect.

Omnipotens et miséricors Deus, univérsa nobis adversántia propitiátus exclúde: ut mente et córpore páriter expe-

Almighty and merciful God, in Thy goodness put far from us all that may work us harm: that alert alike in mind and body,

we may readily devote ourselves to the doing of Thy holy will. Through our Lord.

díti, quae tua sunt, líberis méntibus exsequámur. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest*, p. 160.

Epistle: Eph. iv. 23-28.

Lesson from the Epistle of blessed Paul the Apostle to the Ephesians.—BRETHREN: Be ye renewed in the spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbour, for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more; but rather let him labour, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos.—FRATRES: Renovámini spíritu mentis vestrae, et indúite novum hóminem, qui secúndum Deum creátus est in justítia, et sanctitáte veritátis. Propter quod deponéntes mendácium, loquímini veritátem unusquísque sum próximo suo: quóniam sumus ínvicem membra. Irascímini, et nolíte peccáre: sol non óccidat super iracúndiam vestram. Nolíte locum dare diábolo: qui furabátur, jam non furétur; magis autem labóret, operándo mánibus suis, quod bonum est, ut hábeat unde tríbuat necessitátem patiénti.

Gradual: Ps. cxl. 2.

Let my prayer be directed as incense in Thy sight, O Lord. ℣. The lifting up of my hands as evening sacrifice.

Dirigátur orátio mea, sicut incénsum in conspéctu tuo Dómine. ℣. Elevátio mánuum meárum sacrifícium vespertínum.

Alleluia, alleluia: Ps. civ. 1.

Give glory to the Lord, and call upon His name: declare His deeds among the Gentiles.—Alleluia.

℣. Confitémini Dómino, et invocáte nomen ejus: annuntiáte inter gentes ópera ejus.—Allelúia.

Gospel: Matt. xxii. 1-14.

✠ Continuation of the holy Gospel according to St. Matthew. —AT that time, Jesus spoke to the chief priests and the Phari-

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—IN illo témpore: Loquebátur Jesus princípibus sacerdótum et

pharisaeis in parábolis dicens: *Simile factum est regnum coelórum hómini regi, qui fecit núptias filio suo.* Et misit servos suos vocáre invitátos ad núptias, et nolébant veníre. Iterum misit álios servos, dicens: Dícite invitátis: Ecce prándium meum parávi, tauri mei et altília occísa sunt, et ómnia paráta: veníte ad núptias. Illi autem neglexérunt: et abiérunt, álius in villam suam, álius vero ad negotiatiónem suam: réliqui vero tenuérunt servos ejus, et contuméliis affēctos occidérunt. Rex autem cum audísset, irátus est: et missis exercítibus suis, pérdidit homicídas illos, et civitátem illórum succéndit. Tunc ait servis suis: Núptiae quidem parátae sunt, sed qui invitáti erant, non fuérunt digni. *Ite ergo ad éxitus viárum, et quoscúmque invenéritis, vocáte ad núptias.* Et egréssi servi ejus in vias, congregavérunt omnes, quos invenérunt, malos et bonos: et implétae sunt núptiae discumbéntium. Intrávit autem rex, ut vidéret discumbéntes, et vidit ibi hóminem non vestítum veste nuptiáli. Et ait illi: *Amice, quómodo huc intrásti, non habens vestem nuptiálem?* At ille obmútuit. Tunc dixit rex minístris: Ligátis mánibus et pédibus ejus, míttite eum in ténebras exterióres: ibi erit fletus, et stridor déntium. Multi enim sunt vocáti, pauci vero elécti.

sees in parables, saying: *The kingdom of heaven is likened to a king, who made a marriage for his son;* and he sent his servants, to call them that were invited to the marriage, and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they neglected: and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry; and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready, but they that were invited were not worthy. *Go ye therefore into the highways, and as many as you shall find, call to the marriage.* And his servants going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment: and he saith to him: *Friend, how camest thou in hither, not having on a wedding garment?* but he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.—**Creed.**

Offertory: Ps. cxxxvii. 7.

If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies; and Thy right hand shall save me.

Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet déxtera tua.

Secret.

Grant, we beseech Thee, O Lord, that the sacrifice which we offer up in the sight of Thy divine majesty, may avail us to salvation.

Haec múnera quaesumus, Dómine, quae óculis tuae magestátis offérimus, salutária nobis esse concéde. Per Dóminum.

Second Secret; Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of the Holy Trinity,* p. 55.

Communion: Ps. cxviii. 4, 5.

Thou hast commanded Thy commandments to be kept most diligently: O that my ways may be directed to keep Thy justifications.

Tu mandásti mandáta tua custódíri nimis: últinam dirigántur viae meae, ad custodiéndas justificatiónes tuas.

Postcommunion.

May the healing power of Thy grace, O Lord, mercifully rid us of all perverseness of heart, and make us ever to cleave to the keeping of Thy commandments. Through our Lord.

Tua nos, Dómine, medicinális operátio, et a nostris perversitátibus clementer expédiat, et tuis semper fáciat inhaerére mandátis. Per Dóminum.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matt. xxii. 11.

And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither not having on a wedding garment?

Intrávit autem Rex, * ut vidéret discumbéntes: et vidit ibi hóminem non vestítum veste nuptiáli, et ait illi: Amíce, quómodo huc intrásti, non habens vestem nuptiálem?

Collect *of the Mass,* **p. 1145.**



Twentieth Sunday after Pentecost.

Semi-double.—Green vestments.

To-day's Mass makes us own that our misfortunes are caused by our unfaithfulness in conforming to the divine will (*Introit, Epistle*). Therefore, in the same way as the people of Israel when in exile lamented their sins and prayed that God's mercy should be manifested in their favour (*Introit, Offertory*), so the Christian people ask the Lord, through the prayers of His Spouse, the Church, to pardon their sins so that they may serve Him with a tranquil heart (*Collect*), by always obeying His commandments (*Postcommunion*).

All, filled with the Holy Ghost Who must fix our attention during the season following Pentecost, are gathered together in the temple and take a part in the ceremonies of worship (*Epistle*). They raise to the Lord their eyes full of hope and sing canticles to His glory (*Gradual, Alleluia*), for in Him alone do they put their trust (*Communion*).

Like the King's ruler of whom the *Gospel* speaks, they persevere with faith in their prayer, and, as he obtained the healing of his dying son, so do they obtain it for their souls to which God applies the heavenly remedies which purify them from all stain (*Secret*).

Let us join with faith in the prayer of the Church, that God, appeased thereby, may pardon us, purify us, and grant us to serve Him with confidence (*Collects*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: OMNIA, QUAE FECISTI.

Introit: Dan. iii. 31, 29, 35.

OMNIA, quae fecísti nobis, Dómine, in vero judício fecísti, quia peccávimus tibi, et mandátis tuis non obedívimus :	ALL that Thou hast done to us, O Lord, Thou hast done in true judgment; because we have sinned against Thee,

and we have not obeyed Thy commandments: but give glory to Thy name, and deal with us according to the multitude of Thy mercy. Ps. cxviii. Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory be to the Father.

sed da glóriam nómini tuo, et fac nobíscum secúndum multitúdinem misericórdiae tuae. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

Be appeased, O Lord, we beseech Thee, and bestow pardon and peace upon Thy faithful people: so that our sins being forgiven us, in quietness of mind, we may give ourselves to Thy service.

Largíre, quaesumus, Dómine, fidélibus tuis indulgéntiam placátus et pacem: ut páriter ab ómnibus mundéntur offénsis, et secúra tibi mente desérviant. Per Dóminum nostrum.

Second Collect: A cunctis, p. 150. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Eph. v. 15-21.

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.—BRETHREN: See how you walk circumspectly, not as unwise, but as wise; redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury: but be ye filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father; being subject one to another in the fear of Christ.

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.—FRATRES: Vidéte quómodo caute ambulátis: non quasi insipiéntes, sed ut sapiéntes, rediméntes tempus, quóniam dies mali sunt. Proptérea nolíte fíeri imprudéntes, sed intelligéntes, quae sit volúntas Dei. Et nolíte inebriári vino, in quo est luxúria: sed impléminì Spíritu sancto, loquéntes vobismetípsis in psalmis, et hymnis,et cánticis spirituálibus, cantántes, et psalléntes in córdibus vestris Dómino: grátias agéntes semper pro ómnibus, in nómine Dómini nostri Jesu Christi, Deo et Patri. Subjécti ínvicem in timóre Christi.

Gradual: Ps. cxliv. 15, 16.

The eyes of all hope in Thee, O Lord; and Thou givest them meat in due season. ℣. Thou

Oculi ómnium in te sperant, Dómine: et tu das illis escam in témpore opportúno. ℣.

Aperis tu manum tuam: et imples omne ánimal benedictióne.

openest Thy hand, and fillest every living creature with Thy blessing.

Allelula, allelula: Ps. cvii. 2.

℣. Parátum cor meum, Deus, parátum cor meum: cantábo, et psallam tibi, glória mea.—Allelúia.

My heart is ready, O God, my heart is ready: I will sing, and will give praise to Thee, my glory.—Alleluia.

Gospel: John iv. 46-53.

✠ Sequéntia sancti Evangélii secúndum Joánnem.—In illo témpore: Erat quidam régulus, cujus fílius infirmabátur Caphárnaum. Hic cum audísset, quia Jesus adveníret a Judaea in Galilaeam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium ejus: incipiébat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus: Dómine, descénde priúsquam moriátur fílius meus. Dicit ei Jesus: *Vade fílius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus, et ibat.* Jam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes, quia fílius ejus víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixérunt ei: Quia heri hora séptima relíquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit ei Jesus: Fílius tuus vivit et *crédidit ipse, et domus ejus tota.*—**Credo.**

✠ Continuation of the holy Gospel according to St. John.—At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judaea into Galilee, went to Him, and prayed Him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to Him: Lord, come down before my son die. *Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.* And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth; and *himself believed, and his whole house.*—**Creed.**

Offertory: Ps. cxxxvi. 1.

Super flúmina Babylónis illic sédimus, et flévimus: dum recordarémur tui, Sion.

Upon the rivers of Babylon there we sat and wept; when we remembered Thee, O Sion.

Secret.

May these mysteries, we beseech Thee, O Lord, bring us from heaven a healing medicine, and may they root out all vice from our hearts. Through our Lord.

Coeléstem nobis praebeant haec mystéria, quaesumus, Dómine, medicínam: et vítia nostri cordis expúrgent. Per Dóminum.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of the Holy Trinity,* p. 55.

Communion: Ps. cxviii. 49, 58.

Be Thou mindful of Thy word to Thy servant, O Lord, in which Thou hast given me hope: this hath comforted me in my humiliation.

Meménto verbi tui servo tuo, Dómine, in quo mihi spem dedísti: haec me consoláta est in humilitáte mea.

Postcommunion.

In order, O Lord, that we may become worthy of receiving the gift of Thine adorable sacrament, make us to be at all times observant of Thy commandments. Through our Lord.

Ut sacris, Dómine, reddámur digni munéribus: fac nos, quaesumus, tuis semper obedíre mandátis. Per Dóminum.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

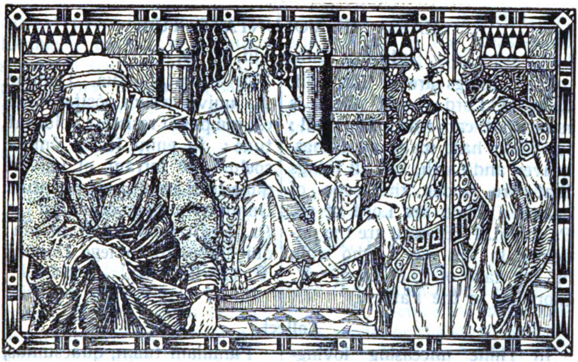
Antiphon at the Magnificat: John iv. 53.

The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth: and himself believed and his whole house.

Cognóvit autem pater, * quia illa hora erat, in qua dixit Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

Collect *of the Mass,* p. 1150.

PATER • FILIUS • SPIRITUS SANCTUS



Twenty-first Sunday after Pentecost.

Semi-double.—Green vestments.

The Church is nearing the end of the Cycle which reminds us of that last hour of the world when the devil will exert with more violence his power over men, for soon he will be deprived of it. With the relentlessness he showed Job by stripping him of his possessions and striking him down by bodily sufferings, he will then persecute especially the just (*Offertory*).

Therefore the Apostle describes for the Christian the armour he must put on to enable him to withstand in those woeful times the powers of hell (*Epistle*). He gives him a girdle, a cuirass, a shield, a helmet and a sword, so that, strengthened in the Lord, Whose will nothing can resist (*Introit*), he may be protected against those who persecute him (*Communion*).

Thus preserved from all adversity by the effect of the unceasing goodness of the Lord, the family of God, which is the Church, will be enabled to glorify His name by good works (*Collect*). Therefore the *Gospel* speaks to us of the charity towards our neighbour which is the abridgment of the whole morality of Christianity.

If God has been good towards us, we must be the same towards our brethren, or how shall we escape the proceedings of the powerful creditor whose debtor the whole world is, and to whom all will have to render account. If we pardon our neighbour from the bottom of our hearts, the Master will remit our debts, otherwise He would deliver us to the executors of His justice until we have paid all we owe Him.

Let us ask God to deliver us in His goodness from the assaults of the devil and to help us to imitate the divine mercy by the practice of charity (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: IN VOLUNTATE TUA.

Introit: Esther xiii. 9, 10, 11.

ALL things are in Thy will, O Lord; and there is none that can resist Thy will: for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven: Thou art Lord of all. Ps. cxviii. 1. Blessed are the undefiled in the way; who walk in the law of the Lord. ℣. Glory be to the Father.

IN voluntáte tua, Dómine, univérsa sunt pósita, et non est qui possit resístere voluntáti tuae: tu enim fecísti ómnia, coelum et terram, et univéra quae coeli ámbitu continéntur: Dóminus universórum tu es. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.

In Thine unceasing loving-kindness, watch over Thine household, we beseech Thee, O Lord: that safeguarded by Thee from all evil, we may give ourselves with fervour to the doing of good works, to the glory of Thy holy name.

Famíliam tuam, quaesumus, Dómine, contínua pietáte custódi: ut a cunctis adversitátibus, te protegénte, sit líbera; et in bonis áctibus tuo nómini sit devóta. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Eph. vi. 10-17.

Lesson from the Epistle of Blessed Paul the Apostle to the Ephesians.—BRETHREN: Be strengthened in the Lord, and in the might of His power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore, take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect; stand therefore having

Léctio Epístolae beáti Pauli Apóstoli ad Ephésios.—FRATRES: Confortámini in Dómino, et in poténtia virtútis ejus. Indúite vos armatúram Dei, ut possítis stare advérsus insídias diáboli. Quóniam non est nobis colluctátio advérsus carnem et sánguinem: sed advérsus príncipes, et potestátes, advérsus mundi rectóres tenebrárum harum, contra spirituália nequítiae, in coeléstibus, Proptérea accípite armatúram Dei, ut possítis resístere in die malo, et in ómnibus perfécti stare. State ergo succíncti lumbos vestros in veritáte, et indúti loricam justítiae, et

calceáti pedes in praeparatióne Evangélii pacis: in ómnibus suméntes scutum fídei, in quo possítis ómnia tela nequíssimi ígnea exstínguere: et gáleam salútis assúmite: et gládium spíritus, quod est verbum Dei.

your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation, and the Sword of the Spirit which is the Word of God.

Gradual: Ps. lxxxix. 1, 2.

Dómine, refúgium factus es nobis, a generatióne et progénie. ℣. Priúsquam montes fíerent, aut formarétur terra et orbis: a saeculo, et usque in saeculum tu es Deus.

Lord, Thou hast been our refuge from generation to generation. ℣. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity Thou art God.

Alleluia, alleluia: Ps. cxiii. 1.

℣. In éxitu Israël de Aegypto, domus Jacob de pópulo bárbaro.—Allelúia.

℣. When Israel went out of Egypt, the house of Jacob from a barbarous people.—Alleluia.

Gospel: Matt. xviii. 23-35.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Assimilátum est regnum coelórum hómini regi, qui vóluit ratiónem pónere cum servis suis. Et cum coepísset ratiónem pónere, oblátus est ei unus, qui debébat ei decem míllia talénta. Cum autem non habéret unde rédderet, jussit eum Dóminus ejus venúmdari, et uxórem ejus, et fílios, et ómnia quae habébat, et reddi. Prócidens autem servus ille, orábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Misértus autem dóminus servi illíus, dimísit eum, et débitum dimísit ei. Egréssus autem servus ille, in-

✠ Continuation of the holy Gospel according to St. Matthew. —At that time Jesus spoke to His disciples this parable: The kingdom of heaven is likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents: and as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go; and forgave him the

debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down besought him, saying: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved; and they came and told their lord all that was done. Then his lord called him, and saith to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. *So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.*—**Creed.**

vénit unum de consérvis suis, qui debébat ei centum denários et tenens suffocábat eum, dicens: Redde quod debes. Et prócidens consérvus ejus, rogábat eum, dicens: Patiéntiam habe in me, et ómnia reddam tibi. Ille autem nóluit: sed ábiit et misit eum in cárcerem donec rédderet débitum. Vidéntes autem consérvi ejus quae fiébant, contristáti sunt valde: et venérunt, et narravérunt dómino suo ómnia, quae facta fúerant. Tunc vocávit illum dóminus suus: et ait illi: Serve nequam, omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misértus sum? Et irátus dóminus ejus, trádidit eum tortóribus, quoadúsque rédderet univérsum débitum. *Sic et Pater meus coeléstis fáciet vobis, si non remiséritis unusquisque fratri suo de córdibus vestris.*—**Credo.**

Offertory: Job 1.

There was a man in the land of Hus, whose name was Job, simple, and upright, and fearing God: whom Satan besought that he might tempt: and power was given him from the Lord over his possessions and his flesh; and he destroyed all his substance and his children; and wounded his flesh also with a grievous ulcer.

Vir erat in terra Hus, nómine Job: simplex et rectus, ac timens Deum: quem Satan pétiit, ut tentáret: et data est ei potéstas a Dómino in facultátes, et in carnem ejus: perdidítque omnem substántiam ipsíus, et fílios: carnem quoque ejus gravi úlcere vulnerávit.

Secret.

Graciously receive, O Lord, this holy offering, by which

Súscipe, Dómine, propítius hóstias: quibus et te placári

voluísti, et nobis salútem poténti pietáte restítui. Per Dóminum.

Thou hast willed to be appeased: and in Thine infinite mercy restore our souls to health.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Holy Trinity.* p. 55.

Communion: Ps. cxviii. 81, 84, 86.

In salutári tuo ánima mea, et in verbum tuum sperávi: quando fácies de persequéntibus me judícium? iníqui persecúti sunt me, ádjuva me, Dómine Deus meus.

My soul is in Thy salvation, and in Thy word have I hoped: when wilt Thou execute judgment on them that persecute me? the wicked have persecuted me: help me, O Lord my God.

Postcommunion.

Immortalitátis alimóniam consecúti, quaesumus, Dómine: ut, quod ore percépimus, pura mente sectémur. Per Dóminum.

We have been fed with the bread of immortal life, O Lord: and beseech Thee, that what has passed our lips may be, in truth, as food to our souls. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

All as in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matt. xviii. 22.

Serve nequam * omne débitum dimísi tibi, quóniam rogásti me: nonne ergo opórtuit et te miseréri consérvi tui, sicut et ego tui misertus sum? allelúia.

Thou wicked servant, I forgave thee all the debt because thou besoughtest me: shouldst thou not then have had compassion also on thy fellow-servant, even as I had compassion on thee? Alleluia.

Collect *of the Mass,* p. 1154.



Twenty-second Sunday after Pentecost.

Semi-double.—Green vestments.

On this Sunday, one of the last of the ecclesiastical year, the Church is full of thought " of the day of Christ " (*Epistle*) or of the approaching end of the world. " If the Lord considers our iniquities, who will stand before Him? (*Introit*). Wherefore the liturgy speaks to us of divine mercy (*Introit, Secret*). But to obtain it we must be full of mercy ourselves. It is good and pleasant indeed for brothers to be united " (*Gradual*). In the hour of danger, let us use the prayers of the Church which have an eminently social and fraternal character, and which will by heard by God, the author of all charity (*Collect*) as King Assuerus heard the prayers of Queen Esther (*Offertory*).

Remembering in these days that the love of God and of our neighbour gives to the mind a greater understanding of divine things, " let then our charity increase more and more in light and in intelligence " (*ibid.*), that we may resist the more terrible assaults of the enemy. Wherefore last Sunday's *Gospel*, which used to be the *Gospel* of this day, speaks of divine mercy and of fraternal charity.

To-day's *Gospel* recalls to us a scene which took place on one of the last days of Jesus' life when He confounded, by a reply full of wisdom from above, His enemies who more than ever were compassing His ruin. The Jews, subjected to the Romans, had to pay tribute to Caesar, an obligation all the more odious to them that it went counter to the spirit of universal domination promised to Israel as they imagined. What would the Master reply to the question of the Pharisees? He would excite the Jewish people against Him if He told them to pay tribute or the Roman authorities and the Herodians, if He told them not to do so. The enemies of Jesus already thought they had sufficient cause to have Him arrested.

The Saviour ingeniously avoids the trap. " Whose image and superscription is this? " " Caesar's," they reply. The law required that to pay the tribute they should first change the national coin into coin bearing the effigy of the Roman Emperor. Jesus convicts them of having themselves answered the question by this very change. If you have procured coins with the effigy of Caesar, you must have had the intention of paying the tribute. " Render therefore to Caesar the things that are Caesar's." And the Master completes His lesson by saying " and render to God, the things that are God's " for the human soul, made to the image of its Creator, owes Him the tribute of its adoration and obedience.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: SI INIQUITATES.

Introit: Ps. cxxix. 3, 4.

SI iniquitátes observáveris, Dómine, Dómine quis sustinébit? quia apud te propitiátio est, Deus Israel. *Ps.* De profúndis clamávi ad te Dómine: Dómine, exáudi vocem meam. ℣. Glória Patri.

IF Thou shalt observe iniquities, O Lord, Lord, who shall endure it? for with Thee is propitiation, O God of Israel. Ps. cxxix. 1, 2. From the depths I have cried to Thee, O Lord: Lord, hear my voice. ℣. Glory be to the Father.

Collect.

Deus, refúgium nostrum, et virtus: adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta: ut, quod fidéliter pétimus, efficáciter consequámur. Per Dóminum.

O God, our refuge and our strength, Who Thyself art the fountain of all piety: look down, we beseech Thee, on the fervent prayers of Thy Church: and grant that what in faith we ask, we may in all profitable fulness receive.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest, see* p. 160.

Epistle: Phil. i. 6-11.

Léctio Epístolae beáti Pauli Apóstoli ad Philippénses. — FRATRES: Confídimus in Dómino Jesu, quia qui coepit in vobis opus bonum, perfíciet usque in diem Christi Jesu. Sicut est mihi justum hoc sentíre pro ómnibus vobis: eo quod hábeam vos in corde, et in vínculis meis, et in defensióne, et confirmatióne Evangélii, sócios gáudii mei omnes vos esse. Testis enim mihi est Deus, quómodo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro ut cáritas vestra magis ac magis abúndet in sciéntia, et in omni sensu: ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi, repléti

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.—BRETHREN, we are confident in the Lord Jesus, that He Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all, for that I have you in my heart, and that in my bands, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better

things; that you may be sincere and without offence unto the day of Christ; filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

fructum justítae per Jesum Christum, in glóriam et laudem Dei.

Gradual: Ps. cxxxii. 1, 2.

Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Ecce quam bonum, et quam jucúndum, habitáre fratres in unum! ℣. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Alleluia, alleluia: Ps. cxiii. 11.

They that fear the Lord, let them hope in Him; He is their helper and protector.—Alleluia.

℣. Qui timent Dóminum sperent in eo: adjútor et protéctor eórum est.—Allelúia.

Gospel: Matt. xxii. 15-21.

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, the Pharisees went and consulted among themselves, how to ensnare Jesus in His speech. And they send to Him their disciples, with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou dost not regard the person of men. Tell us therefore, what dost Thou think? Is it lawful to give tribute to Caesar, or not? But Jesus knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and superscription is this? They say to Him: Caesar's. Then He saith to them: *Render therefore to Caesar the things that are Caesar's; and to God the things that are God's.*—**Creed.**

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Abeúntes pharisaei, consílium iniérunt ut cáperent Jesum in sermóne. Et mittunt ei discípulos suos cum Herodiánis, dicéntes: Magíster, scimus quia verax es, et viam Dei in veritáte doces, et non est tibi cura de áliquo: non enim réspicis persónam hóminum: dic ergo nobis quid tibi vidétur, licet censum dare Caesari, an non? Cógnita autem Jesus nequítia eórum, ait: Quid me tentátis, hypócritae? Osténdite mihi numísma census. At illi obtulérunt ei denárium. Et ait illis Jesus: Cujus est imágo haec, et superscriptio? Dicunt ei: Caesaris. Tunc ait illis: *Réddite ergo quae sunt Caesaris, Caesari; et quae sunt Dei, Deo.* —**Credo.**

Offertory : Esther xiv. 12, 13.

Recordáre mei, Dómine, omni potentátui dóminans : et da sermónem rectum in os meum, ut pláceant verba mea in conspéctu príncipis.

Remember me, O Lord, Thou Who rulest above all power ; and give a well-ordered speech in my mouth, that my words may be pleasing in the sight of the prince.

Secret.

Da, miséricors Deus : ut haec salutáris oblátio et a própriis nos reátibus indesinénter expédiat, et ab ómnibus tueátur advérsis. Per Dóminum.

Grant unto us, O merciful God, that this saving oblation may utterly free us from the evils we ourselves have wrought, and in all adversity be our shield. Through our Lord.

Second Secret : Exaudi, p. 157. **Third Secret** *at the option of the Priest, see* p. 160. **Preface** *of Holy Trinity,* p. 55.

Communion : Ps. xvi. 6.

Ego clamávi, quóniam exaudísti me, Deus : inclína aurem tuam, et exáudi verba mea.

I have cried for Thou, O God, hast heard me : O incline Thy ear unto me, and hear my words.

Postcommunion.

Súmpsimus, Dómine sacri dona mystérii, humíliter deprecántes : ut quae in tui commemoratiónem nos fácere praecepísti, in nostrae profíciant infirmitátis auxílium : Qui vivis.

We have received, O Lord, the adorable gift Thou dost vouchsafe to us in these sacred mysteries ; and most humbly entreat of Thee, that what Thou hast commanded us to do in memory of Thyself, may be to us a help and a stay in our weakness. Who livest.

SECOND VESPERS.

As in Common of the Sunday, p. 95, *except :*

Antiphon at the Magnificat : Matt. xxii. 21.

Réddite ergo * quae sunt Caesaris, Caesari : et quae sunt Dei, Deo, allelúia.

Render therefore to Caesar, the things that are Caesar's and to God, the things that are God's. Alleluia.

Collect *of the Mass,* p. 1159.



Twenty-third Sunday after Pentecost.

Semi-double.—Green vestments.

The season after Pentecost is the symbol of the long pilgrimage of the Church towards heaven; that is why the last Sundays describe to us prophetically its last stages.

At the end of the world, the Lord foretold on one occasion, there will be such a recrudescence of evil that the charity of many will grow cold. Crushing trials will then afflict Christians as they once afflicted Israel when they turned away from the Cross (*Epistle*).

From the depths of the abyss the nations will cry to God (*Gradual, Offertory*) and God, Whose thoughts are of peace and not of anger (*Introit*), and Who always hears prayers made with faith (*Communion*), will pardon nations for their offences (*Collect*), and will deliver both the Gentiles and the Synagogue from their captivity (*Introit, Gradual*).

Both indeed are figured, as St. Jerome explains in his Homily on the *Gospel*, by the two women healed by Jesus. The one with an issue of blood is first restored to health, and the daughter of the prince of the Synagogue afterwards, for the Apostle has said: "When the fulness of the Gentiles shall have entered, then will all Israel be saved" *

This return to truth of the daughter of Sion, temporarily dead to the life of grace, will be the signal of the last day, "for it will put the last seal to the accomplishment of prophecies." "From the heavens will then come the Saviour, our Lord Jesus Christ, Who will transform our bodies making them similar to His glorious body" (*Epistle*). The corporal resurrections effected by the Saviour are indeed only the figure of our future resurrection.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

If this Sunday is the last after Pentecost, the Mass of the twenty-fourth following Sunday is taken, and the Mass of the twenty-third is said on the preceding Saturday, with *Gloria in excelsis, Credo* and *Preface of the Holy Trinity*.

* **First lesson of the Third Nocturn of Matins.**

MASS: DICIT DOMINUS.

Introit: Jer. xxix. 11, 12, 14.

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

THE Lord saith: I think thoughts of peace, and not of affliction: you shall call upon Me, and I will hear you; and I will bring back your captivity from all places. Ps. lxxxiv. 2. Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory be to the Father.

Collect.

Absólve, quaesumus, Dómine, tuórum delícta populórum: ut a peccatórum néxibus, quae pro nostra fragilitáte contráximus, tua benignitáte liberémur. Per Dóminum.

Absolve, we beseech Thee, O Lord, the sins of Thy people; that we may be delivered, by Thy goodness, from the bonds of sin which, by our frailty, we have contracted. Through our Lord.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest*, p. 160.

Epistle: Phil. iii. 17-21; iv. 1, 3.

Léctio Epístolae beáti Pauli Apóstoli ad Philippénses. — FRATRES: Imitatóres mei estóte, et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos saepe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi: quorum finis intéritus: quorum Deus venter est: et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversátio in coelis est: unde étiam Salvatórem exspectámus Dóminum nostrum Jesum Christum, qui reformábit corpus humilitátis nostrae, configurátum córpori claritátis suae, secúndum operatiónem, qua étiam

Lesson from the Epistle of Blessed Paul the Apostle to the Philippians.—BRETHREN, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of His glory, according to the operation

whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord: and I entreat thee also, my sincere companion; help those women who have laboured with me in the Gospel, with Clement and the rest of my fellow-labourers, whose names are in the book of life.

possit subjícere sibi ómnia. Itaque, fratres mei, caríssimi, et desideratíssimi, gáudium meum, et coróna mea; sic state in Dómino, caríssimi. Evódiam rogo, et Syntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádjuva illas, quae necum laboravérunt in Evangélio cum Cleménte, et céteris adjutóribus meis, quorum nómina sunt in libro vitae.

Gradual: Ps. xliii. 8, 9.

Thou hast delivered us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God we will glory all the day: and in Thy name we will give praise for ever.

Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die, et in nómine tuo confitébimur in saecula.

Alleluia, alleluia: Ps. cxxix. 1, 2.

℣. From the depths I have cried to Thee, O Lord: Lord, hear my prayer.—Alleluia.

℣. De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam.—Allelúia.

Gospel: Matt. ix. 18-26.

✠ Continuation of the holy Gospel according to St. Matthew.—At that time, as Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come lay Thy hand upon her, and she shall live. And Jesus, rising up, followed him, with His disciples. And behold a woman, who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Loquénte Jesu ad turbas, ecce prínceps unus accéssit, et adorábat eum, dícens: Dómine, fília mea modo defúncta est: sed veni, impóne manum tuam super eam, et vivet. Et surgens Jesus sequebátur eum, et discípuli ejus. Et ecce múlier, quae sánguinis fluxum patiebátur duódecim annis, accéssit retro, et tétigit fímbriam vestiménti ejus. Dicébat enim intra se: Si tetígero tantum vestiméntum ejus, salva ero.

At Jesus convérsus, et videns eam, dixit: *Confide, filia, fides tua te salvam fecit.* Et salva facta est múlier ex illa hora. Et cum venísset Jesus in domum principis, et vidisset tibícines, et turbam tumultuántem dicébat: Recédite: non est enim mórtua puélla, sed dormit. Et deridébant eum. Et cum ejécta esset turba, *intrávit, et ténuit manum ejus. Et surréxit puélla.* Et éxiit fama haec in univérsam terram illam.—**Credo.**

shall touch only His garment, I shall be healed. But Jesus turning and seeing her, said: *Be of good heart, daughter, thy faith hath made thee whole.* And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a tumult, He said: Give place; for the girl is not dead, but sleepeth. And they laughed Him to scorn. And when the multitude was put forth, *He went in, and took her by the hand. And the maid arose.* And the fame thereof went abroad into all that country.—**Creed.**

Offertory: Ps. cxxix. 1, 2.

De profúndis clamávi ad te, Dómine: Dómine, exáudi oratiónem meam: de profúndis clamávi ad te, Dómine.

From the depths I have cried out to Thee, O Lord; Lord, hear my prayer: from the depths I have cried out to Thee, O Lord.

Secret.

Pro nostrae servitútis augménto sacrifícium tibi, Dómine, laudis offérimus: ut, quod imméritis contulísti, propítius exsequáris. Per Dóminum.

We offer to Thee, O Lord, this sacrifice of praise as an additional act of homage: that Thou wouldst mercifully accomplish what Thou hast granted to us without any merit on our side.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Holy Trinity,* p. 55.

Communion: Mark xi. 24.

Amen dico vobis, quidquid orántes pétitis, crédite quia accipiétis, et fiet vobis.

Amen I say to you, whatsoever you ask when you pray, believe that you shall receive, and it shall be done to you.

Postcommunion.

Quaesumus, omnípotens Deus: ut, quos divína tríbuis participatióne gaudére, humánis non sinas subjacére perículis. Per Dóminum.

We beseech Thee, Almighty God, that Thou wouldst not permit us to be subject to human dangers, to whom Thou givest to rejoice in the participation of divine mysteries, Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest, see* p. 160.

SECOND VESPERS.

As in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matt. ix. 22.

But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. Alleluia.

At Jesus convérsus, * et videns eam, dixit: Confíde, fília, fides tua te salvam fecit, allelúia.

Collect *as at Mass,* p. 1163.

The Movable Sundays after Epiphany

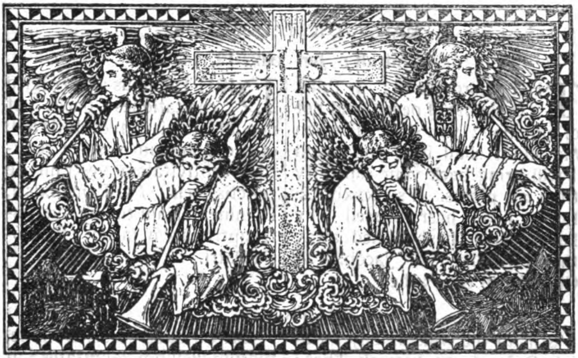
or the Additional Sundays after Pentecost.

If there are more than twenty-four Sundays after Pentecost, the *Introit, Gradual* (with *Alleluia*), *Offertory* and *Communion* of the twenty-third Sunday are repeated on all the remaining Sundays.

But the *Collects,* the *Epistle* and the *Gospel* are taken from those Sundays which were passed over that year after the Epiphany, in the following order:

If the number of Sundays after Pentecost is:				The *Collects, Epistle* and *Gospel* are taken from the Mass of the
28	27	26	25	
On the 27th	26th	25th	24th	6th Sunday after Ep. p. 479
„ 26th	25th	24th	—	5th „ „ „ p. 475
„ 25th	24th	—	—	4th „ „ „ p. 472
„ 24th	—	—	—	3rd „ „ „ p. 468

The Mass appointed to the "twenty-fourth or last Sunday after Pentecost" is always said on the Sunday before Advent.



"And He shall send His Angels with a trumpet and a great voice."
(*Gospel*).

Twenty-fourth and last Sunday after Pentecost.

Semi-double.—Green vestments.

The liturgical Cycle ends with this last week of the ecclesiastical year and with it the history of the world which it has recalled to our minds from its origins at the time of Advent to its final term on this twenty-fourth Sunday after Pentecost.

This mass has indeed a prophetic character. It makes us spectators of the convulsions which will shake the earth at the appearance of the Judge Who will render to each one according to his works. The preparation for the first advent of mercy engrossed the Church's care during the Season of Advent, the preparation for the second advent of justice has not ceased to preoccupy her since the coming of Jesus Who is the sole object of all her thoughts (*Gospel*). Wherefore she exhorts us with the apostle to bear ourselves in a manner worthy of the Saviour and to bring forth all manner of good works, in order that, strengthened by His glorious power, we may bear all trials with patience and joy, thanking God the Father for having made us capable of sharing the inheritance of the Saints at present in the Spirit, and on the last day in the body and soul through the redeeming blood of His well-beloved Son (*Epistle*).

In the midst of the anguish which will mark the end of the world at the last judgment and the anguish of death for each one of us, souls will cry to the Lord from the depths of the abyss, in order to receive from His mercy more powerful remedies (*Collect*). And God Who has said that He nourished thoughts of peace and not of anger (*Introit*), and Who has promised to hearken to prayers made with faith (*Communion*), will hear us favourably by ending our captivity (*Introit*) and opening heaven to us for evermore.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS: DICIT DOMINUS.

Introit: Jer. xxix. 12, 14.

THE Lord saith: I think thoughts of peace, and not of affliction; you shall call upon Me and I shall hear you; and I will bring back your captivity from all places. Ps. lxxxiv. 2. Lord, Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob. ℣. Glory be to the Father.

DICIT Dóminus: Ego cógito cogitatiónes pacis, et non afflictiónis: invocábitis me, et ego exáudiam vos: et redúcam captivitátem vestram de cunctis locis. *Ps.* Benedixísti, Dómine, terram tuam: avertísti captivitátem Jacob. ℣. Glória Patri.

Collect.

Stir up the wills of Thy faithful, O Lord, we beseech Thee; that more earnestly seeking after the fruit of good works, they may receive more abundant helps from Thy mercy. Through our Lord.

Excita, quaesumus, Dómine, tuórum fidélium voluntátes: ut divíni óperis fructum propénsius exsequéntes; pietátis tuae remédia majóra percípiant. Per Dóminum.

Second Collect: A cunctis, p. 156. **Third Collect,** *at the option of the Priest*, p. 160.

Epistle: Col. i. 9-14.

Lesson from the Epistle of Blessed Paul the Apostle to the Colossians.—BRETHREN: We cease not to pray for you, and to beg that you may be filled with the knowledge of the will of God, in all wisdom and spiritual understanding; that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of His glory, in all patience and long suffering with joy; giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light; Who hath de-

Léctio Epístolae beáti Pauli Apóstoli ad Colossénses. — FRATRES: Non cessámus pro vobis orántes, et postulántes ut impleámini agnitióne voluntátis Dei, in omni sapiéntia et intelléctu spiritáli: ut ambulétis digne Deo per ómnia placéntes: in omni ópere bono fructificántes, et crescéntes in sciéntia Dei: in omni virtúte confortáti secúndum poténtiam claritátis ejus in omni patiéntia, et longanimitáte cum gáudio, grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine: qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Filii dilectiónis suae, in quo habé-

mus redemptiónem per sánguinem ejus, remissiónem peccatórum.

livered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins.

Gradual and Alleluia, p. 1164.

Gospel: Matt. xxiv. 15-35.

✠ Sequéntia sancti Evangélii secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Cum vidéritis abominatiónem desolatiónis, quae dicta est a Daniéle prophéta, stantem in loco sancto: qui legit, intélligat: tunc qui in Judaea sunt, fúgiant ad montes: et qui in tecto, non descéndat tóllere áliquid de domo sua: et qui in agro, non revertátur tóllere túnicam suam. Vae autem praegnántibus, et nutriéntibus in illis diébus. Oráte autem, ut non fiat fuga vestra in híeme, vel sábbato. Erit enim tunc tribulátio magna, qualis non fuit ab inítio mundi usque modo, neque fiet. Et nisi breviáti fuissent dies illi, non fíeret salva omnis caro: sed propter eléctos breviabúntur dies illi. Tunc si quis vobis díxerit: Ecce hic est Christus, aut illic: nolíte crédere. Surgent enim pseudochrísti, et pseudoprophétae: et dabunt signa magna, et prodígia, ita ut in errórem inducántur (si fíeri potest) étiam elécti. Ecce praedíxi vobis. Si ergo díxerint vobis: Ecce in desérto est, nolíte exíre: ecce in penetrálibus, nolíte crédere. *Sicut enim fulgur exit ab Oriénte, et paret usque in Occidentem: ita erit et*

✠ Continuation of the holy Gospel according to St. Matthew. —At that time, Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place; (he that readeth, let him understand:) then they that are in Judea, let him flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck, in those days. But pray that your flight be not in the winter, or on the sabbath: for there shall be then great tribulation, such as hath not been found from the beginning of the world until now, neither shall be: and unless those days had been shortened, no flesh should be saved; but for the sake of the elect, those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there; do not believe him; for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told

it to you beforehand: if therefore they shall say to you: Behold He is in the desert, go ye not out; Behold He is in the closets, believe it not. *For as lightning cometh out of the east, and appeareth even into the west, so shall also the coming of the Son of man be.* Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved; *And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of man coming in the clouds of heaven with much power and majesty;* and He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh even at the doors. Amen I say to you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.—**Creed.**

advéntus Filii hóminis. Ubicúmque fúerit corpus, illic congregabúntur et áquilae. Statim autem post tribulatiónem diérum illórum sol obscurábitur, et luna non dabit lumen suum, et stellae cadent de coelo, et virtútes coelórum commovebúntur: et *tunc parébit signum Filii hóminis in coelo: et tunc plangent omnes tribus terrae: et vidébunt Filium hóminis veniéntem in núbibus coeli cum virtúte multa, et majestáte.* Et mittet Angelos suos cum tuba, et voce magna: et congregábunt eléctos ejus a quátuor ventis, a summis coelórum usque ad términos eórum. Ab árbore autem fici díscite parábolam: cum jam ramus ejus tener fúerit, et fólia nata, scitis quia prope est aetas: ita et vos cum vidéritis haec ómnia, scitóte quia prope est in jánuis. Amen dico vobis, quia non praeteríbit generátio haec, donec ómnia haec fiant. Coelum et terra tránsibunt, verba autem mea non praeteríbunt.—**Credo.**

Offertory, p. 1165.

Secret.

Be propitious, O Lord, to our supplications, and, accepting the offerings and prayers of Thy people, convert all our hearts to Thyself; that, delivered from

Propítius esto, Dómine, supplicatiónibus nostris: et pópuli tui oblatiónibus, precibúsque suscéptis, ómnium nostrum ad te corda convérte; ut a terrénis

cupiditátibus liberáti, ad coeléstia desidéria transeámus. Per Dóminum.

earthly desires, we may go forward to desires of heaven. Through our Lord.

Second Secret: Exaudi, p. 157. **Third Secret,** *at the option of the Priest, see* p. 160. **Preface** *of Holy Trinity,* p. 55.

Communion, p. 1165.

Postcommunion.

Concéde nobis, quaesumus, Dómine: ut per haec sacraménta quae súmpsimus, quidquid in nostra mente vitiósum est, ipsórum medicatiónis dono curétur. Per Dóminum.

Grant us, we beseech Thee, O Lord, by this sacrament which we have received, that whatever is vitiated in our souls may be restored by the gift of its efficacy. Through our Lord.

Second Postcommunion: Mundet, p. 157. **Third Postcommunion,** *at the option of the Priest,* p. 160.

SECOND VESPERS.

As in Common of the Sunday, p. 95, *except:*

Antiphon at the Magnificat: Matt. xxiv. 34.

Amen dico vobis, * quia non praeteríbit generátio haec, donec ómnia fiant: coelum et terra transíbunt, verba autem mea non transíbunt, dicit Dóminus.

Amen, I say to you, that this generation shall not pass till all these things be done: heaven and earth shall pass, but My words shall not pass, saith the Lord.

Collect *of the Mass,* p. 1168.

END OF THE TEMPORAL CYCLE.



THE PROPER OF THE SAINTS.

See the explanations : **Sanctoral Cycle.**

NOVEMBER 29.

Vigil of Saint Andrew, APOSTLE.—*Purple vestments.*

The *Gospel* tells us that it was Saint John the Baptist, who, whilst fulfilling his mission of preparing souls for the coming of Our Lord, pointed out the Messiah to his disciple Andrew. The latter immediately went to Jesus and became one of His followers.—Let us prepare with fervour for the feast of to-morrow.

If the feast of Saint Andrew falls on a Monday, the Mass of the Vigil is said on the previous Saturday, but the commemoration of Saint Saturninus is made on the Sunday. The same rule holds good for the other vigils, with the exception of that of Christmas.—If the feast of Saint Andrew falls on a Sunday it is transferred to the first free day.

MASS.

Introit. Matt. iv. 18, 19.—The Lord walking by the Sea of Galilee, saw two brothers, Peter and *Andrew* ; and He called them : Come ye after Me, and I will make you to be fishers of men. Ps. xviii. 2. The heavens show forth the glory of God, and the firmament declareth the works of His hands. ℣. Glory be to the Father.

Intróitus. — Dóminus secus mare Galilaeae vidit duos fratres, Petrum et Andréam, et vocávit eos : Veníte post me : fáciam vos fíeri piscatóres hóminum. *Ps.* Coeli enárrant glóriam Dei : et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

Orémus.—Quaesumus, omnípotens Deus: ut beátus Andréas Apóstolus, cujus praevenímus festivitátem, tuum pro nobis implóret auxílium; ut, a nostris reátibus absolúti, a cunctis étiam perículis eruámur. Per Dóminum.

Collect.—We beseech Thee, O almighty God, that the blessed *Apostle Andrew whose feast we anticipate*, may implore Thy help for us; that, absolved from our sins, we may also be delivered from all dangers. Through our Lord.

If Advent has not begun, ***Second Collect*** **of Saint Saturninus, p. 1175,** ***Third Collect*****, Concede, p. 159. In Advent,** ***Second Collect*** **of the feria,** ***Third Collect*** **of Saint Saturninus, p. 1175. No** ***Gloria.***

Epistle: Benedíctio, *of the* **Common**, p. 203.

Graduále.—Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos: et super arénam multiplicabúntur.

Gradual. Ps. cxxxviii. 17, 18. —Thy friends, O God, are made exceedingly honourable; their power is become very great. ℣. If I should count them, they are more in number than the grains of sand.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Stabat Joánnes, et ex discípulis ejus duo. Et respiciens Jesum ambulántem, dicit: Ecce Agnus Dei. Et audiérunt eum duo discípuli loquéntem, et secúti sunt Jesum. Convérsus autem Jesus, et videns eos sequéntes se, dicit eis: Quid quaeritis? Qui dixérunt ei: Rabbi (quod dícitur interpretátum Magíster), ubi hábitas? Dicit eis: Veníte, et vidéte. Venérunt, et vidérunt ubi manéret, et apud eum mansérunt die illo: hora autem erat quasi décima. Erat autem Andréas frater Simónis Petri unus ex duóbus, qui audiérunt a Joánne, et secúti fúerant eum. Invénit hic primum fratrem suum Simónem, et dicit ei: Invénimus Messíam (quod est interpretátum Christus). Et

✠ Continuation of the holy **Gospel** according to Saint John i. 35-51.—At that time, John stood, and two of his disciples; and beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following Him, saith to them: What seek you? Who said to Him: *Rabbi* (which is to say, being interpreted, Master), where dwellest Thou? He saith to them: Come, and see. They came, and saw where He abode; and they stayed with Him that day: now it was about the tenth hour. And Andrew *the brother of Simon Peter was one of the two who had heard of John, and followed Him. He findeth first his brother Simon, and saith to him: We have found the Messiah: (which is, being interpreted, the*

Christ). *And he brought him to Jesus;* and Jesus, looking upon him, said: Thou art Simon, the son of Jona; thou shalt be called Cephas, which is interpreted, Peter. On the following day, He would go forth into Galilee; and He findeth Philip. And Jesus saith to him: Follow me. Now Philip was of Bethsaida, the city of *Andrew* and Peter. Philip findeth Nathanael, and saith to him: We have found Him of Whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him: Can any thing of good come from Nazareth?* Philip saith to him: Come, and see. Jesus saw Nathanael coming to Him; and He saith to him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee.† Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the King of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest; greater things than these shalt thou see. And He saith to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.‡

addúxit eum ad Jesum. Intúitus autem eum Jesus, dixit: Tu es Simon fílius Jona: tu vocáberis Cephas, quod interpretátur Petrus. In crástinum voluit exíre in Galilaeam, et invénit Philíppum. Et dicit ei Jesus: Séquere me. Erat autem Philíppus a Bethsáida, civitáte Andréae et Petri. Invénit Philíppus Nathánaël, et dicit ei: Quem scripsit Móyses in lege, et prophétae, invénimus Jesum fílium Joseph a Názareth. Et dixit ei Nathánaël: A Názareth potest âliquid boni esse? Dicit ei Philíppus: Veni, et vide. Vidit Jesus Nathánael veniéntem ad se, et dicit de eo: Ecce vere Israelíta, in quo dolus non est. Dicit ei Nathánael: Unde me nosti? Respóndit Jesus, et dixit ei: Priúsquam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathánael, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israel. Respóndit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: magis his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis coelum apértum, et Angelos Dei ascendéntes et descendéntes supra Fílium hóminis.

* An expression of scorn, equivalent to: Could such an insignificant little town shelter the Messiah?

† These words must have reminded Nathanael of some secret incident in his life, in which he had proved himself particularly upright and loyal. This supernatural knowledge of our Lord caused Nathanael to believe in His divine mission.

‡ An allusion to the ladder, which Jacob saw in his dream at this place, that is to say, at Bethel near Sichem in Samaria (*see* map, p. 508). Jesus, King of heaven and earth, has the angels to serve Him.

Offertórium.—Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Offertory. Ps. viii. 6, 7.—Thou hast crowned him with glory and honour; and hast set him over the works of Thy hands.

Secréta. — Sacrándum tibi, Dómine, munus offérimus: quo beáti Andréae Apóstoli solémnia recoléntes, purificatiónem quoque nostris méntibus implorámus. Per Dóminum.

Secret.—We offer to Thee, O Lord, these gifts which are to be consecrated to Thee, by which, commemorating the solemn feast of blessed *Andrew* the Apostle, we implore also the purification of our souls. Through our Lord.

Before Advent, *Second Secret* of Saint Saturninus; *Third Secret*, p. 159.—During Advent, *Second Secret* of the feria; *Third Secret* of Saint Saturninus below.

Commúnio. — Dicit Andréas Simóni fratri suo: Invénimus Messíam, qui dícitur Christus: et addúxit eum ad Jesum.

Communion (John i. 41, 42).—*Andrew* saith to Simon his brother: We have found the Messiah, Who is called Christ; and he brought him to Jesus.

Postcommúnio. — Percéptis, Dómine, sacraméntis supplíciter exorámus: ut, intercedénte beáto Andréa Apóstolo tuo, quae pro illíus veneránda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

Postcommunion.—Having received Thy sacraments, O Lord, we humbly beseech Thee, that by the intercession of Thy blessed Apostle *Andrew*, what we do in commemoration of his sufferings, may be a remedy for us. Through our Lord.

Before Advent, *Second Postcommunion* of Saint Saturninus; *Third Postcommunion*, p. 159.—During Advent, *Second Postcommunion* of the feria; *Third Postcommunion* of Saint Saturninus below.

The Same Day.

St. Saturninus.—*Red vestments.**

First Bishop of Toulouse, he was martyred under Decius, about 250 A.D.

Mass: Laetabitur *from the* **Common** *of one Martyr*, p. 225, *except:*

Orémus.—Deus, qui nos beáti Saturníni Mártyris tui concédis natalítio pérfrui: ejus nos tríbue méritis adjuvári. Per Dóminum.

Collect.—O God, Who grantest us to rejoice in the feast of Thy blessed martyr, Saturninus, grant us Thine aid through his merits. Through our Lord.

* See The Historical Summary, p. 1008.

Secret.—Sanctify, O Lord, the offerings devoted to Thee; and by the intercession of Thy blessed martyr, Saturninus, mayest Thou be appeased by them, and look down upon us. Through our Lord.

Secréta.—Múnera, Dómine, tibi dicáta sanctífica: et, intercedénte beáto Saturníno Mártyre tuo, per haec éadem nos placátus inténde. Per Dóminum.

Postcommunion.—Grant, we beseech Thee, O Lord, that we may be made holy by the reception of Thy sacrament; and that, by the intercession of Thy Saints, it may make us pleasing in Thy sight. Through our Lord.

Postcommúnio. — Sanctíficet nos, quaesumus, Dómine, tui percéptio sacraménti: et intercessióne Sanctórum tuórum tibi reddat accéptos. Per Dóminum.





NOVEMBER 30.

Saint Andrew, APOSTLE.—*Double of the Second Class.—Red vestments.*[*]

(In Scotland, St. Andrew being the Patron of that country, his feast is a Double of the First Class with an Octave.)

The Feast of St. Andrew has been kept since the fourth century on November 30.

St. Andrew was both an Apostle and a Martyr. The *Collect* tells us that he was called to govern and teach the Church; and the *Epistle* and the *Gospel* deal with the vocation of him who was the first among the Apostles to know Jesus Christ. When he was called he immediately left his nets to become a fisher of men (*Gospel*), and "his sound hath gone forth into all the earth to preach the gospel of peace" (*Epistle*). After the coming of the Holy Ghost he preached in Palestine, and then taught in Scythia, Epirus and Thrace.

"But all have not obeyed the Gospel" (*Epistle*), and Saint Andrew ere long became the Apostle of the Cross. The priests of Achaia describe his martyrdom at Patras. He died on that special form of cross which has ever since been called after him, and "the Lord received his sacrifice in the odour of sweetness" (*Alleluia*). His body, having been first taken to Constantinople, was in 1210 moved to the Cathedral at Amalfi, in the kingdom of Naples. In 1462 his head was placed by Pius II. in the basilica of St. Peter, his brother. His name is inscribed in the Canon of the Mass (first list, p. 59).

Let us, with Saint Andrew, follow Christ even to the cross.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS (Nov. 29).†

The first four **Psalms** for Sunday, p. 98, and the **Psalm** *Laudate Dominum*, p. 127.

Ant. 1. Salve crux pretiósa, * súscipe discípulum ejus qui pepéndit in te magíster meus Christus.

Antiphon 1. — Hail, precious cross, receive the disciple of Him Who hung upon thee, even my Master Christ.

* See The Historical Summary, p. 1004 and 1007.

† The liturgical day begins in the evening at the hour of Vespers, called First Vespers, it ends the following day at Second Vespers.

2. The blessed *Andrew* prayed saying: O Lord, King of eternal glory, receive me hanging on this gibbet.

2. Beátus Andréas * orábat, dicens: Dómine, Rex aetérnae glóriae, súscipe me pendéntem in patíbulo.

3. *Andrew* was the servant of Christ, a worthy Apostle of God, the brother of Peter, and likened to him in his martyrdom.

3. Andréas Christi fámulus, * dignus Dei Apóstolus, germánus Petri, et in passióne sócius.

4. Christ's dear hand-maid, Maximilla, took away the body of the Apostle, and buried it with spices in an honourable place.

4. Maximílla Christo amábilis, * tulit corpus Apóstoli, óptimo loco cum aromátibus sepelívit.

5. O Lord, Thou hast caused them that persecuted the just to be swallowed up in hell, but to the just Thou hast Thyself shown the way on the tree of the cross.

5. Qui persequebántur justum, * demersísti eos Dómine in inférno, et in ligno crucis dux justi fuísti.

Chapter. Rom. x. 10.—Brethren, with the heart we believe unto justice; but, with the mouth, confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him, shall not be confounded.

Capitulum.— Fratres: Corde enim créditur ad justítiam, ore autem conféssio fit ad salútem. * Dicit enim Scriptúra: Omnis, qui credit in illum, non confundétur.

Hymn: Exsultet orbis, *and* **Versicle** *of the* **Common,** p. 207.

Antiphon at the Magnificat. John i. 40.—One of the two who followed the Lord was Andrew, the brother of Simon Peter, alleluia.

Ant.—Unus ex duóbus, * qui secúti sunt Dóminum, erat Andréas frater Simónis Petri, allelúia.

During Advent, a **Commemoration** *of the Feria is made.*†

MASS.

Introit. Ps. cxxxviii. 17.—Thy friends, O God, are made exceedingly honourable; their power is become very great. Ps. cxxxviii. 1. Lord, Thou hast

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cognovísti

† During Advent the prayers of the feria at Mass and at Vespers are the same as on the Sunday before.

me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

proved me and known me; Thou hast known my sitting down and my rising up.* ℣. Glory be to the Father.

Orémus. — Majestátem tuam, Dómine, supplíciter exorámus: ut, sicut Ecclésiae tuae beátus Andréas Apóstolus éxstitit praedicátor et rector: ita apud te sit pro nobis perpétuus intercéssor. Per Dóminum.

Collect.—We humbly beseech Thy Majesty, O Lord, that as blessed *Andrew* the Apostle was both a preacher and a ruler of Thy Church, so he may unceasingly intercede for us with Thee. Through our Lord.

During Advent, a commemoration of the Feria is made (*see* note 1, p. 1178).

Léctio *Epístolae* beáti Pauli Apóstoli ad Romános. — Fratres: Corde enim créditur ad justítiam: ore autem conféssio fit ad salútem. Dicit enim Scriptúra: Omnis, qui credit in illum non confundétur. Non enim est distínctio Judaei, et Graeci: nam idem Dóminus ómnium, dives in omnes, qui ínvocant illum. Omnis enim, quicúmque invocáverit nomen Dómini, salvus erit. Quómodo ergo invocábunt, in quem non credidérunt? Aut quómodo credent ei, quem non audiérunt? Quómodo autem áudient sine praedicánte? Quómodo vero praedicábunt, nisi mittántur? sicut scriptum est: Quam speciósi pedes evangelizántium pacem, evangelizántium bona! Sed non omnes obédiunt Evangélio. Isaías enim dicut: Dómine, quis crédidit audítui nostro? Ergo fides ex audítu, audítus autem per verbum Christi, Sed dico: Numquid non audiérunt? Et quidem in omnem terram exívit sonus eórum, et in fines orbis terrae verba eórum.

From the **Epistle** of the blessed Apostle Paul to the Romans, x. 10-18.—Brethren, with the heart we believe unto justice, but with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him in Whom they have not believed? Or how shall they believe Him of Whom they have not heard? And how shall they hear, without a preacher? *And how shall they preach, unless they be sent? as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!* But all have not obeyed the Gospel. For Isaias saith: Lord, who hath believed our report? Faith, then, cometh by hearing; and hearing by the word of Christ. But I say: Have

* **That is to say: All that I do.**

they not heard? Yes, verily, *their sound hath gone forth into all the earth, and their words unto the ends of the whole world.*

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth; they shall perpetuate the glory of Thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall peoples praise thee.

Graduále. — Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Alleluia, alleluia.—The Lord loved *Andrew* as an odour of sweetness. Alleluia.

Allelúia, allelúia. — Diléxit Andréam Dóminus in odórem suavitátis. Allelúia.

✠ Continuation of the holy **Gospel** according to Saint Matthew, iv. 18-22.—At that time, Jesus, walking by the sea of Galilee, saw two brethren, Simon, who is called Peter, and *Andrew his brother*, casting their nets into the sea (for they were fishers). And He saith to them: Come ye after Me, and I will make you to be fishers of men: and they immediately *leaving their nets followed Him.* And going on from thence, He saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they forthwith left their nets and father, and followed Him.—**Credo.**

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Ambulans Jesus juxta mare Galilaeae, vidit duos fratres, Simónem, qui vocátur Petrus, et Andréam fratrem ejus, mitténtes rete in mare (erant enim piscatóres), et ait illis: Veníte post me, et fáciam vos fíeri piscatóres hóminum. At illi contínuo, relictis rétibus, secúti sunt eum. Et procédens inde, vidit álios duos fratres, Jacóbum Zebedaei, et Joánnem fratrem ejus in navi cum Zebedaeo patre eórum, reficiéntes rétia sua: et vocávit eos. Illi autem statim relíctis rétibus et patre, secúti sunt eum.—**Credo.**

Offertory. Ps. cxxxviii. 17.—Thy friends, O God, are made exceedingly honourable; their power is become very great.

Offertórium.—Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Secret.—We beseech Thee, O Lord, that the holy prayer of the blessed Apostle Andrew may make our sacrifice pleasing to Thee; that it may be accepted

Secréta.—Sacrifícium nostrum tibi, Dómine, quaesumus, beáti Andréae, Apóstoli precátio sancta concíliet: ut, in cujus honóre solémniter exhibétur,

ejus méritis efficiátur accéptum. Per Dóminum.

by the merits of him in whose honour it is solemnly offered. Through our Lord.

During Advent, a **Commemoration** *of the Feria is made. Preface of the Apostles*, p. 57.

Commúnio.—Veníte post me: fáciam vos fíeri piscatóres hóminum: at illi contínuo, relíctis rétibus, secúti sunt Dóminum.

Communion. Matt. iv. 19, 20. —Come ye after Me; and I will make you to be fishers of men; *and they, immediately leaving their nets, followed the Lord.*

Postcommúnio.—Súmpsimus, Dómine, divína mystéria, beáti Andréae festivitáte laetántes: quae, sicut tuis Sanctis ad glóriam, ita nobis, quaesumus, ad véniam prodésse perfícias. Per Dóminum.

Postcommunion.—We beseech Thee, O Lord, that the divine mysteries, received by us rejoicing in this festival of blessed *Andrew*, may obtain pardon for us, as they procure glory for Thy saints. Through our Lord.

During Advent, a **Commemoration** *of the Feria is made.*

SECOND VESPERS (Nov. 30).*

Ant.—Cum pervenísset * beátus Andréas ad locum ubi crux paráta erat, exclamávit et dixit: O bona crux, diu desideráta, et jam concupiscénti ánimo praeparáta: secúrus et gaudens vénio ad te, ita et tu exsúltans suscípias me, discípulum ejus qui pepéndit in te.

Antiphon at the Magnificat.—When the blessed *Andrew* had come to the place where the cross was prepared, he cried out and said: O good Cross, so long desired, and now made ready for my longing soul! I come unto thee with confidence and joy; do thou also joyfully receive me, the disciple of Him, Who hung upon thee.

During Advent, a **Commemoration** *of the Feria is made.*

FEASTS OF DECEMBER.

December 2.

Saint Bibiana, Virgin and Martyr.—*Semi-double.—Red vestments.*†

Saint Bibiana was born in Rome of a noble Christian family; and as the *Collect* tells us, in her the flower of virginity was united with the palm of martyrdom.

* On great feasts or when the next day is not a feast, the Second Vespers are celebrated in honour of the same saint as the First Vespers.

† See The Historical Summary, p. 1010.

A wise and prudent virgin (*Gradual*) she was less afraid of the loss of all her goods and of the sufferings of imprisonment, than of the loss of that hidden treasure or that pearl of great price, of which the *Gospel* speaks. When delivered to the caresses and flattery of her gaoler Rufinus, who strove to pervert her, she called upon the Lord, Who saved her from destruction (*Epistle*). Rufinus then had recourse to violence, but with no greater success. Seeing which, the enraged governor of Rome ordered that Bibiana should be tied to a column, and beaten to death with thongs loaded with lead (A.D. 363). The basilica of Saint Mary Major* was built over her tomb.

Mass: Me exspectavérunt *of the Common*, p. 286, *except:*

Collect.—O God, the giver of all good gifts, *Who didst unite in Thy servant Bibiana the flower of virginity with the palm of martyrdom*, through her intercession deign to unite our souls with Thee in charity; that, dangers being removed, we may obtain eternal rewards. Through our Lord.

Orémus.—Deus, ómnium largítor bonórum, qui in fámula tua Bibiána cum virginitátis flore martyrii palmam conjunxísti: mentes nostras ejus intercessióne tibi caritáte conjúnge; ut, amótis perículis, praemia consequámur aetérna. Per Dóminum.

DECEMBER 3.

St. Francis Xavier, CONFESSOR.†—*Greater-double.—White vestments.*

Saint Francis Xavier (1506-1552), touched, after a long resistance, by the words constantly repeated to him by Saint Ignatius: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul," became one of his most zealous fellow-workers in the newly-formed Society of Jesus.

"Go ye into the whole world, and preach the Gospel to every creature," says the *Gospel*. "Their sound hath gone forth into all the earth, and their words unto the ends of the whole world," adds the *Epistle*. This was the programme of the whole life of Saint Francis Xavier, "whose preaching and miracles added to the church the nations of the Indies" (*Collect*). He preached the *Gospel* there, and in Japan, to more than fifty kingdoms, and converted innumerable pagans.

Let us share in the apostolic zeal of this saint, who has earned the glorious title of Patron of the Propagation of the Faith; and let us help this work with our prayers and our alms.

MASS.

Introit. Ps. cxviii. 46, 47.—*I speak of Thy testimonies before kings;* and I am not ashamed. I delight myself in Thy com-

Intróitus. — Loquébar de testimóniis tuis in conspéctu regum, et non confundébar: et meditábar in mandátis tuis,

* See Plan of the Stations at Rome p. 510.

† See The Historical Summary, p. 1015.

quae diléxi nimis. *Ps.* Laudáte Dóminum omnes gentes, laudáte eum omnes pópuli: quóniam confirmáta est super nos misericórdia ejus, et véritas Dómini manet in aetérnum. ℣. Glória Patri.

mandments, which I love. Ps. cxvi. 1, 2. Praise the Lord, all ye nations, and glorify Him, all ye people; because His mercy is confirmed upon us and the truth of the Lord remaineth for ever. ℣. Glory be to the Father.

Orémus. — Deus, qui Indiárum gentes beáti Francísci praedicatióne et miráculis Ecclésiae tuae aggregáre voluísti: concéde propítius; ut, cujus gloriósa mérita venerámur, virtútum quoque imitémur exémpla. Per Dóminum.

Collect.—O God, Who didst please, *by the preaching and miracles of blessed Francis, to add to Thy Church the nations of the Indies*, grant, in Thy mercy, that we may imitate his virtues, as we venerate his glorious merits. Through our Lord.

Commemoration *of the Feria.*—**Epistle:** Fratres, corde, p. 1179.

Graduále.—Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Gradual. Ps. xci. 13, 14.—The just man flourishes like the palm tree; he grows up like the cedar of Libanus planted in the house of the Lord. ℣. *Ibid.* 3. To show forth Thy mercy in the morning, and Thy truth in the night.

Allelúia, allelúia.— ℣. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

Alleluia, alleluia. James i. 12. — ℣. Blessed is the man that endureth temptation! For, when he hath been proved he shall receive the crown of life. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Marcum.—In illo témpore: Dixit Jesus discípulis suis: Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejícient: linguis loquéntur novis: serpéntes tol-

✠ Continuation of the Holy **Gospel** according to Saint Mark, xvi. 15-18.—At that time, Jesus said to His disciples: Go ye into the whole world, and *preach the Gospel to every creature.* He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My name, they shall cast out devils; they shall speak with new tongues; they shall

take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

lent: et si mortiferum quid biberint, non eis nocébit: super aegros manus impónent, et bene habébunt.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him, and in My name shall his horn be exalted,

Offertórium. — Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret.—Grant us, we beseech Thee, O almighty God, that this oblation of our lowliness may be pleasing to Thee in honour of Thy saints, and may purify us, both in body and in soul. Through our Lord.

Secreta. — Praesta nobis, quaesumus, omnípotens Deus: ut nostrae humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos córpore páriter et mente puríficet. Per Dóminum.

Commemoration *of the Feria.*

Communion. Matt. xxiv. 46, 47.—Blessed is the servant, whom, when the Lord shall come, He shall find watching: amen I say unto you, He shall set him over all His goods.

Commúnio. — Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen díco vobis, super ómnia bona sua constítuet eum.

Postcommunion.—We beseech Thee, O almighty God, that we who have received heavenly food, may, by the intercession of blessed *Francis*, Thy Confessor, be defended by it against all adversity. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedénte beáto Francísco Confessóre tuo, per haec contra ómnia advérsa muniámur. Per Dóminum.

Commemoration *of the Feria.*

DECEMBER 4.

St. Peter Chrysologus, Bishop Confessor and Doctor.*

Double.—White vestments.

St. Peter gained the name Chrysologus, which means "speech of gold," by his great eloquence. As the *Collect* reminds us, his promotion to the See of Ravenna (A.D. 433), owing to an apparition of the Apostle St. Peter to Pope Sixtus III., was miraculous.

"You are the salt of the earth . . . and the light of the world," says the *Gospel.* "Preach the word; be instant in season, out of season; reprove, entreat, rebuke . . . do the work of an evangelist," continues the *Epistle.* That was what St. Peter did: he composed more than one

* See The Historical Summary, p. 1010.

hundred and sixty homilies, full of learning, which earned him the title of Doctor of the Church.

It was he who wrote this well-known saying: "He who amuses himself with Satan cannot rejoice with Christ." He died at Imola in A.D. 450.—Let us listen lovingly to the word of God.

Mass: In medio, p. 263, ***except:***

Orémus.—Deus, qui beátum Petrum Chrysólogum Doctórem egrégium, divínitus praemonstrátum, ad regéndam et instruéndam Ecclésiam tuam éligi voluísti: praesta, quaesumus, ut quem Doctórem vitae habúimus in terris, intercessórem habére mereámur in coelis. Per Dóminum.

Collect.—O God, Who wert pleased to choose the blessed and illustrious Doctor *Peter Chrysologus*, by a divine direction, to govern and instruct Thy Church; grant, we beseech Thee, that we may deserve to have for our intercessor in heaven, him whom we have had as our teacher of life on earth. Through our Lord.

Commemoration *of the Feria,* then of **St. Barbara.**

Graduále. — Ecce sacérdos magnus qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Gradual. Eccles. xliv. 16.—Behold the great priest, who in his days pleased God. ℣. Eccl. xx. There was not found the like to him, who kept the law of the Most High.

Allelúia, allelúia. — ℣. Tu es sacerdos in aetérnum, secúndum órdinem Melchísedech Allelúia.

Alleluia, alleluia. Ps. cix. 4. —℣. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Commúnio. — Dómine quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam: intra in gáudium Dómini tui.

Communion. Matt. xxv. 20.—O Lord, Thou gavest me five talents, and behold I have gained five more. Well done, thou good and faithful servant; because thou hast been faithful in few things, I will place thee over many things; enter thou in the joy of thy Lord.

Commemoration *of the Feria,* then of **St. Barbara.**

ON THE SAME DAY.

St. Barbara, VIRGIN AND MARTYR.*—*Red vestments.*

Died in Asia Minor about 235. She is on the list of the "*Fourteen* Auxiliary Saints."

Mass: Loquebar, p. 282.

*** See Historical Notice, p. 1008.**

DECEMBER 5.

St. Sabbas, ABBOT.*—*White vestments.*

The monastic order had to be represented in the escort of the Immaculate Virgin, of the Apostles, Pontiffs and Virgins, who walk before Christ. Therefore the Church commemorates St. Sabbas, a celebrated anchorite, who in the fifth century filled Palestine with the fame of his virtues and austerities. He organised monastic communities in Palestine and founded, among others, the celebrated monastery which bears his name. He died in 531 at the age of over ninety.

Mass: Os justi, *of Abbots,* p. 276.

DECEMBER 6.

St. Nicholas, BISHOP AND CONFESSOR.†—*Double.—White vestments.*

St. Nicholas, named the Great, was born in Asia Minor. God glorified him by an endless number of miracles, and the Church, remembering the power he exercised over flames, makes us pray that we may, through his intercession, be preserved from the flames of hell.

Having become archbishop of Myra, the wants of his flock were the first object of his pastoral care. He took part in the Council of Nicaea, which condemned Arianism.

Putting to profit the talents of which the *Gospel* speaks, he practised both spiritual and temporal works of mercy, as when he discreetly threw alms in at a window to save the honour of three young girls, an act still commemorated nowadays in Santa Claus when the children thank St. Nicholas for presents found on the hearth. He died in 324. His relics are preserved at Bari (Italy).

Let us help our neighbour in his spiritual and temporal needs.

MASS.

Introit: Státuit, p. 255, *except:*

Collect.—O God, who didst adorn the holy Bishop Nicholas with the working of countless miracles: moved by his merits and prayers, save us, we beseech Thee, from the flames of hell. Through our Lord.

Orémus. — Deus, qui beátum Nicoláum Pontíficem innúmeris decorásti miráculis: tríbue, quaesumus; ut ejus méritis et précibus a gehénnae incéndiis liberémur. Per Dóminum.

Commemoration *of the Feria.*

Lesson from the **Epistle** of blessed Paul the Apostle to the Hebrews. xiii. 7-17.—BRETHREN, remember your prelates who have spoken the word

Léctio *Epistolae* beáti Pauli Apóstoli ad Hebraeos.—FRATRES: Mementóte praepositórum vestrórum, qui vobis locúti sunt verbum Dei: quorum

* See Historical Notice, p. 1011. † Ibid., p. 1010.

intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie: ipse et in saecula. Doctrinis váriis et peregrínis nolíte abdúci. Optímum est enim grátia stabilíre cor, non escis, quae non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium inf értur sanguis pro peccáto in Sancta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium ejus portántes. Non enim habémus hic manéntem civitátem, sed futúram inquírimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, id est fructum labiórum confiténtium nómini ejus. Beneficéntiae autem, et communiónis nolíte oblivísci: tálibus enim hóstiis promerétur Deus. Obedíte praepósitis vestris, et subjacéte eis. Ipsi enim pervígilant, quasi ratiónem pro animábus vestris redditúri.

of God to you; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and to-day; and the same for ever. Be not led away with various and strange doctrines: for it is best that the heart be established with grace; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people by His own blood, suffered without the gate. Let us go forth therefore to Him without the camp, bearing His reproach: for we have not here a lasting city, but we seek one that is to come. By Him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to His name. And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch as being to render an account for your souls.

Graduále. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Gradual. Ps. lxxxviii. 21-23.— I have found David, my servant: with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him; nor the son of iniquity have power to hurt him.

Alleluia, alleluia. Ps. xci. 13. — ℣. The just man shall flourish like the palm tree : he shall grow up like the cedar of Libanus. Alleluia.

Allelúia, allelúia. — ℣. Justus ut palma florébit : sicut cedrus Líbani multiplicábitur. Allelúia.

Gospel : Homo péregre proficiscens, p. 257.

Offertory. Ps. lxxxviii. 25.— My truth and My mercy shall be with him : and in My name shall his horn be exalted.

Offertórium.—Véritas mea, et misericórdia mea cum ipso : et in nómine meo exaltábitur cornu ejus.

Secret.—Sanctify, we beseech Thee, O Lord, these gifts, which we offer on the festival of Thy holy Bishop Nicholas ; that by them our life may be ever directed in adversity and prosperity. Through our Lord.

Secréta. — Sanctífica, quaesumus, Dómine Deus, haec múnera, quae in solemnitáte sancti Antístitis tui Nicolái offérimus : ut per ea, vita nostra inter advérsa et próspera ubíque dirigátur. Per Dóminum.

Communion. Ps. lxxxviii. 36-38.—Once I have sworn by my holiness, his seed shall endure for ever : and his throne as the sun before Me, and as the moon perfect for ever ; and a faithful witness in heaven.*

Communio. — Semel jurávi in sancto meo : semen ejus in aetérnum mannébit, et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in aetérnum, et testis in coelo fidélis.

Postcommunion. — May the sacrifice, O Lord, of which we have partaken on this feast day of the holy bishop Nicholas, be to us a sure defence for evermore. Through our Lord.

Postcommúnio. — Sacrifícia, quae súmpsimus, Dómine, pro solemnitáte sancti Pontíficis tui Nicolái, sempitérna nos protectióne consérvent. Per Dóminum.

DECEMBER 7.

St. Ambrose, BISHOP, CONFESSOR AND DOCTOR.†—*Double.*— *White vestments.*

—St. Ambrose, born at Treves towards 335, was one of the four great doctors of the Latin Church. When he was still in his cradle some bees settled in his mouth as if to make honey there, presaging his future great eloquence.

While he was governor of Milan, Ambrose was providentially chosen as bishop by the voice of a child and he became the indefatigable preacher mentioned in the *Epistle* and *Gospel.* He opposed the heretics, humbled the emperor Theodosius and brought into the Church St. Augustine, whose conversion was worth that of entire kingdoms. He enriched the Divine office with sacred hymns, caused the psalms

* Here is meant the rainbow which testified to the divine promise after the flood.
† See Historical Summary, p. 1010.

to be chanted by the whole congregation divided into two choirs, and instituted the Ambrosian rite. This great bishop died in 397, during the night of Saturday in Holy Week, after having received the adorable body of Jesus Who received him into eternal beatitude.—Like Ambrose, let us always with gentle firmness maintain God's rights.

Mass : In médio, p. 263, *except the following.*

Commemoration *of the Feria and also of the Vigil*, p. 1190.

Graduále. — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Gradual. Ecclus. xliv. 44, 16. *Ibid.* 20.—Behold a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High.

Allelúia, allelúia.—℣. Jurávit Dóminus, et non paenitébit eum : Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech. Allelúia.

Alleluia, alleluia. Ps. cix. 4. —℣. The Lord hath sworn, and He will not repent. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Offertórium. — Véritas mea, et misericórdia mea cum ipso : et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him : and in My name shall his horn be exalted.

Secréta. — Omnípotens sempitérne Deus, múnera tuae majestáti obláta, per intercessiónem beáti Ambrósii Confessóris tui atque Pontíficis, ad perpétuam nobis fac proviníre salútem. Per Dóminum.

Secret.—O Almighty and everlasting God, grant that by the intercession of blessed Ambrose, Thy bishop and confessor, the offerings made to Thy majesty may procure for us eternal salvation. Through our Lord.

Commemoration *of the Feria, and also of the Vigil*, p. 1192.

Commúnio. — Semel jurávi in sancto meo : semen ejus in aetérnum manébit, et sedes ejus sicut sol in conspéctu meo, et sicut luna perfécta in aetérnum, et testis in coelo fidélis.

Communion. Ps. lxxxviii. 36-38.—Once have I sworn by My holiness, his seed shall endure for ever : and his throne as the sun before Me, and as the moon perfect for ever ; and a faithful witness in heaven. *

Postcommúnio. — Sacraménta salútis nostrae suscipiéntes, concéde, quaesumus, omnípotens Deus : ut beáti Ambrósii

Postcommunion.—To us, O Lord, who have received the sacraments of our salvation, grant, we beseech Thee, that at

* See Remark 1, p. 1188.

all times and in all places, we may be succoured by the prayers of blessed Ambrose, Thy confessor and bishop, in whose honour we have this day offered up our sacrifice.

Confessóris tui atque Pontíficis, nos ubíque orátio ádjuvet; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

Commemoration *of the Feria, and also of the Vigil.*

At the end of the Mass: **Gospel** *of the Vigil,* p. 1191.

SAME DAY.

The Vigil of the Immaculate Conception of the Blessed Virgin Mary.

A novena of prayers usually prepares souls for to-morrow's great feast, of which the vigil was in 1879 extended by Leo XIII to the whole Church.

Let us on this day ask the Immaculate to purify our hearts still more for to-morrow's solemnity (*Collect*).

Introit. Ps. lxv. 16.—Come and hear, all ye that fear God: and I will tell you what great things the Lord hath done for my soul. Shout with joy to God, all the earth, sing ye a psalm unto His name: give glory unto His praise. Glory be to the Father.

Introítus. — Veníte, audíte, et narrábo, omnes qui timétis Deum, quanta fecit Dóminus ánimae meae. *Ps.* Jubiláte Deo omnis térra: psalmum dicíte nómini ejus: date glóriam laudi ejus. ℣. Glória Patri.

The *Gloria in excelsis* is not said.

Collect.—O God, Who in a wondrous wise didst, in her conception, preserve the Mother of Thine only-begotten Son from the taint of original sin: grant, we beseech Thee, that strengthened by her prayers, and being made clean of heart, we may devoutly assist in the keeping of her holy festival. Through our Lord

Orémus. — Deus, qui Unigéniti tui Matrem ab origináli culpa in sua Conceptióne mirabíliter praeservásti: da, quaesumus; ut sua nos intercessióne munítos, corde mundos fácias suae interésse festivitáti. Per eúmdem Dóminum.

Second *of the Feria,* **Third** *of the Holy Ghost,* p. 161.

Epistle. Lesson from the Book of Wisdom. Ecclus. xxiv. 23-21.—As the vine I have brought forth a pleasant odour, and my flowers are the fruit of

Epistola.—Léctio libri Sapiéntiae.—Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honestátis. Ego mater pulchrae

dilectiónis, et timóris, et agnitiónis, et sanctae spei. In me grátia omnis viae et veritátis: in me omnis spes vitae et virtútis. Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis impleémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes saeculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient, Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me vitam aetérnam habébunt.

honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Graduále. — Sapiéntia aedificávit sibi domum, excídit colúmnas septem. ℣. Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Jacob.

Gradual. Prov. ix. 1.—Wisdom hath built herself a house, she hath hewn her out seven pillars. ℣. Her foundations are in the holy mountains: the Lord loveth the gates of Sion above all the dwellings of Jacob.

✠ Inítium Sancti *Evangélii* secúndum Matthaeum.—Liber generatiónis Jesu Christi fílii David, fílii Abraham. Abraham génuit Isaac. Isaac autem génuit Jacob. Jacob autem génuit Judam, et fratres ejus. Judas autem génuit Phares, et Zaram de Thamar. Phares autem génuit Esron. Esron autem génuit Aram. Aram autem génuit Amínadab. Amínadab autem génuit Naásson. Naásson autem génuit Salmon. Salmon autem génuit Booz de Rahab. Booz autem génuit Obed ex Ruth. Obed autem

✠ Beginning of the holy **Gospel** according to St. Matthew i. 1-16. — The book of the generation of Jesus Christ, the Son of David, the Son of Abraham. Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judas, and his brethren; and Judas begot Phares and Zara of Thamar; and Phares begot Esron; and Esron begot Aram; and Aram begot Aminadab; and Aminadba begot Naasson; and Naasson begot Salmon; and Salmon begot Booz of Rahab; and Booz begot Obed of Ruth; and Obed

begot Jesse; and Jesse begot David the King. And David the king begot Solomon, of her who had been the wife of Urias; and Solomon begot Roboam; and Roboam begot Abia; and Abia begot Asa; and Asa begot Josaphat; and Josaphat begot Joram; and Joram begot Ozias; and Ozias begot Joatham; and Joatham begot Achaz; and Achaz begot Ezechias; and Ezechias begot Manasses; and Manasses begot Amon; and Amon begot Josias; and Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel; Salathiel begot Zorobabel; and Zorobabel begot Abiud; and Abiud begot Eliacim; and Eliacim begot Azor; and Azor begot Sadoc; and Sadoc begot Achim; and Achim begot Eliud; and Eliud begot Eleazar; and Eleazar begot Mathan; and Mathan begot Jacob; and Jacob begot Joseph, the husband of Mary, of whom was born Jesus; Who is called Christ.

génuit Jesse. Jesse autem génuit David regem. David autem rex génuit Salonónem ex ea, quae fuit Uríae. Sálomon autem génuit Róboam. Róboam autem génuit Abiam. Abias autem génuit Asa. Asa autem génuit Jósaphat. Jósaphat autem génuit Joram. Joram autem génuit Oziam. Ozias autem génuit Josíam. Jóatham autem génuit Achaz. Achaz autem génuit Ezechíam. Ezechías autem génuit Manássen. Manásses autem génuit Amon. Amon autem génuit Josiam. Josias autem génuit Jechoníam, et fratres ejus in transmigratióne Babylónis. Et post transmigratiónem Babylónis: Jechonías génuit Saláthiel. Saláthiel autem génuit Zoróbabel. Zoróbabel autem génuit Abíud. Abíud autem génuit Elíacim. Elíacim autem génuit Azor. Azor autem génuit Sadoc. Sadoc autem génuit Achim. Achim autem génuit Elíud. Elíud autem génuit Eleázar. Eleázar autem génuit Mathan. Mathan autem génuit Jacob. Jacob autem génuit Joseph virum Maríae, de qua natus est Jesus, qui vocátur Christus.

Offertory. Song of Sol. vi. 2. —I to my beloved and my beloved to me, who feedeth among the lilies.

Offertórium. — Ego diléсto meo, et diléctus meus mihi, qui páscitur interlília.

Secret.—May our offering be made acceptable in the sight of Thy mercy, O Lord, by the prayer of the Immaculate Mother of God: whom, in order

Secréta. — Múnera nostra, Dómine, apud tuam cleméntiam immaculátae Dei Genitrícis comméndet orátio: quam ab omni origináli labe praeservás-

ti; ut dignum Fílii tui habitáculum éffici mererétur: Qui tecum.

that she might be a fitting dwelling place for Thy Son, Thou didst preserve from all stain of original sin. Who liveth and reigneth.

Second *of the Feria;* **Third** *of the Holy Ghost,* p. 161.

Common Preface, p. 51.

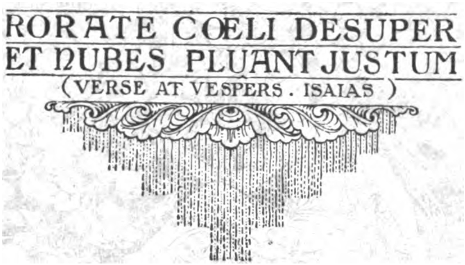
Commúnio.—Quae est ista, quae progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol, terríbilis ut castrórum ácies ordináta?

Communion. Song of Sol. vi. 9.—Who is she that cometh forth as the morning rising, fair as the morn, bright as the sun, terrible as an army set in array?

Postcommúnio. — Concéde miséricors Deus, fragilitáti nostrae praesídium: ut, qui immaculátae Conceptiónis Genitrícis unigéniti Fílii tui nativitátem praevenímus; intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Dóminum.

Postcommunion.—Afford us, we beseech Thee, O Lord, support in our weakness: and grant, that we who are preparing to keep the festival of the Immaculate Conception of the Mother of Thine only-begotten Son, may, helped by her prayers, rise up from our iniquities. Through the same Christ our Lord.

Second *of the Feria;* **Third** *of the Holy Ghost,* p. 161.





The Immaculate Conception.

DECEMBER 8.

The Immaculate Conception of the Blessed Virgin Mary.*

Double of the First Class.—White vestments.

Feast of Obligation (save in Countries where an exception has been made by a Concordat).

Having decided from all eternity to make Mary Mother of the Incarnate Word (*Epistle*), God willed that she should crush the head of the serpent from the moment of her conception. He covered her "with a mantle of holiness" (*Introit*) and made her soul, "which He preserved from all stain, a worthy dwelling place for His Son" (*Collect*). The feast of the "Conception" of the Virgin was, from the eighth century, celebrated in the East on December 9, from the ninth century in Ireland on May 3, and in the eleventh century in England on December 8. The Benedictines with St. Anselm, and the Franciscans with Duns Scotus (1308) favoured the feast of the "Immaculate Conception," which in 1128 was kept in Anglo-Saxon monasteries. In the fifteenth century Pope Sixtus IV, a Franciscan, erected at the Vatican the Sixtine Chapel in honour of the Conception of the Virgin. And on December 8, 1854, Pius IX. officially proclaimed this great dogma, making himself the mouthpiece of all the Christian tradition summed up in the words of the Angel: "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women" (*Gospel*) "Thou art all beautiful, O Mary, and the original stain is not in thee" says in truth the alleluia verse. Like the dawn which announces the day (*Communion*), Mary precedes the star which will soon illumine the world of souls. Bringing to us her Son, it is she who first appears in the liturgical cycle. Let us ask God "to heal us and to deliver us from all our sins" (*Secret, Postcommunion*) in order that by the graces which specially belong to the feast of the "Immaculate" we may become more worthy of receiving Jesus in our hearts when He comes into them on December 25.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (DEC. 7).

Ant. 1. Tota pulchra es, María * et mácula originális non est in te.

Ant. 1.—Thou art all fair, O Mary: and the original stain is not in thee.

2. Vestiméntum tuum * cándidum quasi nix, et fácies tua sicut sol.

2. Thy vesture is white as snow; and thy face is as the sun.

3. Tu glória, Jerúsalem, * tu laetítia Israel, tu honorificéntia pópuli nostri.

3. Jud. xv. 10.—Thou art the glory of Jerusalem; thou art the joy of Israel; thou art the honour of our people.

* See Historical Summary, p. 1017.

4. Blessed art thou, O Virgin Mary, by the Lord the Most High, God above all women upon the earth.

4. Benedícta es tu * Virgo María, a Dómino Deo excélso prae ómnibus muliéribus super terram.

5. Song of Sol. i. 3.—Draw us O immaculate Virgin: we will run after thee in the odour of thy ointments.

5. Trahe nos * Virgo immaculáta, post te currémus in odórem unguentórum tuórum.

Chapter. Prov. viii. 22.—The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived.

Capitulum.—Dóminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis ántequam terra fíeret. * Nondum erant abyssi, et ego jam concépta eram.

Hymn: Ave Maris stella, p. 187.

℣. To-day is the Immaculate Conception of the Blessed Virgin Mary.

℣. Immaculáta Concéptio est hódie sanctae Maríae Vírginis.

℟. Who with her virginal foot crushed the head of the serpent.

℟. Quae serpéntis caput virgíneo pede contrívit.

Antiphon at the Magnificat. Luke i. 48.—All generations shall call me blessed; because He Who is powerful hath done great things to me. Alleluia

Ant.—Beátam me dicent * omnes generatiónes quia fecit mihi magna qui potens est, allelúia.

Commemoration *of the Feria only.*

MASS.

Introit. Isa. lxi. 10.—I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for *He hath clothed me with the garments of salvation, and with the robe of justice He hath covered me*, as a bride adorned with her jewels. Ps. xxix. 2.

Intróitus. — Gaudens gaudébo in Dómino, et exsultábit ánima mea in Deo meo: quia índuit me vestiméntis salútis: et induménto justítiae circúmdedit me, quasi sponsam ornátam monílibus suis. *Ps.* Exaltábo te, Dómine, quóniam sus-

cepísti me: nec delectásti inimícos meos super me. ℣. Glória Patri.

I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me. Glory be to the Father.

Orémus.—Deus, qui per Immaculátam Vírginis Conceptiónem dignum Fílio tuo habitáculum praeparásti: quaesumus; ut, qui ex morte ejúsdem Fílii tui praevísa, eam ab omni labe praeservásti, nos quoque mundos ejus intercessióne ad te perveníre concédas. Per eúmdem Dóminum.

Collect.—O God Who, by the Immaculate Conception of the Virgin, didst make ready a fitting dwelling-place for Thy Son: grant, we beseech Thee, that as through the death foreseen by Thee of the same Thy Son, Thou didst preserve His Mother unsullied by sin, so us, likewise, pure in heart, Thou wouldst make to come unto Thee. Through the same Lord.

A Commemoration *of the Feria is made.*

Epístola. — Léctio libri Sapiéntiae.—Dóminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abyssi, et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constíterant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terrae. Quando praeparábat coelos, áderam: quando certa lege et gyro vallábat abyssos: quando aethera fírmábat sursum, et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terrae. Cum eo eram cuncta compónens: et delectábar per síngulos dies, ludens coram eo

Epistle. Lesson from the Book of Wisdom. Prov. viii. 22-35.—The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they

should not pass their limits; when He balanced the foundations of the earth; I was with Him, forming all things, and was delighted every day, playing before Him at all times, playing in the world: and my delight is to be with the children of men. Now therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

omni témpore: ludens in orbe terrárum: et delíciae meae esse cum fíliis hóminum. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

Gradual.—Judith xiii. 23.—Blessed art thou, O Virgin Mary, by the Lord the most high God above all women upon the earth. ℣. Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Graduále.—Benedícta es tu, Virgo María, a Dómino Deo excélso, prae ómnibus muliéribus super terram. ℣. Tu glória Jerúsalem, tu laetítia Israël, tu honorificéntia pópuli nostri.

Alleluia, alleluia.—Song of Sol. iv. 7.—℣. Thou art all fair, O Mary, and there is in thee no stain of original sin. Alleluia.

Allelúia, allelúia.—℣. Tota pulchra es, María: et mácula originális non est in te. Allelúia.

In Votive Masses after Septuagesima, the *Alleluias* and ℣. are omitted and the following is said:

Tract. Ps. lxxxvi. 1.—The foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob. ℣. Glorious things are said of thee, O city of God. ℣. A man is born in her, and the Highest Himself hath founded her.

Tractus. — Fundaménta ejus in móntibus sanctis: díligit Dóminus portas Sion super ómnia tabernácula Jacob. ℣. Gloriósa dicta sunt de te, cívitas Dei. ℣. Homo natus est in ea, et ipse fundávit eam Altíssimus.

In Paschal Time the *Gradual* is omitted, and in its place is said:

Alleluia, alleluia. Judith xv. 10.—℣. Thou art the glory of

Allelúia, allelúia.—℣. Tu glória Jerúsalem, tu laetítia

Israel, tu honorificéntia pópuli nostri.

Jerusalem, thou art the joy of Israel, thou art the honour of our people.

Allelúia.—℣. Tota pulchra es María : et mácula originális non est in te. Allelúia.

Alleluia. Song of Sol. iv. 7.—℣. Thou art all fair, O Mary, and there is not a spot in thee. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore : Missus est Angelus Gábriel a Deo in civitátem Galilaeae, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen Vírginis María. Et ingréssus Angelus ad eam dixit : Ave, grátia plena : Dóminus tecum : Benedícta tu in muliéribus.—**Credo.**

✠ Continuation of the holy **Gospel** according to St. Luke. i. 26-28.—The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. And the Angel being come in, said unto her : Hail, full of grace, the Lord is with thee : blessed art thou among women.—**Creed.**—and said during the Octave.

Offertórium.—Ave Maria, grátia plena : Dóminus tecum : benedícta tu in muliéribus, allelúia.

Offertory. Luke i. 28.—Hail Mary, full of grace ; the Lord is with thee ; blessed art thou among women, alleluia.

Secréta.—Salutárem hóstiam, quam in solemnitáte Immaculátae Conceptiónis beátae Vírginis Maríae tibi, Dómine, offérimus, súscipe et praesta : ut, sicut illam tua grátia praeveniénte ab omni labe immúnam profitémur : ita ejus intercessióne a culpis ómnibus liberémur. Per Dóminum.

Secret. Accept, O Lord, the saving oblation which we offer Thee on the solemn festival of the Immaculate Conception of the Blessed Virgin Mary, and grant that, as we confess her to be free from all stain of sin by Thy prevenient grace ; so through her intercession we may be delivered from all our transgressions. Through our Lord.

Commemoration *of the Feria.*—**Preface** *of our Blessed Lady,* Et te in Conceptióne Immaculáta, p. 57, *which is said during the Octave.*

In Votive Masses: *In commemoratione* is said instead of *In solemnitate.*

Communion.—Glorious things are told of thee, O Mary, for He Who is mighty hath done great things unto thee.

Commúnio.—Gloriósa dicta sunt de te, María: quia fecit tibi magna qui potens est.

Postcommunion. — May the sacraments which we have received, O Lord our God, repair in us the wounds of that sin; from which Thou didst in a singular manner preserve the Immaculate Conception of Blessed Mary. Through our Lord

Postcommúnio. — Sacraménta quae súmpsimus, Dómine Deus noster: illíus in nobis culpae vúlnera réparent; a qua Immaculátam beátae Maríae Conceptiónem singuláriter praeservásti. Per Dóminum.

Commemoration *of the Feria.*

SECOND VESPERS (Dec. 8).

As in First Vespers: p. 1195, *except.*

Isa. xi. 1.—This day a rod came forth from the root of Jesse: this day Mary was conceived without any stain of sin: this day the head of the old serpent was crushed by her. Alleluia.

Ant.—Hódie egréssa est virga de radíce * Jesse: hódie sine ulla peccáti labe concépta est María: hódie contrítum est ab ea caput serpéntis antíqui, allelúia.

Commemoration *of the Feria.*

DECEMBER 9.

Second Day within the Octave.—*Semi-double.—White vestments.*

The Church prolongs during eight days the feast of Mary's victory over the devil and repeats the Mass celebrated yesterday.

The most important feasts of the Virgin are the Assumption and the Immaculate Conception, both of the first class and order with octave. That is why each day the Credo is said, that profession of faith fixed at the Council of Constantinople which was only chanted in the more solemn celebrations.

Let us prepare for the birth of Christ in our hearts by adorning them with a little of His mother's purity.

Mass is as on the Feast-day, p. 1190; Second Collect of the Feria, Third Collect of the Holy Ghost, p. 161.

DECEMBER 10.

St. Melchiades, POPE, MARTYR.*—*Semi-double.—Red vestments.*

" At Rome, death of St. Melchiades, Pope, who, after undergoing great sufferings in the persecution of Maximian, saw peace restored to the Church and died peacefully in 314 " (Roman Martyrology).

Mass : Státuit, p. 215.

DECEMBER 11.

St. Damasus, POPE, CONFESSOR.†—*Semi-double.—White vestments.*

St. Damasus, a Spaniard by birth, succeeded Liberius in the see of Peter in 366. He thus shared the dignity of the one whom the Epistle calls " the Holy Pontiff, innocent without stain, higher than the heavens." He governed the Church seventeen years and showed himself the faithful and prudent servant mentioned in the *Gospel,* to whom " the Lord entrusts His family to be nourished by him in due season."

The era of persecution being over, that of heresy began with the fourth century. Wherefore Damasus confirmed the second ecumenical council of Constantinople which had condemned Arianism. St. Jerome, by his command, translated the New Testament into Latin.

This holy Pope increased the splendour of worship by his rules for the singing of psalms and by decreeing that the *Gloria Patri* should be said at the end of psalms, thus baptising them, so to speak, in the Trinity. He died in 384.

Mass : Sacerdótes, p. 259, *except :*

Orémus.—Exáudi, Dómine, preces nostras: et, interveniénte beáto Dámaso, Confessóre tuo atque Pontífice, indulgéntiam nobis tríbue placátus, et pacem. Per Dóminum.

Collect.—Hear, O Lord, our prayers; and, appeased by the intercession of blessed Damasus Thy confessor and bishop, grant us pardon and peace. Through our Lord.

Commemoration *of the Octave,* p. 1197, *and of the Feria.*

Graduále. — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Gradual. Ecclus. xliv. 16.—Behold a great priest, who in his days pleased God. Ibid. 20.—℣. There was not any found like to him, who kept the law of the Most High.

Allelúia, allelúia.—℣. Tu es sacérdos in aetérnum secúndum órdinem Melchísedech. Allelúia.

Alleluia, alleluia. Ps. cix. 4.—℣. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

On account of the *Octave* the *Credo* is said.

Offertórium.—Invéni David servum meum, óleo sancto

Offertory. Ps. lxxxviii. 21, 22—I have found David My ser-

* See Historical Summary, p. 1107. † Ibid., p. 1010.

vant; with My holy oil I have anointed him, for My hand shall help him and My arm shall strengthen him.

meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Secret.—May the offering of Thy holy people be accepted by Thee, O Lord, in honour of Thy saints, through whose merits they are sensible of having received help in tribulation. Through our Lord.

Secréta.—Accépta tibi sit, Dómine, sacráta plebis oblátio, pro tuórum honóre Sanctórum: quorum se méritis percepísse de tribulatióne cognóscit auxílium. Per Dóminum.

Communion. Matt. xxv. 20, 21.—Lord, Thou didst deliver to me five talents, behold, I have gained other five over and above: Well done, thou good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things: enter thou into the joy of Thy Lord.

Commúnio.—Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, intra in gáudium Dómini tui.

Postcommunion. — Vouchsafe to Thy faithful people, O Lord, we beseech Thee, ever gladly to venerate Thy saints, and ever to be strengthened by their holy prayers. Through our Lord.

Postcommúnio.—Da, quaesumus, Dómine, fidélibus pópulis Sanctórum tuórum semper veneratióne laetári: et eórum perpétua supplicatióne muníri. Per Dóminum.

December 12.

Fifth Day of the Octave.—*Semi-double.—White vestments.*

To show that the Mother of Jesus occupies a special place in her worship, the Church reserves for her a Preface which is said at each of her feasts, and in which are noted, at each particular feast, the different mysteries of the life of Mary. Wherefore, during all this octave, the priest declares "that it is fitting and salutary to render thanks to God on this feast of the Immaculate Conception of Blessed Mary ever Virgin, who conceived His only Son by the operation of the Holy Ghost and who without losing her virginity gave birth to Jesus Christ our Lord."

Let us give thanks to God for this privilege of the Immaculate Conception and also for the feast which celebrates it each year, allowing us to imitate more and more this model of all purity.

Mass as on the feast, p. 1190; Second Collect of the Feria, Third Collect of the Holy Ghost, p. 161.

DECEMBER 13.

St. Lucy, VIRGIN, MARTYR.*—*Double.—Red vestments.*

Born in Sicily towards the end of the third century, of noble origin, St. Lucy, as the *Gospel* twice reminds us, gave away all her riches to the poor and when she had nothing more she gave herself to Jesus (*Epistle*).

Whilst the foolish virgins neglected to fill their lamps with the "oil of gladness" of which the *Introit* speaks, Lucy, whose name signifies light, waited with her lighted lamp in hand, that is with her soul filled with grace, the coming of her Spouse.

"Pure hearts are the temples of the Holy Ghost," she declared to her judge. It is this Spirit, also symbolised by the "oil of gladness" as we are told in the ceremonies of Maundy-Thursday, an oil that gave suppleness and strength to her soul in such a miraculous way that St. Lucy resisted her executioners unto death rather than lose the treasure of her virginity. Wherefore her name occurs in the Canon of the Mass (Second list, p. 65), and is repeated every day by thousands of priests who glorify God in her. She died in 303.

The lighted lamp in hand is the soul in a state of grace: let us in this season of Advent wait for the Spouse who will soon come.

MASS.

All as in the **Mass**: Dilexisti, p. 1197, *except:*

Orémus.—Exaúdi nos, Deus **salutáris noster**: ut sicut de beátae Luciae Virginis et Martyris tuae festivitáte gaúdemus: ita piae devotiónis erudiámur afféctu. Per Dóminum.	**Collect.**—Graciously hear us, O God of our salvation, and grant that we, who keep with joy the festival of Blessed Lucy, Thy Virgin, may, by our feeling of loving devotion, advance in our knowledge of Thee. Through our Lord.

Commemoration *of the Octave,* p. 1197, *and of the Feria.*

Graduále. — Dilexísti justítiam et odísti iniquitátem: proptérea unxit te Deus, Deus tuus, óleo laetítiae.	**Gradual.** Ps. xliv. 8.—Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.
Allelúia, Allelúia.—℣. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. Allelúia.	**Alleluia, alleluia.** Ibid. 3.—Grace is poured abroad in thy lips, therefore hath God blessed thee for ever. Alleluia.

Gospel: Simile est, p. 288.

On account of the *Octave*, **the** *Credo* **is said.**

* See Historical Summary, p. 1009.

Offertory. Ps. xliv. 15, 16.—After her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness and rejoicing: they shall be brought into the temple to the Lord the King.

Offertórium.—Afferéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia, et exsultatióne: adducéntur in templum regi Dómino.

Commemoration *of the Octave*, p. 1199, *and of the Feria.*
Preface *of the Blessed Virgin Mary*, p. 56.

Communion. Ps. cxviii., 161, 162.—Princes have persecuted me without cause, and my heart hath been in awe of Thy words: I will rejoice at Thy words, as one that hath found great spoil.

Commúnio. — Príncipes persecúti sunt me gratis, et a verbis tuis formidávit cor meum: laetábor ego super elóquia tua, quasi qui invénit spólia multa.

DECEMBER 14.

Seventh Day within the Octave.—*Semi-double.—White vestments.*

To symbolise the stainless purity of the Virgin, the priest puts on white vestments which in earlier times were the only ones used. The ancients said that white was a divine colour. Daniel (vii. 9) depicts God as appearing clothed in white. The Evangelists tell us that at the Transfiguration the garments of Jesus were of "dazzling whiteness" (Mark ix. 2). The liturgy of the feast of the Immaculate applies this text to the Virgin, saying that the "garment of salvation" (*Introit*) with which God has clothed her is a "vesture as white as snow" (*Second* Ant. at Vespers).

Let us with the Church ask the Blessed Virgin on her feast that we may "by her intercession be purified from all our sins" (*Collect*), and let us be in readiness to receive Jesus.

Mass as on the feast, p. 1196; Second Collect of the Feria, Third Collect of the Holy Ghost, p. 161.

DECEMBER 15.

Octave Day of the Immaculate Conception.—*Greater double.—White vestments.*

The Nativity of the Blessed Virgin on September 8 is happily chosen as the first of the feasts of Mary during this Season when the Church awaits "the Emmanuel whom a Virgin shall conceive" (*Communion* of the Wednesday in Advent Ember Week).

Devotion to the Mother of God holds an important place in the liturgy of Advent. One may say that the period comprising Advent, Christmas and Epiphany constitutes the real Season or Month of Mary.

The Church does not yet possess Jesus, but she already has His Mother, "the beginning of Christ" as Bossuet calls her. This period represents

the first phase of the existence of the Saviour on earth. The divine Infant rests gently in Mary, a living tabernacle which the pious sculptors of the Middle Ages wished to honour when they made a statue of the Virgin as a tabernacle where the Eucharist would be preserved.—During this season of Advent let us fix our eyes on the Virgin who is to give us Christ.

Mass *as on the feast*, p. 1196. **Second Collect** *of the Feria.*

DECEMBER 16.

St. Eusebius, BISHOP, MARTYR.*—*Semi-double.—Red vestments.*

St. Eusebius was born in Sardinia in the fourth century, at a time when Arianism was bent on undermining the dogma of the divinity of Christ. Having become bishop of Vercelli in Italy, he seconded the efforts of Pope Liberius and of his successor St. Damasus, whose feast we celebrated a few days ago. The Arians in their irritation obtained his exile after making him suffer much ill-treatment.

The Mass describes the numerous persecutions he underwent at the hands of these heretics. Constant in the midst of trials, as the *Epistle* relates, he encouraged the clergy and people of Vercelli by the letters he wrote to them. The Church confers on him the title of Martyr, although he did not have to shed his blood, on account of his sufferings generously undergone and his intrepidity before death (*Gospel*). († 371.)

Let us confess with Eusebius the divinity of the Messiah whose advent we are awaiting.

Mass : *Sacerdótes Dei*, p. 219. **Commemoration** *of the Feria.*

DECEMBER 20.

Vigil of St. Thomas, APOSTLE.—*Purple vestments.*

Like nearly all the feasts of the Apostles, that of St. Thomas is preceded by a vigil which will enable our soul to prepare for it in a holy manner The *Gospel* recalls the vocation of this great Apostle who had the happiness continually to hear the word of Christ and to enjoy His intimacy. " I have called you friends because I have made known to you all that I have heard from my Father." " God," adds the *Epistle*, " has chosen him from among all men. He has given him His commandments, the law of life and of instruction."

Wherefore the *Offertory* declares that, having been chosen by Jesus to be one of the twelve Princes who would govern His Church, " the Lord has crowned him with glory and honour and has given him authority over the works of His hands."

" The Lord," the *Epistle* also says, " has given him his share of inheritance among the twelve tribes." The country of the Parthians and Persians was allotted to St. Thomas when the Apostles divided the world among themselves. Let us prepare for to-morrow's solemnity in union with the Holy Church.

Mass : *Ego autem*, p. 202. Commemoration of the Feria, Third Collect, *Deus qui de beátae*, p. 153.

If the Vigil falls on one of the Ember Days, the Mass is that of Ember Days with commemoration of the Vigil, but without the *Gospel* at the end.

* See Historical Summary, p. 1010, below.



December 21.

St. Thomas, Apostle.*—*Double of the Second Class.—Red vestments.*

In the Mass of St. Thomas, the liturgy reminds us that the Apostles are the foundation of the Church of which Christ is the chief corner-stone (*Epistle*); that is why their feasts were formerly kept like Sundays.

The *Gospel* relates the famous scene which occurred in the coenaculum after the Lord's Resurrection. St. Thomas doubted: and it was only when Jesus made him put his finger into His wounds that, passing suddenly from incredulity to ardent faith, he exclaimed: "My Lord and My God." That finger, says a Father of the Church, has become the master of the world because it showed him the reality of the flesh of Jesus Christ. Let us therefore believe in the great mystery of an Incarnate Word which will soon be manifested to the world.—The name of St. Thomas figures in the Canon of the Mass (First list, p. 59).

The elevation having been instituted as a reply to the heresy of Berengarius who denied the real presence, let us contemplate in a spirit of faith the sacred elements when they are raised and say with St. Thomas: "My Lord and my God," a practice enriched by Pius X. with an indulgence of seven years and seven quarantines and a plenary indulgence once a week on the ordinary conditions.—The double elevation recalls the real separation of our Lord's Body and Blood on the Cross.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (Dec. 20).

The Common *of Apostles* p. 206, *except:*

Antiphon at the Magnificat. John xx. 29.—Because thou hast seen Me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.

Ant.—Quia vidísti me * Thoma, credidísti: beáti qui non vidérunt, et credidérunt, allelúia.

Commemoration *of the Feria.* Ant. O Clavis or O Oriens, p. 350.

* See Historical Summary, pp. 1004 and 1,007

MASS.

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Introit. Ps. cxxxviii 17.—To me Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. Ibid. 1, 2. Lord Thou hast proved me, and known me; Thou hast known my sitting-down, and my rising up.* ℣. Glory be to the Father.

Orémus.—Da nobis, quaesumus, Dómine, beáti Apóstoli tui Thomae solemnitátibus gloriári, ut ejus semper et patrocíniis sublevémur; et fidem cóngrua devotióne sectémur. Per Dóminum.

Collect.—Grant, O Lord, that it may be our glory to keep the feast-day of Thy blessed apostle Thomas; may his patronage ever help us, and may we at all times, with fitting fervour, imitate his faith. Through our Lord.

Commemoration *of the Feria.*

Léctio *Epístolae* beáti Pauli Apóstoli ad Ephésios.—Fratres: Jam non estis hóspites, et ádvenae: sed estis cives sanctórum, et doméstici Dei: superaedificáti super fundaméntum Apostolórum et Prophetárum, ipso summo angulári lápide Christo Jesu: in quo omnis aedificátio constrúcta crescit in templum sanctum in Dómino, in quo et vos coaedificámini in habitáculum Dei in Spíritu.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Ephesians. ii. 19-22.—Brethren: You are no more strangers and foreigners, but you are fellow-citizens with the saints, and domestics of God: built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. In whom all the building being framed together, groweth up into a holy temple in the Lord. In whom you also are built together into an habitation of God in the Spirit.

Graduále. — Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos, et super arénam multiplicabúntur.

Gradual. Ps. cxxxviii. 17, 18. —Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

* Which means: All my acts.

Alleluia, alleluia. Ps. xxxii. 1.—℣. Rejoice in the Lord, O ye just: praise becometh the upright. Alleluia.

Allelúia, allelúia.—℣. Gaudéte justi in Dómino: rectos decet collaudátio. Allelúia.

✠ Continuation of the holy **Gospel** according to St. John xx. 24-29.—At that time, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my hand into His side, I will not believe. And after eight days, again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless but believing. Thomas answered, and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me, Thomas, thou hast believed: blessed are they that have not seen and have believed.—**Creed.**

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Thomas, unus ex duódecim, qui dícitur Dídymus, non erat cum eis, quando venit Jesus. Dixérunt ergo ei álii discípuli: Vídimus Dóminum. Ille autem dixit eis: Nisi vídero in mánibus ejus fixúram clavórum, et mittam dígitum meum in locum clavórum, et mittam manum meam in latus ejus, non credam. Et post dies octo, íterum erant discípuli ejus intus, et Thomas cum eis. Venit Jesus jánuis clausis, et stetit in médio, et dixit: Pax vobis. Deínde dicit Thomae: Infer dígitum tuum huc, et vide manus meas. et affer manum tuum, et mitte in latus meum: et noli esse incrédulus, sed fidélis. Respóndit Thomas, et dixit ei: Dóminus meus, et Deus meus. Dixit ei Jesus: Quia vidísti me, Thoma, credidísti: beáti qui non vidérunt, et credidérunt.—**Credo.**

Offertory. Ps. xviii. 5.—Their sound went forth into all the earth; and their words to the ends of the world.

Offertórium.—In omnem terram exívit sonus eórum: et in fines orbis terrae verba eorum.

Secret.—We render to Thee, O Lord, the debt of our service, suppliantly entreating that Thou wouldst preserve in us Thy gifts by the suffrages of the blessed apostle Thomas, on whose hon-

Secréta.—Débitum tibi, Dómine, nostrae réddimus servitútis, supplíciter exorántes: suffrágiis beáti Thomae Apóstoli, in nobis tua múnera tueáris, cujus honoránda confes-

sióne laudis tibi hóstias immolámus. Per Dóminum.

oured solemnity we offer to Thee the sacrifice of praise. Through our Lord.

Preface of the Apostles, p. 57.

Commúnio.—Mitte manum tuam, et cognósce loca clavórum: et noli esse incrédulus, sed fidélis.

Communion. John xx. 27.—Put thy hand and know the place of the nails, and be not incredulous, but believing.

Postcommúnio.— Adésto nobis, misericors Deus: et, intercedénte pro nobis beáto Thoma Apóstolo, tua circa nos propitiátus dona custódi. Per Dóminum.

Postcommunion.—Come to our assistance, O merciful God, and, the blessed apostle Thomas interceding for us, mercifully preserve Thy gifts bestowed upon us Through our Lord.

Commemoration, *and during Ember Week the* **Gospel** *of the Feria at the end of the Mass.*

SECOND VESPERS (DEC. 21)

Of the **Common**, p. 208, *except the* **Antiphon at the Magnificat,** Quia, p. 1206. **Common** *of the Feria.* **Antiphon** O Oriens, *or* Rex géntium, p. 350.

FEASTS OF JANUARY.

The feasts of the Saints which are celebrated from December 26 to January 13 are to be found in the Proper of the Season, pp. 398 to 457.

JANUARY 11.

St. Hyginus, POPE AND MARTYR.*

" At Rome, holy death of St. Hyginus, pope, who generously suffered martyrdom during the persecution of the emperor Hadrian (117-138) " (Roman Martyrology).

Commemoration in the Mass of the Octave of the Epiphany. Prayers from Mass Státuit, p. 215, or, Mass *Státuit* (Red vestments.)

JANUARY 14.

St. Hilary, BISHOP AND DOCTOR.—*Double.—White vestments.*†

After having persecuted the Church during the first centuries, the Christian, but at the same time heretical emperors, continued their attacks by supporting Arianism which denied the divinity of Christ. In the Season after Epiphany, when Jesus affirms His divinity by His

* See Historical Summary, p. 1007. † Ibid. p. 1010.

teaching and miracles, the first saint whom the church presents to us is one of the most intrepid defenders of this fundamental dogma of Christianity. St. Hilary, Bishop of Poitiers in 352 (*Communion*) endowed with great natural and supernatural talent, for " the Lord had filled him with the spirit of wisdom and intelligence " (*Introit*), fought with his pen and his eloquence against those " who closed their ears to truth and opened them to fables " (*Epistle*).

This salt of the earth, this light of God's house, would not suffer, under the false excuse of favouring peace and unity, the salt of true doctrine to be corrupted or the light of truth to be hidden under a bushel. " Having thus taught the practice of the commandments even to the last tittle, he is great in the kingdom of heaven " (*Gospel*), and the Church which is the earthly portion of this kingdom, by the voice of Pius IX., has awarded him the title of Doctor (*Collect*). He died in 368.

Let us have recourse to the intercession of St. Hilary in order always to be the intrepid defenders of the divinity of Christ.

Mass: *In médio*, p. 263. **Com.** *of St. Felix, as below.*

SAME DAY.

St. Felix, PRIEST AND MARTYR.*—*Red vestments.*

This holy priest was born at Nola, a little town in the South of Italy, and died towards 312. Violently persecuted for the faith, he earned the title of martyr although he survived the cruel torments which he underwent. Innumerable miracles made his tomb famous. According to St. Paulinus, who owed to him his conversion, Nola became, after Rome, the second place for pilgrimages, so numerous in the fourth century. Thus the divine power of the Master is proclaimed by this glorious servant.

Mass: Laetábitur, p. 225, *with the following Collects:*

Collect.—Stir up, we beseech Thee, O Almighty God, to the leading of a better life by the example Thy saints have set us: so that while keeping their feast days, we may strive to imitate their good deeds. Through our Lord.

Orémus.—Concéde, quaesumus, omnípotens Deus: ut ad meliórem vitam Sanctórum tuórum exémpla nos próvocent; quátenus, quorum solémnia ágimus, étiam actus imitémur. Per Dóminum.

Secret.—Graciously receive, O Lord, the sacred victim which, relying on the merits of blessed Felix the martyr, we dedicate to Thee: and grant that to us it may for ever be a help. Through our Lord.

Secréta.—Hóstias tibi, Dómine, beáti Felícis Mártyris tui dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Postcommunion. — Filled, O Lord, with the divine food which

Postcommúnio.—Quaesumus, Dómine, salutáribus repléti

* See Historical Summary, p. 1,009.

mystériis: ut, beáti Felícis Mártyris tui, cujus solémnia celebrámus, oratiónibus adjuvémur. Per Dóminum.

Thou dost vouchsafe to dispense in these sacred mysteries: we humbly beg the help of the prayers of blessed Felix, the holy martyr, whose feast we are keeping. Through our Lord.

JANUARY 15.

St. Paul, THE FIRST HERMIT.*—*Double.—White vestments.*

St. Paul, father of Hermits, had St. Jerome for his historian. Having become an orphan at the age of fifteen, he gave up his possessions and retired into a desert where a flourishing palm-tree, a symbol of his virtues (*Introit*) provided him with food and clothing.

He meditated in solitude on the science of sciences which is to know Jesus Christ (*Epistle*) and the Father whom Christ reveals to the humble (*Gospel*). He lived thus to the age of 112, enjoying in the heroic exercise of prayer and penance the sweetness of the Lord's yoke (*ibid*).

The great St. Anthony of the desert visited him a little before his death and St. Paul asked him, as a last favour, to allow him to sleep his last sleep in the cloak of St. Athanasius, the invincible defender of the divinity of Christ. He thereby affirmed that he died in the communion of the saint and that his own long life of penance had encouraged those who fought against the Arian heresy. He died towards 341.

During this season after Epiphany, consecrated to the manifestation of the divinity of Jesus, let us with St. Paul, the hermit, endeavour to convince ourselves that a Christian life consists in recognising Christ as the Son of God and in sanctifying ourselves by making His divine holiness our own (*Epistle*).

MASS.

Intróitus.—Justus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. Ps. Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime.
℣. Glória Patri.

Introit. Ps. xci. 13, 14.—The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus; planted in the house of the Lord, in the courts of the house of God. Ps. Ibid 2. It is good to give praise to the Lord; and to sing to Thy name, O Most High. ℣. Glory be to the Father.

Orémus.—Deus, qui nos beáti Pauli Confessóris tui ánnua solemnitáte laetíficas: concéde propítius; ut, cujus natalítia cólimus, étiam actiónes imitémur. Per Dóminum.

Collect.—O God, Who givest us joy by the annual solemnity of blessed Paul, Thy confessor, mercifully grant that we may imitate the actions of him whose festival we celebrate. Through our Lord.

* See Historical Summary, p. 1010.

Commemoration *of St. Maurus, Abbot.*

Collect.—May the intercession, we beseech Thee, O Lord, of the blessed abbot Maurus plead for us with Thee: and those good gifts which our own merits avail not to win for us, may we, through his patronage, obtain.

Orémus. — Intercéssio nos, quaesumus, Dómine, beáti Mauri Abbátis comméndet: ut, quod nostris méritis non valémus, ejus patrocínio assequámur. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians iii. 7-12.—Brethren, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippénses.—Fratres: Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta. Verúmtamen existímo ómnia detriméntum esse, propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam quae ex fide est Christi Jesu: quae ex Deo est justítia in fide, ad cognoscéndum illum et virtútem resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quae est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

Gradual. Ps. xci. 13, 14.—The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Graduále.—Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Allelúia, allelúia.—℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. Hos. xiv. 6. —℣. The just man shall spring as the lily: and flourish for ever before the Lord. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum—In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine coeli et terrae, quia abscondísti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugem meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

✠ Continuation of the holy **Gospel** according to St. Matthew xi. 25-30.—At that time, Jesus answered, and said: I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to me, all you that labour, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls: for My yoke is sweet, and My burden light.

Offertórium.—In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuísti ei.

Offertory. Ps. xx. 2, 3.—In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Secréta.—Laudis tibi, Dómine, hóstias immolámus in tuórum commemoratióne Sanctórum: quibus nos et praeséntibus éxui malis confídimus, et futúris. Per Dóminum.

Secret.—To Thee, O Lord, in memory of Thy saints, we offer up the sacrifice of praise: trusting for its sake to be delivered from all evils, as well from those that now trouble us, as from those yet to come.

Secret.—Through the prayers of the holy abbot Maurus, may, O Lord, we beseech Thee, the offerings which we have laid upon Thine altar be of avail for our salvation. Through our Lord.

Secréta. — Sacris altáribus, Dómine, hóstias superpósitas sanctus Maúrus Abbas, quaesumus, in salútem nobis provenire depóscat. Per Dóminum.

Communion. Ps. lxiii. 11.—The just shall rejoice in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Commúnio.—Laetábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde.

Postcommunion. — Strengthened with meat and drink from heaven, we humbly pray Thee, O Lord our God, that the prayers of the Saint in memory of whom we have received Thy sacrament, may be to us a sure defence. Through our Lord.

Postcommúnio.—Reféctì cibo, potúque coeléstì, Deus noster, te súpplices exorámus: ut, in cujus haec commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

Of St. Maurus.

Postcommunion. — Together with our having received Thy sacrament, may, O Lord, the intercession of the holy abbot Maurus ensure us Thy protection; and may we thus not only profit by the lessons he has left us in his life, but benefit by his prayers. Through our Lord.

Postcommúnio. — Prótegat nos, Dómine, cum tui perceptióne sacraménti beátus Maúrus Abbas, pro nobis intercecéndo: ut et conversatiónis ejus experiámur insígnia, et intercessiónis percipiámus suffrágia. Per Dóminum.

SAME DAY.

St. Maurus, ABBOT.*—*White vestments.*

Having been committed in his earliest childhood by the Senator Eutychius his father, to the care of St. Benedict, the great Patriarch of the Monks of the West, St. Maurus faithfully reproduced all the virtues of his Master. The latter having commanded him to succour young Placidus who was drowning, he walked with simple confidence on the waters of a pond and brought him back safe and sound. Having been sent to Gaul, he promulgated "the Holy Rule of St. Benedict," as it is called by the Councils, founded the monastery at Glanfeuil and wrought many miracles.

By his doctrine, permeated by evangelical perfection, and by his works, that is to say by thousands of abbeys which during twelve centuries covered France, and which all sprang from the one he had founded, he bore striking testimony to the divinity of Jesus. He died in 584.

* See Historical Summary, p. 1011.

Mass: Os justi, *from the* **Common** *of Abbots*, p. 276.

JANUARY 16.

St. Marcellus, Pope, Martyr.*—*Semi-double.—Red vestments.*

As supreme head of the Church (*Introit, Gradual*) at the time of the last persecutions of the Roman emperors, St. Marcellus bore witness to the divinity of Christ " by losing his life for His sake " (*Gospel*)

The holy widow Lucina having offered him her house, he transformed it into a church now called St. Marcellus's. Maxentius transferred there certain deer from the public stables and condemned the holy Pope to keep them. His sufferings tempered by divine consolation made him feel all the more for the troubles of his flock (*Epistle*). Exhausted by ill-treatment, conquered by pain, he died in 309.

His heroic resistance against which the Caesar's violence was broken proves that Jesus is God, for " it is His powerful hand that succours his servant, and His arm which strengthens him so that the enemy shall not get the better of him " (*Gradual*). The divine reign of the Saviour will indeed soon be acknowledged and with the Emperor Constantine, the Church of Rome, " Queen of Churches," as St. Marcellus called her, will be queen of the world, not only in the spiritual order but also in the temporal.

Let us imitate the courage of the Holy Pontiff Marcellus in defending the divine rights of Christ in order that they may be manifested again by the triumph of the Church.

MASS.

Intróitus.—Statúit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnatis in aetérnum. *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Introit Ecclus. xlv. 30.—The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever.

Ps. cxxxi. 1.—O Lord, remember David and all his meekness. ℣. Glory be to the Father.

Orémus.—Preces pópuli tui, quaesumus, Dómine, cleménter exáudi: ut beáti Marcélli Mártyris tui atque Pontifícis, méritis adjuvémur, cujus passióne laetámur. Per Dóminum.

Collect.—Graciously hear, we beseech Thee, O Lord, the prayers of Thy people; and grant that we, rejoicing in the triumph of blessed Marcellus Thy martyr and bishop, may be admitted to share in his merits. Through our Lord.

Epistle: Benedictus Deus, p. 219.

* See Historical Summary, p. 1007.

Gradual. Ps. lxxxviii. 21-23.—I have found David My servant; with My holy oil I have anointed him. For My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him, nor the son of iniquity have power to hurt him.

Graduále.—Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inímicus in eo, et fílius iniquitátis non nocébit ei.

Alleluia, alleluia. Ps. cix. 4.—Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

Allelúia, allelúia.—℣. Tu es sacérdos in aetérnum, secúndum órdinem Melchisédech. Allelúia.

Gospel: Si quis vult, p. 220.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Offertórium.—Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret.—Graciously receive the offerings made to Thee, O Lord, we beseech Thee; and the merits of blessed Marcellus, Thy martyr and bishop, pleading for us, grant them to become a help to our salvation. Through our Lord.

Secréta. — Súscipe, quaesumus, Dómine, múnera dignánter obláta: et beáti Marcélli Mártyris tui atque Pontíficis suffragántibus méritis, ad nostrae salútis auxílium proveníre concéde. Per Dóminum.

Communion. Matt. xxv. 20, 21.—Lord, Thou didst deliver to me five talents, behold I have gained other five over and above: well done, thou good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of Thy Lord.

Commúnio.—Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidelis, supra multa te constítuam, intra in gáudium Dómini tui.

Postcommunion.—Thou hast fed Thy family, O Lord, with holy gifts; we beseech Thee ever to comfort us by his intercession whose festival we celebrate Through our Lord.

Postcommúnio.—Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper, interventióne nos refove, cujus solémnia celebrámus. Per Dóminum.

JANUARY 17.

St. Anthony, ABBOT.*—*Double.—White vestments.*

After St. Paul, Father of the Anchorites, the Christmas Cycle honours St. Anthony, Father of the Cenobites.

When he was eighteen he retired into the Egyptian desert and led the life of a hermit. The devil, in order to frighten him and drive him from the solitude, would appear to him in the most hideous shapes; "but the Lord made him formidable to his foes: one word from his mouth reduced these prodigies to nothingness" (*Epistle*).

His holiness soon attracted souls desirous to see the divine Kingship of Christ more perfectly confirmed in themselves. As a new lawgiver, he gave them "the doctrine and rule of life that he had received from God in prayer" (*Epistle*).

St. Anthony, the first of Abbots, instituted monastic life in common, by which are formed noble souls always ready, like their father in God, to receive the Lord when He shall come to take them from this world (*Gospel*). Wherefore to-day's Mass is that of the Common Abbots.

He also strenuously fought against Arianism and with St. Athanasius who honoured him with his friendship, he successfully defended the dogma of the divinity of Christ. He died in 356 at the age of 105 years.

Let us show forth by the perfection of our lives that we share in the divinity of Jesus.

Mass: Os justi, *of the Abbots*, p. 276, *except the* **Gospel**; Sint lumbi, p. 272.

JANUARY 18.

St. Peter's Chair at Rome.†—*Greater-double.—White vestments.*

The manifestation of the divinity of Jesus, which characterises the Season after Epiphany, demands of us the recognition of His Kingship over our souls. (*See* Picture, p. 459.)

Christ is the Head of the Church. But as He is to reascend some day to heaven, He communicates His divine power to a man, for after the Incarnation, it is by human intermediaries that God wills normally to establish His dealings with us. The man whom Jesus constitutes "Prince" of souls (*Introit*), and "on whom He builds His Church" (*Gospel*), is St. Peter. As Vicar of Christ he will sit in the infallible chair occupied by Jesus and will hold in his hands the keys as symbol of supreme authority (*Collect*, *Gospel*) (3). ‡

We read in the *Epistle*, the beginning of the first letter of St. Peter. All the letters of the Apostle bear the mark of his primacy. Rome is to be the Capital of the kingdom of heaven upon earth. It is to Rome that Peter will come, it is on Rome's blessed soil that he will shed his blood, he will be Bishop of Rome. Wherefore we must see in this feast a liturgical testimony to the primacy of honour and jurisdiction

* See Historical Summary. p. 1010. † See Historical Summary, p. 1005.

‡ This scene, in which Jesus foretells to St. Peter that He will give him divine powers, occurred at Caesarea Philippi, a town situated north of the lake of Genesareth (*see* map p. 508), where Jesus had taken refuge the third year of His ministry, because in Judea and even in Galilee they already sought to put Him to death.

attached to the chair of Rome which is still preserved in the apse of the basilica of St. Peter.

St. Paul, during his sojourn at Corinth, in the year 58, wrote an *Epistle* to the Romans. Towards the year 62, he was led to Rome a captive and remained there two years. Imprisoned again in the year 67, he was put to death, like St. Peter, in the henceforth eternal city. Wherefore the liturgy associates, in a second *Collect*, the glorious name of the Apostle with that of the first Bishop of Rome.

Let us to-day pray for the Pope, successor of St. Peter, that he may freely exercise the divine powers communicated to him by Jesus, Son of God.

MASS.

Introit. Ecclus. xlv. 30.—The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. cxxxi. 1. O Lord, remember David and all his meekness. ℣. Glory be to the Father.

Intróitus.—Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum: ut sit illi sacerdótii dígnitas in aetérnum. *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Collect.—O God, Who, upon blessed Peter, Thine apostle, didst bestow the priestly power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin. Who livest and reignest.

Orémus.—Deus, qui beáto Petro Apóstolo tuo, collátis clávibus regni coeléstis, ligándi atque solvéndi pontifícium tradidísti: concéde; ut, intercessiónis ejus auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

Commemoration of St. Paul the Apostle.

Collect.—O God, Who by the preaching of blessed Paul, the apostle, didst teach the multitudes of the Gentiles, grant that we who devoutly make com memoration of him, may feel the might of his advocacy with Thee on our behalf. Through our Lord.

Orémus.—Deus, qui multitúdinem géntium beáti Pauli Apóstolli praedicatióne docuísti: da nobis, quaesumus; ut cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.]

Of St. Prisca, *see* p. 1222.

Lesson from the **Epistle** of blessed Peter the Apostle. 1 Pet. i. 1-7.—Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia,

Léctio *Epistolæ* beáti Petri Apóstoli — Petrus Apóstolus Jesu Christi, eléctis ádvenis dispersiónis Ponti, Galátiae, Cappadóciae, Asiae et Bithyniae, secúndum praesciéntiam

Dei Patris, in sanctificatiónem Spíritus, in obediéntiam, et aspersiónem sánguinis Jesu Christi: grátia vobis, et pax multiplicétur. Benedíctus Deus, et Pater Dómini nostri Jesu Christi, qui secúndum misericórdiam suam magnam regenerávit nos in spem vivam, per resurrectiónem Jesu Christi ex mórtuis, in hereditátem incorruptíbilem, et incontaminátam, et immarcescíbilem, conservátam in coelis in vobis, qui in virtúte Dei custodímini per fidem in salútem, parátam revelári in témpore novissimo. In quo exsultábitis módicum nunc si opórtet contristári in váriis tentatiónibus: ut probátio vestrae fídei multo pretiósior auro (quod per ignem probátur) inveniátur in laudem, et glóriam, et honórem, in revelatióne Jesu Christi Dómini nostri.

elect according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ; grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that cannot fade, reserved in heaven for you, who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations: that the trial of your faith, much more precious than gold (which is tried by the fire), may be found unto praise, and glory, and honour, at the appear ing of Jesus Christ our Lord.

Graduále.—Exáltent eum in ecclésia plebis: et in cáthedra seniórum laudent eum. ℣. Confiteántur Dómino misericórdiae ejus, et mirabília ejus fíliis hóminum.

Gradual. Ps. cvi. 32, 31.—Let them exalt in the church of the people; and praise him in the chair of the ancients. ℣. Let the mercies of the Lord give glory to him: and His wonderful works to the children of men.

Allelúia, allelúia.—℣. Tu es Petrus, et super hanc petram aedificábo Ecclésiam meam. Allelúia.

Alleluia, alleluia. Matt. xvi. 18.—℣. Thou art Peter, *and upon this rock I will build My church.* Alleluia.

After Septuagesima, in place of the *Alleluia* and Verse, the following is said:

Tractus.—Tu es Petrus, et super hanc petram aedificábo Ecclésiam meam. ℣. Et por-

Tract. Matt. xvi. 18-19.—Thou art Peter, and upon this rock I will build My church. ℣.

And the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven. ℣. Whatsoever thou shalt bind upon earth, shall be bound also in heaven. ℣. And whatsoever thou shalt loose upon earth, shall be loosed also in heaven.

tae ínferi non praevalébunt advérsus eam: et tibi dabo claves regni coelórum. ℣. Quodcúmque ligáveris super terram erit ligátum et in coelis. ℣. Et quodcúmque sólveris super terram, erit solútum et in coelis.

✠ Continuation of the holy **Gospel** according to St. Matthew xvi. 13-19.—At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples saying: Whom do men say that the Son of man is? But they said: Some, John the Baptist, and other some, Elias, and others, Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered, and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father Who is in heaven: and I say to thee: That thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and to thee I will give the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.—**Creed.**

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Venit Jesus in partes Caesaréae Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dícitis? Respóndens Simon Petrus, dixit: Tu es Christus Fílius Dei vivi. Respóndens autem Jesus, dixit ei: Beátus es, Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus, qui in coelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificábo Ecclésiam meam, et portae ínferi non praevalébunt advérsus eam. Et tibi dabo claves regni coelórum. Et quodcúmque ligáveris super terram, erit ligátum et in coelis: et quodcúmque sólveris super terram, erit solútum et in coelis.

Offertory. Matt. xvi. 18, 19.—Thou art Peter, and upon this rock I will build My church, and

Offertórium.—Tu es Petrus, et super hanc petram aedificábo Ecclésiam meam: et

portae ínferi non praevalébunt advérsus eam: et tibi dabo claves regni coelórum.

the gates of hell shall not prevail against it; and I will give to Thee the keys of the kingdom of heaven.

Secréta. — Ecclésiae tuae, quaesumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad veniam. Per Dóminum.

Secret.—We beseech Thee, O Lord, that the prayer of the blessed apostle Peter may commend to Thee the prayers and sacrifice of Thy Church; that what we celebrate in his honour may procure for us pardon. Through our Lord.

Of St. Paul.

Secréta.—Apóstoli tui Pauli précibus, Dómine, plebis tuae dona sanctífica: ut, quae tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Secret.—Sanctify, O Lord, the offerings of Thy people through the prayers of Thy apostle Paul, that what are pleasing to Thee by Thy institution, may become more pleasing by the patronage of him supplicating for us. Through our Lord.

Commemoration of St. Prisca, p. 1222.

Preface *of the Apostles*, p. 27.

Commúnio.—Tu es Petrus, et super hanc petram aedificábo Ecclésiam meam.

Communion. Matt. xvi. 18.—Thou art Peter, and upon this rock I will build My church.

Postcommúnio. — Laetíficet nos, Dómine, munus oblátum: ut, sicut in Apóstolo tuo Petro te mirábilem praedicámus, sic per illum tuae sumámus indulgéntiae largitátem. Per Dóminum.

Postcommunion.—May the sacrifice we have offered give us joy, O Lord; that as we proclaim Thee wonderful in Thy apostle Peter, we may receive through him the gift of Thy pardon. Through our Lord.

Of St. Paul.

Postcommúnio. — Sanctificáti, Dómine, salutári mystério: quaesumus; ut nobis ejus non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.

Postcommunion.—Being sanctified, O Lord, by Thy saving mysteries, we beseech Thee, that his prayer may not fail us, by whose patronage Thou hast granted us to be directed.

Commemoration of St. Prisca, p. 1222.

Same Day.

St. Prisca, Virgin and Martyr.*—*Red vestments.*

St. Prisca at the age of thirteen suffered cruel torments under the Emperor Claudius in the first century. In spite of the efforts made to force her to adore idols, her great faith filled her with the divine strength of Jesus and she went to heaven wearing the double crown of her virginity and of her martyrdom.

Mass: Me Exspectavérunt, p. 288, *with the following Collects:*

Collect.—Make us, we beseech Thee, O Almighty God, who celebrate the festival of blessed Prisca, Thy virgin-martyr, year by year to keep with rejoicing this her birthday to heaven, and, encouraged by the great example she has left us, ever to grow in the love of Thee. Through our Lord.

Orémus. — Da, quaesumus, omnípotens Deus: ut, qui beátae Priscae Vírginis et Mártyris tuae natalítia cólimus; et ánnua sólemnitáte laetémur, et tantae fídei proficiámus exémplo. Per Dóminum.

Secret.—May the divine Victim, which we offer up, O Lord, in order with due honour to keep the natal-days of Thy saints, loose us from the chains with which our evil deeds have bound us, and secure to us the riches of Thy mercy. Through our Lord.

Secréta.—Haec hóstia, quaesumus, Dómine, quam Sanctórum tuórum natalítia recenséntes offérimus, et víncula nostrae pravitátis absólvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.

Postcommunion. — We who have been filled with the mysterious bread from heaven, humbly crave, O Lord, to be helped by the prayers of the Saint whose feast day we are keeping. Through our Lord.

Postcommúnio.—Quaesumus, Dómine, salutáribus repléti mystériis: ut, cujus solémnia celebrámus, ejus orationibus adjuvémur. Per Dóminum.

January 19.

SS. Marius, Martha, Audifax and Abachus, Martyrs.†

Simple.—Red vestments.

Marius and Martha his wife were Persian nobles, who with their two sons Audifax and Abachus came to Rome to worship God in the reign of Claudius II. There they visited Christians cast into prison for their faith: "You had compassion on prisoners," says the *Epistle*. They devoted themselves in many ways to the service of religion and soon had themselves to bear the great fight by suffering, for "they were

* See Historical Summary, p. 1008. † Ibid. 1009.

tortured and put to death" (*Gospel*). "Without fearing the persecutors" (*Communion*), they underwent all these torments with prayers of thanksgiving on their lips, for in them they saw like "the sparrow liberated from the bird-catcher's net and who escapes towards heaven" (*Offertory*), the means of going to enjoy God for evermore (*Introit*). They were martyred in 270. Let us ask Jesus Christ "Who showed Himself so admirably in these martyrs" (*Alleluia*) also to make manifest in our souls the effects of His divine power so that, "enjoying peace in this life, we may in the other receive the eternal reward" (*Collect*).

MASS.

Intróitus.—Justi epuléntur, et exsúltent in conspéctu Dei, et delecténtur in laetítia. *Ps.* Exsúrgat Deus, et dissipéntur inimíci ejus: et fúgiant qui odérunt eum, a fácie ejus. ℣. Glória Patri.

Introit. Ps. lxvii. 4.—Let the just feast, and rejoice before God: and be delighted with gladness. Ps. Ibid. 2. Let God arise, and let His enemies be scattered: and let them that hate Him flee from before His face. ℣. Glory be to the Father.

Orémus.—Exáudi, Dómine, pópulum tuum cum Sanctórum tuórum patrocínio supplicántem: ut et temporális vitae nos tríbuas pace gaudére; et aetérnae reperire subsidium. Per Dóminum.

Collect.—Hear Thy people, O Lord, supplicating Thee through the intercession of Thy saints: that Thou wouldst grant us to rejoice in a peaceful life in time, and to find the comfort of life eternal. Through our Lord.

Commemoration of St. Canute, p. 1224.

Epistle: Rememorámini, p. 239.

Graduále. — Justórum ánimae in manu Dei sunt: et non tanget illos torméntum malítiae. ℣. Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Gradual. Wisd. of Sol. iii. 1, 2, 3.—The souls of the just are in the hands of God, and the torment of death shall not touch them. ℣. In the sight of the unwise they seemed to die: but they are in peace.

Allelúia, allelúia.—℣. Mirábilis Deus noster in sanctis suis. Allelúia.

Alleluia, alleluia. Ps. lxvii. 36. —℣. God is wonderful in his saints. Alleluia.

After Septuagesima instead of the *Alleluia* and Verse, the following is said:

Tractus.—Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant,

Tract. Ps. cxxv. 5, 6.—They that sow in tears, shall reap in joy. ℣. Going, they went and

wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel: Sedénte Jesu, p. 241.

Offertory. Ps. cxxiii. 7.—Our soul hath been delivered as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Offertórium.—Anima nostra sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Secret.—Regard, O Lord, the prayers and offerings of Thy faithful, that they may both be pleasing to Thee on the festival of Thy saints, and confer upon us the help of Thy mercy. Through our Lord.

Secréta.—Preces, Dómine, tuórum réspice, oblationésque fidélium: ut et tibi grata sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuae propitiatiónis auxílium. Per Dóminum.

Commemoration of St. Canute, *as below.*

Communion. Luke xii. 4.—But I say to you, my friends, be not afraid of those who persecute you.

Commúnio.—Dico autem vobis amícis meis: ne terreámini ab his qui vos persequúntur.

Postcommunion. — Appeased by the intercession of Thy saints, grant, O Lord, we beseech Thee, that what we celebrate in time, we may receive in eternal salvation. Through our Lord.

Postcommúnio.— Sanctórum tuórum, Dómine, intercessióne placátus: praesta, quaesumus; ut, quae temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

Commemoration of St. Canute, *as below.*

SAME DAY.

St. Canute IV., KING AND MARTYR.*—*Red vestments.*

St. Canute having ascended the throne of Denmark (1080-1086), ardently endeavoured to spread the faith in his kingdom. His charity and his zeal for religion soon made him enemies who put him to death while praying at the foot of the altar in the church of St. Alban. God made manifest the holiness of His servant by numerous miracles wrought at his tomb.

Mass: In virtúte tua, p. 222, *except:*

Collect.—O God, Who for the glory of Thy Church didst vouchsafe to honour the blessed King

Orémus.—Deus, qui ad illustrándam Ecclésiam tuam, beatum Canútum regem martyrii

* See Historical Summary, p. 1012.

palma et gloriósis miráculis decoráre dignátus es: concéde propítius; ut, sicut ipse Domínicae passiónis imitátor fuit, ita nos per ejus vestígia gradiéntes, ad gáudia sempitérna perveníre mereámur. Per eúmdem Dóminum.

Canute, by bestowing upon him the crown of martyrdom, and by the working of mighty miracles: grant, we beseech Thee, that, walking in his footsteps, we may ever follow our suffering Lord, and thereby deserve to enter into everlasting joy. Through our Lord.

Secréta.—Accépta sit in conspéctu tuo, Dómine, nostra devótio: et ejus nobis fiat supplicatióne salutáris, pro cujus solemnitáte defértur. Per Dóminum.

Secret.—May our devout offerings, O Lord, be acceptable in Thy sight, and, by the intercession of the holy martyr on whose festival they are laid before Thee, may they profit us unto salvation. Through our Lord.

Postcommúnio.—Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Canúto Mártyre tuo, sentiámus efféctum. Per Dóminum.

Postcommunion.— Being fed with the participation of the holy gift, we beseech Thee, O Lord our God, that by the intercession of Thy holy martyr Canute, we may experience the effect of what we celebrate. Through our Lord.

JANUARY 20.

St. Fabian, POPE,* AND St. Sebastian,† MARTYRS.—*Double.*—*Red vestments.*

The two great Roman martyrs, Fabian and Sebastian, made manifest, the first in 250 in the persecution of Decius, the second in 284 in that of Diocletian, the divine power of Christ " Who operated wonders in them " (*Gradual*). The ancient martyrologies unite their names.

The appearance of the Holy Ghost, in the form of a dove, had attested the divinity of Jesus on the day of His baptism. It was also a dove hovering above Fabian that pointed him out to the Church as vicar of Jesus Christ.

St. Sebastian, an officer of the imperial household and commander of a cohort, encouraged his brothers in arms subjected to torments on account of their faith. Diocletian ordered him to be pierced with arrows. Sebastian, having escaped death, reappeared before the emperor and reproached him with his crimes. He was condemned to be flogged to death.

Like the martyrs mentioned in the *Epistle*, these two saints " were found perfect in the testimony they bore of their faith in Jesus Christ,"

* See Historical Summary, p. 1007. † Ibid., p. 1009.

for "it is for the cause of the Son of Man that they suffered persecution" (*Gospel*). Numerous cures were wrought by St. Sebastian or rather by the virtue of Christ which was in him (*Gospel and Communion*).

Let us in our weakness have recourse (*Collect*) to the powerful protection of these glorious martyrs.

MASS.

Introit. Ps. lxxviii. 11, 12, 10.—Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbours sevenfold in their bosom, revenge the blood of Thy saints which hath been shed. Ps. Ibid. 1. O God, the heathens are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory be to the Father.

Intróitus.—Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vícinis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. Ps. Deus, venérunt gentes in haereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

Collect.—Have regard to our weakness, O Almighty God: and grant that, borne down as we are by the weight of our own evil deeds, the glorious intercession of Thy holy martyrs, Fabian and Sebastian, may be to us a sure defence. Through our Lord.

Orémus.—Infirmitátem nostram réspice, omnípotens Deus: et, quia pondus própriae actiónis gravat, beatórum Mártyrum tuórum Fabiáni et Sebastiáni intercéssio gloriósa nos prótegat. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Hebrews xi. 33-39.—BRETHREN, the saints through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners: women received their dead raised to life again: but others were racked, not accepting deliverance, that they might find a better resurrection; and others had trial of mockeries and stripes,

Léctio *Epistolae* beáti Pauli Apóstoli ad Hebraeos.—FRATRES: Sancti per fidem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt ímpetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulíeres de resurrectióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptiónem, ut meliórem invenírent resurrectiónem: álii vero ludíbria, et vérbera expérti, ínsuper et víncula, et

cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuiérunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflicti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terrae. Et hi omnes testimónio fídei probáti, invénti sunt in Christo Jesu Dómino nostro.

moreover also of bands and prisons: they were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, and in goat-skins, being in want, distressed, afflicted, of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these were found approved by the testimony of faith, in Christ Jesus our Lord.

Graduále. — Gloriósus Deus in Sanctis suis: mirábilis in majestáte, fáciens prodígia. ℣. Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

Gradual. Exod. xv. 11.—God is glorious in his saints, wonderful in majesty, doing wonders. Ibid 6. ℣. Thy right hand, O Lord, is glorified in strength; Thy right hand hath broken the enemies.

Allelúia, allelúia.— ℣ Sancti tui, Dómine, benedícent te: glóriam regni tui dicent. Allelúia.

Alleluia, alleluia. Ps. cxliv. 10, 11.—℣. Thy saints shall bless Thee, O Lord; they shall speak of the glory of Thy kingdom. Alleluia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

Tractus.—Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Tract. Ps. cxxv. 5, 6.—They that sow in tears, shall reap in joy. ℣. Going, they went and wept, casting their seed. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Gospel: Descéndens Jesus, p. 237.

Offertórium. — Laetámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde.

Offertory. Ps. xxxi. 11.—Be glad in the Lord, and rejoice, ye just; and glory all ye right of heart.

Secréta.—Hóstias tibi, Dómine, beatórum Mártyrum tuórum Fabiáni et Sebastiáni dicátas méritis, benígnus as-

Secret.—Graciously receive, O Lord, the sacred victim which we, honouring the merits of Thy blessed martyrs, Fabian and

Sebastian, offer up to Thee; and grant that to ourselves it may impart strength for evermore. Through our Lord.

súme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Communion. 1 Luke vi. 6, 8, 19—A multitude of sick, and they that were troubled with unclean spirits, came to Him; for virtue went out from Him and healed all.

Commúnio.—Multitúdo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes.

Postcommunion.—Our strength renewed, from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of Thy holy martyrs Fabian and Sebastian, we may ever feel within us the power of the sacrament we worship. Through our Lord.

Postcommúnio.— Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum intercedéntibus sanctis Martyribus tuis Fabiáno et Sebastiáno, sentiámus efféctum. Per Dóminum.

JANUARY 21.

St. Agnes, VIRGIN, MARTYR.*—*Double.—Red vestments.*

To-day's Mass commemorates one of the most touching and glorious triumphs of Jesus over the world. Agnes, a daughter of one of the noblest families of Rome, goes to meet the Spouse (*Gospel*) and consecrates herself to Him at the age of ten. Jesus in return "works through her wonderful prodigies" (*Gradual*). The son of the prefect of Rome asks for her hand in marriage and she replies: "The one to whom I am betrothed is Christ whom the angels serve."

Then they attempted to dishonour her by violence, but "God delivered her body from perdition" (*Epistle*). She was thrown on a burning pile, but "the flames did her no harm" (*ibid*).

When condemned to be beheaded, she thus encouraged the hesitating executioner: "Strike without fear, for the bride does her spouse an injury if she makes him wait." At the age of thirteen (about 304) this weak girl confounds the powerful of the earth (*Introit*).

Over her tomb, in the Via Nomentana, was raised the magnificent basilica which still exists, and her name, towards the end of the fifth century, was inscribed in the Canon of the Mass with those of five other female martyrs. (Second list, p. 65.)

A convent is attached to the basilica of St. Agnes. There, the nuns rear the lambs with whose wool the palliums are woven. Every year, on January 21, the Pope blesses these palliums which are then placed in a box on the tomb of the Holy Apostles. He sends them to archbishops as the special insignia of their dignity and also, by privilege, to a few bishops. The pallium consists in a narrow band of white woollen tissue and is worn over the chasuble.

* See Historical Summary, p. 1009.

MASS.

Introitus. — Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatiónis vidi finem: latum mandátum tuum nimis. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Introit. Ps. cxviii. 95, 96.—The wicked have waited for me to destroy me: I have understood Thy testimonies, O Lord: I have seen an end of all perfection: Thy commandment is exceedingly broad. Ps. Ibid. 1. Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory be to the Father.

Orémus.—Omnípotens sempitérne Deus, qui infírma mundi éligis, ut fórtia quaeque confúndas: concéde propítius; qui beátae Agnétis Vírginis et Mártyris tuae solémnia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Collect.—O Almighty and everlasting God, Who dost choose the weak things of the world, that Thou mayest confound whatever is strong, mercifully grant, that we who celebrate the solemnity of blessed Agnes, Thy virgin and martyr, may experience her patronage with Thee. Through our Lord.

Epistle: Confitébor, p. 282.

Graduále.—Diffusa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Gradual. Ps. xliv. 3.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Ibid. 5. ℣. Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully.

Allelúia, allelúia. — ℣. Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino. Allelúia.

Alleluia, alleluia. Matt. xxv. 4 6.—℣. The five wise virgins took oil in their vessels with the lamps; but at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

After Septuagesima, instead of the *Alleluia* and Verse, the following is said: *Veni Sponsa*, p. 283.

Gospel: Simile erit, p. 284.—**Offertory:** Afferéntur, p. 285.

Secréta.—Hóstias, Dómine, quas tibi offérimus, propítius súscipe: et intercédente beáta

Secret.—Mercifully receive, O Lord, the sacrifice which we offer to Thee; and by the intercession

of blessed Agnes, Thy virgin and martyr, loose the bonds of our sins. Through our Lord.

Agnéte Vírgine et Mártyre tua, víncula peccatórum nostrórum absólve. Per Dóminum.

Communion. Matt. xxv. 4, 6. —The five wise virgins took oil in their vessels with the lamps: but at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord.

Commúnio. — Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit: exíte óbviam Christo Dómino.

Postcommunion.— Refreshed with heavenly meat and drink, we humbly beseech Thee, our God, that we may be defended by her prayers, in whose commemoration we have received these blessings. Through our Lord.

Postcommúnio. — Reféсti cibo potúque coeléstі, Deus noster, te súpplices exorámus: ut in cujus haec commemoratióne percépimus, ejus muniámur et précibus. Per Dóminum.

January 22.

SS. Vincent and Anastasius, Martyrs.*—*Semi-double.—* *Red vestments.*

Vincent, the deacon of Saragossa, and Anastasius, a monk of Persia, died the same day with an interval of 300 years (304-628). Both were buried at Rome, where two famous churches are dedicated to them in common and their names are associated in one worship throughout the whole Church. "Their name shall live for evermore" (*Alleluia*).

Under the emperors Diocletian and Maximian, the Deacon *Vincent* as formerly the deacon *Lawrence*, is placed on a gridiron over burning coals. "God has tried them like gold in the furnace" (*Epistle*); wherefore the names of *Lawrence* and *Vincent* follow one another in the litany of the Saints for their "victorious" brows are wreathed with the same "*laurels*."

St. Anastasius was beheaded after suffering atrocious torments, but he was upheld by Christ for Whose cause he was persecuted: "Thy right hand, O Lord, hath broken the enemies" (*Gradual*).

On the burning coals Vincent exclaims: "I thought your cruelty would go still further." Anastasius also says: "I expected a more cruel kind of death."

Let us ask God, by the intercession of these holy martyrs, to help us to overcome our temptations and vices and work out our salvation, *Collect, Secret, Postcommunion*).

Mass: Intret, p. 232, *except the Collects.*

Collect.—Listen, O Lord, to the humble prayers of those who,

Orémus.—Adésto, Dómine supplicatiónibus nostris: ut,

* *See* Historical Summary, p. 1009 and 1011.

qui ex iniquitáte nostra reos nos esse cognóscimus, beatórum Mártyrum tuórum Vincéntii et Anastásii intercessióne liberémur. Per Dóminum.

knowing full well how guilty their many transgressions have made them, entreat to be therefore freed, by the intercession of Thy blessed martyrs Vincent and Anastasius. Through our Lord.

Secréta.—Múnera tibi, Dómine, nostrae devotiónis offérimus: quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Secret. — With devotion of heart, O Lord, we offer to Thee our gifts: may they please Thee as honouring Thy saints, and through Thy mercy, may they be of profit to ourselves. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedéntibus beátis Martyribus tuis Vincéntio et Anastásio, per haec contra ómnia advérsa muniámur. Per Dóminum.

Postcommunion.— Vouchsafe, we beseech Thee, Almighty God, to us who have been fed with bread from heaven, by the intercession of Thy blessed martyrs Vincent and Anastasius, therefrom to draw our strength in all time of our distress. Through our Lord.

JANUARY 23.

St. Raymund of Pennafort, CONFESSOR.*—*Semi-double.* *White vestments.*

St. Raymund was born in 1175 of the noble Spanish family of Pennafort. Christ by His teaching and miracles showed Himself to be the Son of God. The Church shows us to-day how, by the knowledge and miracles of St. Raymund and thanks to her saints, she also has a part in the divinity of the Word.

Having given up everything to enter the order of St. Dominic, one of whose glories he is, St. Raymund "meditated on the law of God" (*Introit*) and wrote the Summa of cases of conscience, a summary of Christian morals which is much esteemed. Wherefore the Church awarded him the title of "eminent minister of the Sacrament of penance" (*Collect*).

The Collect alludes to the miracle by which, having spread out his cloak on the waters, St. Raymund in six hours crossed the 53 leagues of sea which separate the island of Majorca from Barcelona.

He persuaded St. Peter of Nolasco to sacrifice his fortune for the ransoming of Christians detained as captives in the Barbary States, and with that end in view obtained the institution of the Order of Mercy.

St. Raymund, unwilling to be surprised by the sudden arrival of the Lord (*Gospel*), employed the last 35 years of his life in a very special

* See Historical Summary, p. 1013.

manner in preparing himself for death. The saint gave up his soul to God in 1275 at the age of 99.

Through the intercession of St. Raymund, who was the eminent minister of the Sacrament of penance and who miraculously crossed the sea, let us obtain to produce worthy fruits of penance and to reach the haven of eternal salvation (*Collect*).

Mass : Os justi, p. 270, *except :*

Collect.—O God, Who didst elect blessed Raymund to be eminent above others, by a wise and holy administering of the sacrament of penance, and didst cause him in wondrous wise to walk upon the waves of the sea, grant that we, helped by his prayers, may bring forth worthy fruits of penance, and may in the end safely reach the harbour of eternal life.

Orémus.—Deus, qui beátum Raymúndum poeniténtiae sacraménti insígnem minístrum elegísti, et per maris undas mirabíliter traduxísti : concéde ; ut ejus intercessióne dignos poeniténtiae fructus fácere, et ad aetérnae salútis portum perveníre valeámus. Per Dóminum.

Second Collect of St. Emerentiana : Indulgéntiam, p. 286 ; **Third Collect :** Deus qui salútis, p. 155.

SAME DAY.

St. Emerentiana, VIRGIN, MARTYR.*—*Red vestments.*

A foster-sister of St. Agnes, the virgin Emerentiana, while still a catechumen shed tears on the tomb of her friend who had just been martyred. Some Pagans mocked at her grief. She, full of the divine virtue of which Jesus is the source (*Collect*), reproached the idolaters with their cruelty towards Agnes, and they in their fury stoned her on that very tomb. Baptised in her own blood, she went to join for evermore her Spouse and her sister (about 304).

Mass : Me exspectavérunt, p. 286.

JANUARY 24.

St. Timothy, BISHOP, MARTYR.†—*Double.*—*Red vestments.*

St. Timothy, born at Lystra (Asia-Minor) of a pagan father and a Jewish mother, was already a Christian when St. Paul came to that town. St. Paul, whose conversion we celebrate to-morrow, was struck by his holiness and took him as a companion in his travels. St. Timothy thereupon gave up everything and became his disciple (*Gospel*).

St. Paul conferred on him full sacerdotal powers (*Introit*) and committed to his care the government of the Church of Ephesus. We read in the *Epistle* a passage of one of the two admirable letters which his Master wrote to him. St. Timothy was stoned to death in his episcopal city († 97).

Let us with Timothy confess the divinity of Christ in this Season after Epiphany, which is its liturgical manifestation.

* See Historical Summary, p. 1009. † Ibid., p. 1005.

Mass: Státuit, *of a Martyr, Pont.*, p. 215 *except:*

Léctio *Epistolae* beáti Paúli Apóstoli ad Timótheum.—CARISSIME: Sectáre justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fídei, apprehénde vitam aetérnam, in qua vocátus es, et conféssus bonam confessiónem coram multis téstibus. Praecípio tibi coram Deo, qui vivíficat ómnia, et Christo Jesu, qui testimónium réddidit sub Póntio Piláto, bonam confessiónem: ut serves mandátum sine mácula, irreprehensíbile usque in advéntum Dómini nostri Jesu Christi, quem suis tempóribus osténdet beátus, et solus potens, Rex regum, et Dóminus dominántium: qui solus habet immortalitátem, et lucem inhábitat inaccessíbilem: quem nullus hóminum vidit, sed nec vidére potest: cui honor et impérium sempitérnum. Amen.

Lesson from the **Epistle** of Blessed Paul the Apostle to Timothy. 1 Tim. vi. 11-16.—DEARLY beloved: Follow after justice, godliness, faith, charity, patience, mildness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art called, and hast confessed a good confession before many witnesses. I charge thee before God, Who quickeneth all things, and before Christ Jesus, Who gave testimony under Pontius Pilate, a good confession; that thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ; which, in His times, He shall show who is the Blessed and only Mighty, the King of kings, and Lord of lords; Who alone hath immortality, and inhabiteth light inaccessible; Whom no man hath seen, nor can see; to Whom be honour and empire everlasting. Amen.

JANUARY 25.

The Conversion of St. Paul.*—*Greater-double.—White vestments.*

Paul of Tarsus was a Jew of the tribe of Benjamin. A most zealous Pharisee, he appears in the *Epistle* as full of hatred "for the disciples of the Lord." He becomes a "vessel of election" so filled with the Holy Ghost (*Epistle*), "that all nations shall drink of its fulness," says St. Ambrose, and shall learn through him that "Jesus is the Son of God" (*Epistle*).

St. Paul is the twelfth Apostle of Christ (*Alleluia*), "he shall sit in one of the twelve seats and shall judge the world when the Son of Man shall Himself be seated on the throne which belongs to Him as Son of God" (*Gospel*).

We owe it to to-day's feast, which follows by a few days that of the Chair of St. Peter at Rome, and which had for its origin a translation of the body of St. Paul, that we are enabled to see the whole Season after Epiphany represented in a picture giving us an admirable vision of the Kingship of Jesus (*see* p. 459). In the foreground are the two witnesses

* See Historical Summary, p. 1005.

of the Divinity of Christ, St. Peter more especially sent to the sons of Israel and St. Paul to the Gentiles (*Collect*, *Gradual*). In the background is Galilee with its verdant hills where we perceive Cana, the Synagogue of Nazareth and the lake of Genesareth, where Jesus by His miracles proved that He was the Son of God.

Following the example of St. Paul, let us show by our faith and by a new life that Jesus is God and that He is our King.

MASS.

Introit. 2. Tim. i. 12.—I know Whom I have believed, and I am certain that He is able to keep that which I have committed to Him, against that day; being a just Judge. Ps. cxxxviii. 1, 2. Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. ℣. Glory be to the Father.

Intróitus.—Scio cui crédidi et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Collect.—O God, Who didst set up Blessed Paul, the Apostle, to be the teacher of all mankind: vouchsafe that we, who this day celebrate his conversion, may be drawn to Thee by the example he has left us. Through our Lord.

Orémus.—Deus, qui univérsum mundum beáti Pauli Apóstoli praedicatióne docuísti: da nobis, quaesumus; ut, qui ejus hódie Conversiónem cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

Commemoration of St. Peter.

Collect.—O God, Who upon blessed Peter, Thine apostle, didst bestow the priestly power of binding and loosing, and didst give to him the keys of the kingdom of heaven: grant that his intercession may ensure our deliverance from the bondage of sin: Who livest and reignest.

Orémus.—Deus, qui beáto Petro Apóstolo tuo, collátis clávibus regni coeléstis, ligándi atque solvéndi pontifícium tradidísti: concéde; ut, intercessiónis ejus auxílio, a peccatórum nostrórum néxibus liberémur: Qui vivis.

Epistle.—Lesson from the Acts of the Apostles ix. 1-22.—In those days, Saul, as yet breathing out threatenings and slaughter against the disciples

Epistola. — Léctio Actuum Apóstolorum. — In diébus illis: Saulus adhuc spírans minárum, et coedis in discípulos Dómini, accéssit ad prín-

cipem sacerdótum, et pétiit ab eo epístolas in Damáscum ad synagógas: ut si quos invenísset hujus viae viros, ac mulíeres, vinctos perdúceret in Jerúsalem. Et cum iter fáceret, cóntigit, ut appropinquáret Damásco: et súbito circumfúlsit eum lux de coelo. Et cadens in terram, audívit vocem dicéntem sibi: Saule, Saule, quid me perséqueris? Qui dixit: Quis es, Dómine? Et ille: Ego sum Jesus, quem tu perséqueris: durum est tibi contra stímulum calcitráre. Et tremens, ac stupens, dixit: Dómine, quid me vis fácere? Et Dóminus ad eum: Surge, et ingrédere civitátem, et ibi dicétur tibi quid te opórteat fácere. Viri autem illi, qui comitabántur cum eo, stabant stupefácti, audiéntes quidem vocem, néminem autem vidéntes. Surréxit autem Saulus de terra, apertísque óculis nihil vidébat. Ad manus autem illum trahéntes, introduxérunt Damáscum. Et erat ibi tribus diébus non videns, et non manducávit, neque bibit. Erat autem quidam discípulus Damásci, nómine Ananías: et dixit ad illum in visu Dóminus: Ananía. At ille ait: Ecce ego, Dómine. Et Dóminus ad eum: Surge, et vade in vicum, qui vocátur Rectus: et quaere in domo Judae Saulum nómine Tarsénsem: ecce enim orat. (Et vidit virum, Ananiam nómine, introeúntem, et imponéntem sibi manus, ut visum recípiat.)

of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. *And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me! Who said: Who art Thou, Lord? And He said: I am Jesus of Nazareth, Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt Thou have me to do!* And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they, leading him by the hand, brought him to Damascus. And he was there three days without sight; and he did neither eat nor drink. Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord said to him: Arise and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus; for behold he prayeth. (And he saw

a man, named Ananias, coming in, and putting his hands upon him, that he might recover his sight.) But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem: and here he hath authority from the chief priests to bind all that invoke Thy name. And the Lord said to him: Go thy way; for this man is to me a vessel of election, to carry My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way, and entered into the house, and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight; and rising up he was baptised. And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those who called upon this name: and came hither for that intent, that he might carry them bound to the chief priest?

Respóndit autem Ananías: Dómine, audívi a multis de viro hoc, quanta mala fécerit sanctis tuis in Jerúsalem: et hic habet potestátem a princípibus sacerdótum alligándi omnes, qui invócant nomen tuum. Dixit autem ad eum Dóminus: Vade, quóniam vas electiónis est mihi iste, ut portet nomen meum coram géntibus, et régibus, et fíliis Israël. Ego enim osténdam illi, quanta opórteat eum pro nómine meo pati. Et ábiit Ananías, et introívit in domum: et impónens ei manus, dixit: Saule frater, Dóminus misit me Jesus, qui appáruit tibi in via, qua veniébas, ut vídeas, et impleáris Spíritu Sancto. Et conféstim cecidérunt ab óculis ejus tanquam squamae, et visum recépit: et surgens baptizátus est. Et cum accepísset cibum, confortátus est. Fuit autem cum discípulis, qui erant Damásci, per dies áliquot. Et contínuo in synagógis praedicábat Jesum, quóniam hic est Fílius Dei. Stupébant autem omnes, qui audiébant, et dicébant: Nonne hic est, qui expugnábat in Jerúsalem eos, qui invocábant nomen istud: et huc ad hoc venit, ut vinctos illos dúceret ad príncipes sacerdótum? Saulus autem multo magis convalescébat, et confundébat Judaeos, qui habitábant Damásci, affírmans quóniam hic est Christus.

But *Saul increased much more in strength, and confounded the Jews who dwelt in Damascus, affirming that this is the Christ.*

Graduále.—Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quae data est mihi. ℣. Grátia Dei in me vácua non fuit: sed grátia ejus semper in me manet.

Gradual. Gal. ii. 8, 9.—He Who wrought in Peter to the apostleship, *wrought in me also among the Gentiles,* and they knew the grace of God which was given to me. ℣. *The grace of God in me hath not been void;* but His grace always remaineth in me.

Allelúia, allelúia. — ℣. Magnus sanctus Paulus, vas electiónis, vere digne est glorificándus, qui et méruit thronum duodécimum possidére. Allelúia.

Alleluia, alleluia.—*The great saint Paul, the vessel of election, is truly worthy of all glory;* for he hath deserved to possess the twelfth throne. Alleluia.

After Septuagesima, instead of the *Alleluia* and Verse, the following is said:

Tractus.— Tu es vas electiónis, sancte Paule Apóstole: vere digne es glorificándus. ℣. Praedicátor veritátis, et doctor géntium in fide et veritáte. ℣. Per te omnes gentes cognovérunt grátiam Dei. ℣. Inter céde pro nobis ad Deum, qui te elégit.

Tract. — *Thou art a vessel of election, holy Paul the Apostle:* truly thou art worthy to be glorified. ℣. The preacher of truth, *and doctor of the Gentiles,* in faith and truth. ℣. *Through thee all the Gentiles have known the grace of God.* ℣. Intercede for us to God, Who chose thee.

Gospel: Ecce nos, p. 278.—*The* **Credo** *is said.*

Offertórium. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Offertory. Ps. cxxxviii. 17.—But to me Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Secret: Apostoli tui, p. 1221.

Commúnio. — Amen dico vobis: quod vos, qui reliquístis ómnia, et secúti estis me, céntuplum accipiétis, et vitam aetérnam possidébitis.

Communion. Matt. xix. 28, 29.—Amen I say to you, that you who have left all things, and followed Me, shall receive a hundredfold, and shall possess life everlasting.

Postcommunion: Sanctificáti Dómine, p. 1221.

For St. Peter: Laetificet nos, p. 1221.

JANUARY 26.

St. Polycarp, BISHOP AND MARTYR.*—*Double.—Red vestments.*

St. Polycarp, a disciple of St. John, was by him invested with full sacerdotal powers (*Introit*) and made bishop of Smyrna. In a letter he writes to the Philippians, he quotes the first *Epistle* of his Master, of which a passage is read in to-day's liturgy. "Whoever," he declares after St. John, "does not confess that Christ has come in the flesh is an antichrist." He claims for Jesus the reality of His quality of Son of God against the heretics of his day who affirmed that the Incarnation of the Word was only a semblance. One day when the heretic Marcian asked him if he was known to him, the holy bishop replied "that he knew him as the eldest son of Satan." And to-day's *Epistle* enables us to distinguish "the sons of God from those who are the sons of Satan." Those who, like Christ, love their brethren, and, like Him, give their lives for them, are of God. That is what St. Polycarp will do. Martyred in the persecution under Commodus, he bore testimony to Christ (*Gospel*). He was burned in the middle of the amphitheatre and then struck with the sword, in the year 155. He was 86 years old.

Like Polycarp (which name signifies much fruit) let us produce much fruit by loving our neighbour for Jesus's sake.

Mass : Sacerdótes, p. 219, *except :*

Lesson from the **Epistle** of Blessed John the Apostle. 1 John iii. 10-16.—MOST dearly beloved, whosoever is not just, is not of God, nor he that loveth not his brother. For this is the declaration, which you have heard from the beginning, that you should love one another. Not as Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. Wonder not, brethren, if the world hate you. *We know that we have passed from death to life: because we love the brethren.* He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. *In this we have known the*

Léctio *Epistolae* beáti Joánnis Apóstoli.—CARISSIMI : Omnis qui non est justus, non est ex Deo, et qui non díligit fratrem suum : quóniam haec est annuntiátio, quam audístis ab inítio, ut diligátis altérutrum. Non sicut Cain, qui ex malígno erat, et occídit fratrem suum. Et propter quid occídit eum? Quóniam ópera ejus malígna erant: fratris autem ejus justa. Nolíte mirári, fratres, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam diligámus fratres. Qui non díligit, manet in morte : omnis qui odit fratrem suum, homicída est. Et scitis, quóniam omnis homicída non habet vitam aetérnam in semetipso manéntem. In

* See Historical Summary, p. 1003.

hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere.

charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Nihil est opértum, quod non revelábitur: et occúltum, quod non sciétur. Quod dico vobis in ténebris, dícite in lúmine: et quod in aure audítis, praedicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere; sed pótius timéte eum, qui potest et ánimam et corpus pérdere in gehénnam. Nonne duo pásseres asse véneunt: et unus ex illis non cadet super terram sine Patre vestro? Vestri autem capílli cápitis omnes numeráti sunt. Nolíte ergo timére: multis passéribus melióres estis vos. Omnis ergo, qui confitébitur me coram homínibus, confitébor et ego eum coram Patre meo, qui in coelis est.

✠ Continuation of the holy Gospel according to St. Matthew x. 26-32.—At that time, Jesus said to His disciples: Nothing is covered that shall not be revealed; nor hid, that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing, and not one of them shall fall on the ground without your Father; but the very hairs of your head are all numbered. Fear not, therefore; better are you than many sparrows. Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in heaven.

Postcommúnio.—Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Polycárpo Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

Postcommunion.—Being refreshed with the participation of the holy gift, we beseech Thee, O Lord our God, that by the intercession of blessed Polycarp, Thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord.

JANUARY 27.

St. John Chrysostom, Bishop, Confessor and Doctor of the Church.*—*Double.—White vestments.*

St. John Chrysostom, born at Antioch towards 347, was a great genius and his powerful eloquence earned for him the surname of Chrysostom,

* See Historical Summary, p. 1010.

or golden mouthed. The people of Constantinople, eager to hear him, crowded his cathedral.

He ardently loved St. Paul, of whom he would say: "The heart of Paul is the heart of Christ." He also passionately loved Christ, and like the great Apostle he suffered everything rather than allow His divine rights to be impaired.

With St. Athanasius, St. Gregory of Nazianzen and St. Basil, he forms the group of the four great doctors of the Eastern Church (*Introit*). Anointed archbishop of the imperial city, he always distributed to those whose father he had become the bread of the word and of grace (*Communion*). His courage in branding vice, "in correcting in season and out of seasons" (*Epistle*), in order always to be the salt of wisdom which preserves souls from corruption (*Gospel*) caused him to be exiled and ill-treated in all manner of ways (*Alleluia*). He died in Pontus on September 14, 407. January 27 is the anniversary of the translation of his relics under Theodore II. in 438.

Let us love to hear the divine word, and let us keep it in our hearts, so that our lives reflect the life of God.

Mass: In médio, p. 263, *except*:

Collect.—We beseech Thee, O Lord, that heavenly grace may increase Thy Church, which Thou wert pleased to illustrate by the glorious merits and teaching of blessed John Thy confessor and bishop. Through our Lord.	*Orémus.*—Ecclésiam tuam, quaesumus, Dómine, grátia coeléstis amplíficet: quam beáti Joánnis Chrysóstomi Confessóris tui atque Pontíficis illustráre voluísti gloriósis méritis et doctrínis. Per Dóminum.
Gradual. Ecclus. xliv. 16.—*Behold a great priest* who in his days pleased God. ℣. Ibid. 20. There was not any found like to him, who kept the law of the Most High.	*Graduále.* — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.
Alleluia, alleluia. Jas. i. 12.—Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life. Alleluia.	*Allelúia, allelúia.*—℣. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

After Septuagesima, instead of *Alleluia* and Verse, the following is said:

Tract. Ps. cxi. 1-3.—Blessed is the man that feareth the Lord: he delights exceedingly in His commandments. ℣. His seed shall be mighty upon earth: the	*Tractus.*—Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣.

Glória et divitíae in domo ejus: et justítia ejus manet in saeculum saeculi.

generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

JANUARY 28.

St. Agnes, for the Second Time.—*Simple.*—*Red vestments.*

Eight days after the martyrdom of St. Agnes, her parents came to pray at her tomb. The saint appeared to them surrounded by a "bevy of virgins" (*Introit*), resplendent with light. "On her right hand was a lamb whiter than snow: it was Christ consecrating His union with the one who by her virginity and martyrdom became His spouse." *

MASS.

Intróitus. — Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Introit. Ps. xliv. 13, 15, 16.—All the rich among the people shall entreat Thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to Thee in gladness and rejoicing. Ps. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Orémus.—Deus, qui nos ánnua beátae Agnétis Vírginis et Mártyris tuae solemnitáte laetíficas: da, quaesumus; ut, quam venerámur offício, étiam piae conversatiónis sequámur exémplo. Per Dóminum.

Collect.—O God, Who each year dost gladden us with the return of the feast-day of blessed Agnes, Thy virgin-martyr, make us, we beseech Thee, while devoutly venerating her memory, ever to strive to model our lives upon the holy example she has left us Through our Lord.

Epistle: Qui gloriátur, p. 291.—**Gradual:** Spécie tua *and* **Alleluia:** Adducéntur, *or after Sept.* **Tract:** Audi fília, p. 292.—**Gospel:** Símile est, p. 288, *and* **Offertory:** Diffúsa est, p. 288.

Secréta.—Super has, quaesumus, Dómine, hóstias benedíctio copiósa descéndat: quae et sanctificatiónem nobis cleménter operétur, et de Mártyrum nos solemnitáte laetíficet. Per Dóminum.

Secret.—Upon this our sacrifice, send down, we beseech Thee, O Lord, Thine abundant blessing: through it may Thy mercy work out our sanctification, and so impart true joy to us who keep the festivals of Thy holy martyrs. Through our Lord.

* Ant. of Vespers at the Magnificat.

Communion. Matt. xiii. 45-46.—The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

Commúnio.—Símile est regnum coelorum hómini negotiatóri, quaerénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

Postcommunion.—Thou hast bestowed upon us, O Lord, the sacraments we, with exceeding desire, have sought to receive on this annual festival day; grant, we beseech Thee, that they be to us a healing remedy in the ills of this life, and a pledge of the blessedness to which we look as our lot, in that which is eternal. Through our Lord.

Postcommúnio.—Súmpsimus, Dómine, celebritátis ánnuae votíva sacraménta: praesta, quaesumus; ut et temporális vitae nobis remédia praebeant, et aetérnae. Per Dóminum.

JANUARY 29.

St. Francis of Sales, BISHOP, CONFESSOR AND DOCTOR OF THE CHURCH.*—*Double.—White vestments.*

The Word made flesh makes known to us by his *teaching* the mysteries of His divine wisdom, and by His *miracles* His eternal love. St. Francis of Sales, a doctor of the Church, had a share in the knowledge of the Incarnate Word (*Gradual*), and like Him, by his gentle charity (*Collect*) worked wonders of conversion.

Sent to " preach the word of God to the calvinists of Chablais, he brought back sixty thousand to the catholic faith " (*Breviary*). Having become the Father of the church at Geneva and founder of the Order of the Visitation, he shed over this double family (*Communion*) the rays of his apostolic zeal and of his gentle holiness.

" May your light shine before men, so that seeing your works they may glorify your Father who is in heaven " (*Gospel*). It is especially God's goodness which this saint revealed. " If we must fall into some excess," St. Francis of Sales would say, " let it be on the side of gentleness."

" I wish to love him so much, this dear neighbour, I wish to love him so much! It has pleased God so to make my heart! Oh! when shall we be impregnated with gentleness and in charity towards our neighbour?"

St. Francis of Sales died at Lyons in 1622.

Let us remember this saint's two sayings: " You can catch more flies with a spoonful of honey than with a hundred barrels of vinegar." " What is good makes no noise, noise does no good."

Mass: In médio, p. 263, *except:*

Collect.—O God Who, in order that souls might be saved, didst will that blessed Francis should become all things to all men: fill our hearts, we beseech Thee,

Orátio.—Deus, qui ad animárum salútem beátum Francíscum, Confessórem tuum atque Pontíficem, ómnibus ómnia factum esse voluísti: concéde

* See Historical Summary, p. 1016.

propítius: ut caritátis tuae dulcédine perfúsi, ejus dirigéntibus mónitis, ac suffragántibus méritis, aetérna gáudia consequámur. Per Dóminum.

with that charity which is sweet; so that, guided by his teaching, and having part in his merits, we may attain to everlasting happiness. Through our Lord.

JANUARY 30.

St. Martina, VIRGIN, MARTYR.*—*Semi-double.—Red vestments.*

The cycle makes us honour to-day a virgin who, by her constancy in the midst of the most atrocious torments, bore witness before all (*Introit*) to the divinity of Christ her spouse (*Gospel*). "I am a Christian," she declares to her executioners, "and I confess Jesus Christ."

The *Epistle* puts on her lips the words of Wisdom: "Lord, my Saviour, Thou has become my help and protector." And she herself said, in the midst of her sufferings: "I love my Lord Jesus Christ Who strengthens me."

St. Martina was beheaded in 228 and joined in heaven the train of Virgins who surround the divine King (*Alleluia*). Her remains rest in a former temple of Mars, transformed into a church which bears the name of this virgin, whose name recalls that of the god of war.—Let us arm ourselves, to defend the divinity of Jesus, with the love of purity.

Mass: Loquébar, p. 282.

JANUARY 31.

St. Peter Nolasco, CONFESSOR.†—*Double.—White vestments.*

Jesus has manifested His divinity by healing both souls and bodies. St. Peter Nolasco, impelled by this example of divine charity and by a heavenly inspiration (*Collect*) of which St. Raymund of Pennafort was the instrument, spent all the money he possessed (*Gospel*) in delivering Christians from the captivity in which their bodies languished among the infidels and their souls were exposed to great dangers.

The Order of our Lady of Mercy, founded with this object, shows how the Kingship of Jesus extends to both the natural and supernatural worlds. By a special vow the religious bound themselves to become prisoners of the pagans, if necessary, for the deliverance of their brethren in Christ (*Epistle*). He died in 1256, and was buried with his cuirass and sword.

Mass: Justus, p. 273, *except:*

Orémus.—Deus, qui in tuae caritátis exémplum, ad fidélium redemptiónem sanctum Petrum Ecclésiam tuam nova prole foecundáre divínitus docuísti: ipsíus nobis interces-

Collect. Ps. cxxxi. 1.—O God Who, after the example of Thy charity, didst divinely teach holy Peter to render Thy Church fruitful in a new progeny for the *redemption of the faithful;* grant us,

* See Historical Summary, p. 1008. † Ibid., p. 1012.

through his intercession, *that, being loosed from our sins*, we may enjoy perpetual liberty in our heavenly country. Through our Lord.

sióne concéde; a peccáti servitúte solútis, in coelésti pátria perpétua libertáte gaudére: Qui vivis.

Secret and Postcommunion of the Mass: Os justi, p. 270.

FEASTS OF FEBRUARY.

FEBRUARY 1.

St. Ignatius, BISHOP AND MARTYR.*—*Double.—Red vestments.*

The affirmation of the divinity of Jesus, founded on the wisdom of His words and the miracles of His life, is the object aimed at in what is put before us by the Season after Epiphany which ends to-morrow. St. Ignatius, illustrious for his teaching, corroborates these different testimonies by his martyrdom, one of the most glorious.

This third successor of St. Peter at Antioch (*Gradual*) was condemned to the wild beasts during the persecution of Trajan and sent in chains to Rome. The *Introit* and *Epistle* sum up the sentiments of his heart. " Let fire, cross, beasts, and all the torments of the devil come upon me, so long as I enjoy Jesus Christ."

" The grain of wheat must die in order to bring forth much fruit " (*Gospel*). And St. Ignatius on hearing the roaring of the lions exclaimed " I am the wheat of Jesus Christ: may I be ground by the fangs of wild beasts and become a bread agreeable to my Lord Jesus Christ " (*Communion*). He was martyred at Rome in 107. His name is mentioned in the Canon of the Mass (Second list, p. 65).

Let us like this saint die to the world and to ourselves as a testimony that it is Jesus who lives in us (*Alleluia*).

MASS.

Introit. Gal. vi. 14.—God forbid that I should glory, save in the cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. Ps. cxxxi. 1.—O Lord, remember David, and all his meekness. ℣. Glory be to the Father.

Introítus. — Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Collect.—Have regard to our weakness, O Almighty God, and, as the weight of our own deeds is grievous to us, may the glorious intercession of blessed Ignatius, Thy martyr and bishop, protect us. Through our Lord.

Orémus. — Infirmitátem nostram réspice omnípotens Deus: et, quia pondus própriae actiónis gravat, beáti Ignátii Mártyris tui atque Pontíficis intercéssio gloriósa nos prótegat. Per Dóminum.

* See Historical Summary, p. 1008.

Léctio *Epístolae* béati Pauli Apóstoli ad Romános.—FRATRES: Quis nos separábit a caritáte Christi? tribulátio, an angústia, an fames, an núditas, an perículum, an persecútio, an gládius? (sicut scriptum est: Quia propter te mortificámur tota die: aestimáti sumus sicut oves occisiónis.) Sed in his ómnibus superámus propter eum, qui diléxit nos. Certus sum enim, quia neque mors, neque vita, neque ángeli, neque principátus, neque virtútes, neque instántia, neque fútura, neque fortitúdo, neque altitúdo, neque profúndum, neque creatúra ália póterit nos separáre a caritáte Dei, quae est in Christo Jesu Dómino nostro.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Romans viii. 35-39.—BRETHREN, who shall separate us from the love of Christ? *shall tribulation? or distress?* or famine? or nakedness? or danger? or persecution? or the sword? (As it is written: For Thy sake we are put to death all the day long: *we are accounted as sheep for the slaughter.*) *But in all these things we overcome because of Him that hath loved us. For I am* sure that *neither death,* nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, *nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord*

Graduále. — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Gradual. Ecclus. xliv. 16.—*Behold a great priest,* who in his days pleased God. ℣. Ibid. 20.—There was not any found like to him, who kept the law of the Most High.

Allelúia, allelúia. — ℣. Christo confíxus sum cruci: vivo ego, jam non ego, vivit vero in me Christus. Allelúia.

Alleluia, alleluia. Gal. ii. 19, 20.—With Christ I am nailed to the cross: I live, now not I, but Christ liveth in me. Alleluia.

After Septuagesima, instead of the *Alleluia* and Verse, the following is said:

Tractus. — Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam praevenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Tract. Ps. xx. 3, 4.—Thou hast given him his heart's desire, and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

✠ Continuation of the holy **Gospel** according to St. John xii. 24-26.—At that time, Jesus said to His disciples: Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: *but if it die, it bringeth forth much fruit.* He that loveth his life, shall lose it; *and he that hateth his life in this world, keepeth it unto life eternal.* If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honour.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert Qui amat ánimam suam, perdet eam: et qui odit ánimam súam in hoc mundo, in vitam aetérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego, illic et minister meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Offertory. Ps. viii. 6, 7.—Thou hast crowned Him with glory and honour: and hast set Him over the works of Thy hands, O Lord.

Offertórium.—Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Secret.—Graciously accept, O Lord, the offerings devoted to Thee, through the merits of blessed Ignatius, Thy martyr and bishop; and grant that they may become a perpetual support to us. Through our Lord.

Secréta. — Hóstias tibi, Dómine, beáti Ignátii Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Communion. Act. S. Ign.—*I am the wheat of Christ; may I be ground by the teeth of beasts,* that I may be found pure bread.

Commúnio. — Fruméntum Christi sum: déntibus bestiárum molar, ut panis mundus invéniar.

Postcommunion. — Being refreshed with the participation of the holy gift, we beseech Thee, O Lord our God, that by the intercession of blessed Ignatius, Thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord.

Postcommúnio.—Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Ignátio Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.



FEBRUARY 2.

The Purification of the Blessed Virgin Mary.—*Double of the Second Class.—White vestments.*

With the feast of the Purification ends the Sanctoral Cycle of the Season after Epiphany.* It is one of the oldest feasts of the Virgin and at Rome in the seventh century it ranked after the Assumption. The feast is held on February 2, because Mary, wishing to obey the Mosaic law, had to go to Jerusalem forty days after the birth of Jesus (December 25-February 2) to offer the prescribed sacrifice.† Mothers were to offer a lamb, or if their means did not allow, " two doves or two young pigeons."

The Blessed Virgin took with her to Jerusalem the infant Jesus, and the Candlemas procession recalls the journey of Mary and Joseph ascending to the temple to present " the Angel of the Covenant " (*Epistle, Introit*), as Malachy had prophesied.

" The wax of the candles signifies the virginal flesh of the Divine Infant," says St. Anselm, " the wick figures His soul and the flame His divinity."

The Purification to which the mother of the Saviour was not obliged to conform, as her motherhood was beyond ordinary laws, is not placed in the foreground by the liturgy and the Presentation of Jesus is the principal object of this feast.

If this solemnity is considered as belonging to the Season of Christmas, Jesus will be seen manifested by Simeon as the God Who " shall illumine the Gentiles with His light and shall be the glory of the people of Israel " (*Gospel*); and if, as belonging to the Season after Epiphany, we shall adore Jesus in the accomplishment of this prophecy, either at the marriage feast at Cana, where He commences to " manifest His glory " (*Gospel of Second Sunday*), or in the midst of the multitude, when He spreads the light of His doctrine (*Gospel of the fifth and sixth Sundays*).

* See Liturgical Summary, p. 461.

† The Church has instituted for Christian mothers the fine ceremony of churching. See supplementary part concerning baptism.

We may read the fourth *Collect* of the blessing of candles in order to understand the symbolism of the lamp of the sanctuary and the candles blessed on this day, and to know the right use to be made of them by the bed of the dying, during storms and in the perils to which may be exposed " our bodies and souls on land and on the waters " (*First Collect of the blessing of candles*).

If the feast of the Purification falls on a privileged Sunday, it is solemnised on the following day; nevertheless the blessing of the candles takes place before the Sunday Mass.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (FEBRUARY 1).

Antiphons *and* **Psalms** *of the Circumcision*, **p. 429.**

Chapter, Hymn *and* **Verse** *of* **Second Vespers, p. 1256.**

Antiphon at the Magnificat.—The old man held the child in his arms, but the child was the old man's Lord. Him Whom a virgin brought forth, remaining a virgin still, that same did she adore.

Ant.—Senex * púerum portábat, puer autem senem regébat: quem virgo péperit, et post partum virgo permánsit: ipsum quem génuit, adorávit.

Collect, p. 1253.

Commemoration of St. Ignatius, Martyr: Antiphon Qui vult; ℣. Justus, p. 229.

THE BLESSING OF THE CANDLES.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.

Collect.—O holy Lord, Father Almighty, eternal God, Who didst create all things out of nothing, and by Thy command didst cause this liquid to come by the labour of bees to the perfection of wax; and on this day didst fulfil the petition of the just man Simeon; we humbly beseech Thee, that by the invocation of Thy most holy name, and by the intercession of blessed Mary ever virgin, whose festival is this day devoutly celebrated, and by the prayers of all Thy

Orémus. — Dómine sancte Pater omnípotens, aetérne Deus, qui ómnia ex níhilo creásti, ut jussu tuo per ópera apum, hunc liquórem ad perfectiónem cérei veníre fecísti: et qui hodiérna die petiónem justi Simeónis implésti: te humíliter deprecámur; ut has candélas ad usus hóminum, et sanitátem córporum et animárum, sive in terra, sive in aquis, per invocatiónem tui sanctíssimi nóminis, et per intercessiónem beatae Maríae

semper Vírginis, cujus hódie festa devóte celebrántur, et per preces ómnium Sanctórum tuórum, bene ✠ dícere, et sancti ✠ ficáre dignéris: et hujus plebis tuae, quae illas honoríﬁce in mánibus desíderat portáre, teque cantándo laudáre, exáudias voces de coelo sancto tuo, et de sede majestátis tuae: et propítius sis ómnibus clamántibus ad te, quos redemísti pretióso sánguine Fílii tui: Qui tecum.

saints, Thou wouldst vouchsafe to bless ✠ and sanctify ✠ these candles for the use of men, and the health of bodies and souls whether upon the earth, or in the waters; and wouldst hear from Thy holy heaven, and from the seat of Thy majesty, the voices of this Thy people, who desire to bear them with honour in their hands, and to praise Thee with hymns; and wouldst be propitious to all that call upon Thee, whom Thou hast redeemed with the precious blood of Thy Son; Who lives and reigns with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Orémus. — Omnípotens sempitérne Deus, qui hodiérna die Unigénitum tuum ulnis sancti Simeónis in templo sancto tuo suscipiéndum praesentásti: tuam súpplices deprecámur cleméntiam; ut has candélas, quas nos fámuli tui, in tui nóminis magnificéntiam suscipiéntes, gestare cúpimus luce accénsas, bene ✠ dícere et sancti ✠ ficáre, atque lúmine supérnae benedictiónis accéndere dignéris: quátenus eas tibi Dómino Deo nostro offeréndo digni, et sancto igne dulcíssimae caritátis tuae succénsi, in templo sancto glóriae tuae repraesentári mereámur. Per eúmdem Dóminum nostrum. ℟. Amen.

Collect.—O almighty and everlasting God, Who didst this day present Thy only-begotten Son to be received in the arms of holy Simeon in Thy holy temple; we humbly implore Thy clemency, that Thou wouldst vouchsafe to bless ✠, sanctify ✠, and burn with the light of heavenly benediction these candles, which we Thy servants receiving desire to carry lighted to magnify Thy name; that by offering them to Thee, the Lord our God, being worthily inflamed with the holy fire of Thy most sweet charity, we may deserve to be presented in the, holy temple of Thy glory. Through the same our Lord. ℟. Amen.

Orémus. — Dómine Jesu Christe, lux vera, quae illúminas omnem hóminem veniéntem in hunc mundum: effúnde bene ✠ dictiónem tuam super hos céreos, et sancti ✠ fíca eos lúmine grátiae tuae, et con-

Collect.—O Lord Jesus Christ, the true light, Who enlightenest every man coming into this world, pour forth Thy blessing ✠ upon these tapers, and sanctify ✠ them with the light of Thy grace; and mercifully

grant, that as these lights enkindled with visible fire dispel nocturnal darkness, so our hearts illumined by invisible fire, that is, the brightness of the Holy Spirit, may be free from the blindness of all vice; that our mental eye being purified, we may perceive those things which are pleasing to Thee and profitable to our salvation; so that after the dark perils of this world, we may deserve to arrive at never-failing light: through Thee, Christ Jesus, Saviour of the world, Who in perfect Trinity livest and reignest God, world without end. ℟. Amen.

céde propítius; ut, sicut haec luminária igne visíbili accénsa noctúrnas depéllunt ténebras; ita corda nostra invisíbili igne, id est, Sancti Spíritus splendóre illustráta, ómnium vitiórum caecitáte cáreant: ut, purgáto mentis óculo, ea cérnere possímus, quae tibi sunt plácita, et nostrae salúti utília; quátenus post hujus saeculi caliginósa discrímina, ad lucem indeficiéntem perveníre mereámur. Per te, Christe Jesu, Salvátor mundi, qui in Trinitáte perfécta vivis et regnas Deus, per ómnia saecula saeculórum. ℟. Amen.

Collect.—O Almighty, everlasting God, Who didst command the purest oil to be prepared by Thy servant Moses to keep lamps continually before Thee; graciously pour forth the grace of Thy blessing ✠ upon these tapers, that they may so afford external light, that by Thy gift the light of Thy Spirit may not fail interiorly in our minds. Through our Lord Jesus Christ, in the unity of the same Holy Spirit. ℟. Amen.

Orémus. — Omnípotens sempitérne Deus, qui per Móysen fámulum tuum puríssimum ólei liquórem ad luminária ante conspéctum tuum júgiter concinnánda praeparári jussísti: bene ✠ dictiónis tuae grátiam super hos céreos benígnus infúnde; quátenus sic adminístrent lumen extérius, ut, te donánte, lumen Spíritus tui nostris non desit méntibus intérius. Per Dóminum . . . in unitáte ejúsdem. ℟. Amen.

Collect.—O Lord Jesus Christ, Who appearing this day among men in the substance of our flesh, wert presented by Thy parents in the temple; Whom the venerable old man Simeon, enlightened by the light of Thy Spirit, knew, received, and blessed; mercifully grant, that, enlightened and taught by the grace of the same Holy Spirit, we may truly acknowledge Thee, and

Orémus. — Dómine Jesu Christe, qui hodiérna die in nostrae carnis substántia inter hómines appárens, a paréntibus in templo es praesentátus: quem Símeon venerábilis senex, lúmine Spíritus tui irradiátus, agnóvit, suscépit, et benedíxit: praesta propítius; ut ejúsdem Spíritus Sancti grátia illumináti, atque edócti, te veráciter agnoscámus et fidéliter diligá-

mus: Qui cum Deo Patre in unitáte ejúsdem Spíritus Sancti vivis et regnas Deus, per ómnia saecula saeculórum. ℟. Amen.

faithfully love Thee; Who with God the Father in the unity of the same Holy Spirit livest and reignest God, world without ehd. ℟. Amen.

Here the Priest sprinkles the candles three times with holy water saying the Ant.: *Asperges me Domine,* without chant nor psalm, and he incenses the candles three times.—Each person kneeling, and kissing first the Priest's hand, and then the candle, as he receives it. When the distribution begins, the Choir sings as follows:

Ant.—Lumen ad revelatiónem géntium: et glóriam plebis tuae Israël.

Ant. Luke ii. 32.—A light to the revelation of the Gentiles, and the glory of Thy people Israel.

Canticle: Nunc dimittis, p. 146. *The* **Antiphon:** Lumen *is repeated after each Verse.*

After which the following Antiphon is sung.

Ant.—Exsúrge, Dómine, adjúva nos: et líbera nos propter nomen tuum. *Ps.* Deus, áuribus nostris audívimus: patres nostri annuntiáverunt nobis. ℣. Glória Patri.

Ant. Ps. xliii. 26.—Arise, O Lord, help us, and deliver us, for Thy name's sake. Ps. Ibid 2. We have heard, O God, with our ears: our fathers have declared to us. ℣. Glory be to the Father.

Antiphon: Exsurge Dómine, *as above.*

If after Septuagesima, and not on a Sunday the Priest adds:

Flectámus génua.
℟. Leváte.

Let us kneel down.
℟. Rise up again.

Orémus. — Exáudi, quaesumus, Dómine, plebem tuam: et, quae extrínsecus ánnua tríbuis devotióne venerári, intérius ássequi grátiae tuae luce concéde. Per Christum Dóminum nostrum. ℟. Amen.

Collect.—Hear Thy people, O Lord, we beseech Thee, and grant us to obtain those things interiorly by the light of Thy grace, which Thou permittest us outwardly to venerate with annual devotion. Through Christ our Lord. ℟. Amen.

PROCESSION.

The deacon turns to the people and says:

℣. Procedámus in pace.
℟. In nómine Christi. Amen.

℣. Let us set forth in peace.
℟. In the name of Christ. Amen.

All bear lighted candles in their hands: the following Anthems from the Greek liturgy are sung:

Ant.—O Daughter of Sion, adorn thy bridal chamber, and welcome Christ the King: greet Mary with loving embrace for she, who is the very gate of heaven, *bringeth to Thee the glorious King of the new light.* Though in her arms she bears a Son begotten before the day-star, yet ever she remaineth a pure virgin. Hers was the Child whom Simeon, taking up into his arms, *declared unto all the peoples to be the Lord of life and of death, the Saviour of the world.*

Ant. — Adórna thálamum tuum, Sion, et súscipe Regem Christum: ampléctere Maríam, quae est coeléstis porta: ipsa enim portat Regem glóriae novi lúminis: subsístit Virgo, addúcens mánibus Fílium ante lucíferum génitum: quem accípiens Símeon in ulnas suas, praedicávit pópulis, Dóminum eum esse vitae et mortis, et Salvatórem mundi.

Another Ant. Luke ii. 26, 27, 28, 29.—Simeon received an answer from the Holy Ghost, that he should not see death *before he had seen the Christ of the Lord;* and when they brought the Child into the temple, he took Him into his arms, and blessed God, and said: Now dost Thou dismiss Thy servant, O Lord, in peace. ℣. When His parents brought in the Child Jesus, to do for Him according to the custom of the law, he took Him in his arms.

Alia Ant. — Respónsum accépit Símeon a Spíritu Sancto, non visúrum se mortem, nisi vidéret Christum Dómini: et cum indúcerent púerum in templum, accépit eum in ulnas suas, et benedíxit Deum, et dixit: Nunc dimíttis, servum tuum, Dómine, in pace. ℣. Cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo, ipse accépit eum in ulnas suas.

When the Procession re-enters the Church, the Choir sings:

℣. They offered for Him to the Lord a pair of turtle doves, or two young pigeons: * As it is written in the law of the Lord.

℣. Obtulérunt pro eo Dómino par túrturum, aut duos pullos columbárum: * Sicut scriptum est in lege Dómini.

℣. After the days of the purification of Mary, according to the law of Moses, were fulfilled, they carried Jesus to Jerusalem to present Him to the Lord,* as it is written in the law of the Lord. ℣. Glory be to the Father, and to the Son, and to the Holy Ghost. As it is written in the law of the Lord.

℣. Postquam impléti sunt dies purgatiónis Maríae, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino. * Sicut scriptum est in lege Dómini. ℣. Glória Patri, et Fílio, et Spíritui sancto. * Sicut scriptum est.

MASS.—(*White vestments*).

Intróitus.—Suscépimus, Deus, misericórdiam tuam in médio templi tui; secúndum nomen tuum Deus, ita et laus tua in fines terrae: justítia plena est déxtera tua. *Ps*. Magnus Dóminus, et laudábilis nimis; in civitáte Dei nostri, in monte sancto ejus. ℣. Glória Patri.

Introit. Ps. xlvii. 10, 11.—We have received Thy mercy, O God, in the midst of Thy temple: according to Thy name, O God, so also is Thy praise unto the ends of the earth: Thy right hand is full of justice. Ps. Ibid. 2. Great is the Lord, and exceedingly to be praised: in the city of our God, in His holy mountain. ℣. Glory be to the Father.

Orémus.—Omnípotens sempitérne Deus, majestátem tuam súpplices exorámus: ut, sicut unigénitus Fílius tuus hodiérna die cum nostrae carnis substántia in templo est praesentátus; ita nos facias purificátis tibi méntibus praesentári. Per eúmdem Dóminum.

Collect.—O Almighty and everlasting God, we suppliantly beseech Thy Majesty; that as *Thy only-begotten Son was this day presented in the temple in the substance of our flesh, so Thou wouldst grant us to be presented to Thee with purified souls.* Through the same Lord.

Epistóla.—Léctio Malachíae Prophétae.—Haec dicit Dóminus Deus: Ecce ego mitto Angelum meum, et praeparábit viam ante fáciem meam. Et statim véniet ad templum suum Dominátor, quem vos quaerítis, et Angelus testaménti, quem vos vultis. Ecce venit, dicit Dóminus exercítuum: et quis póterit cogitáre diem advéntus ejus, et quis stabit ad vidéndum eum? Ipse enim quasi ignis conflans, et quasi herba fullónum: et sedébit conflans, et emúndans argéntum, et purgábit fílios Levi et colábit eos quasi aurum et quasi argéntum: et erunt Dómino offeréntes sacrifícia in justítia. Et placébit Dómino sacrifícium Juda, et Jerúsalem,

Epistle.—Lesson from the Prophet Malachias iii. 1-4.—Thus saith the Lord God: Behold I send My angel, and he shall prepare the way before My face; and presently *the Lord, Whom you seek, and the Angel of the testament*, whom you desire, shall come to His temple. *Behold He cometh*, saith the Lord of Hosts; and who shall be able to think of the day of His coming? and who shall stand to see Him? for He is like a refining fire, and like the fuller's herb; and He shall sit refining and cleansing the silver, and He shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem

shall please the Lord, as in the days of old, and in the ancient years; saith the Lord Almighty.

sicut dies saeculi, et sicut anni antíqui: dicit Dóminus omnípotens.

Gradual. Ps. xlvii. 10, 11, 9.—*We have received Thy mercy, O God, in the midst of Thy temple:* according to Thy name, O God, so also is Thy praise unto the ends of the earth. ℣. As we have heard, so have we seen, in the city of our God, and in His holy mountain.

Graduále.—Suscépimus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, ita et laus tua in fines terrae. ℣. Sicut audívimus, ita et vídimus, in civitáte Dei nostri, in monte sancto ejus.

Alleluia, alleluia. St. Aug.—*The old man carried the Child: but the Child governed the old man.* Alleluia.

Allelúia, allelúia.—℣. Senex púerum portábat: Puer autem senem regébat. Allelúia.

After Septuagesima, instead of the Alleluia and Verse, the following is said:

Tract. Luke ii. 29, 30, 32.—Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace. ℣. Because my eyes have seen Thy salvation. ℣. Which Thou hast prepared before the face of all peoples: ℣. *A light to the revelation of the Gentiles,* and the glory of Thy people Israel.

Tractus.—Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace. ℣. Quia vidérunt óculi mei salutáre tuum. ℣. Quod parásti ante fáciem ómnium populórum. ℣. Lumen ad revelatiónem géntium et glóriam plebis tuae Israël.

The blessed candle should be held lighted in the hand during the *Gospel,* and also from the *Sanctus* to the *Communion.*

✠ Continuation of the holy **Gospel** according to St. Luke ii. 22-32.—At that time, after the days of Mary's purification, according to the law of Moses, were accomplished, they carried Jesus to Jerusalem, to present Him to the Lord; as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore: Postquam impléti sunt dies purgatiónis Maríae, secúndum legem Móysi, tulérunt Jesum in Jerúsalem, ut sísterent eum Dómino, sicut scriptum est in lege Dómini: Quia omne masculínum adapériens vulvam sanctum Dómino vocábitur. Et ut darent hóstiam secúndum quod dictum est in lege Dómini, par túrturum, aut

duos pullos columbárum. Et ecce homo erat in Jerúsalem, cui nomen Símeon, et homo iste justus et timorátus, exspéctans consolatiónem Israel, et Spíritus Sanctus erat in eo. Et respónsum accéperat a Spíritu Sancto, non visúrum se mortem, nisi prius vidéret Christum Dómini. Et vénit in spíritu in templum. Et cum indúcerent púerum Jesum paréntes ejus, ut fácerent secúndum consuetúdinem legis pro eo : et ipse accépit eum in ulnas suas, et benedíxit Deum, et dixit : Nunc dimíttis servum tuum, Dómine, secúndum verbum tuum in pace : Quia vidérunt óculi mei salutáre tuum : Quod parásti ante fáciem ómnium populórum : Lumen ad revelatiónem géntium, et glóriam plebis tuae Israel.—**Credo.**

law of the Lord, a pair of turtle doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him : and he had received an answer from the Holy Ghost, that he should not see death, *before he had seen the Christ of the Lord.* And he came by the Spirit into the temple. And when his parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms, and blessed God, and said : Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace ; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples ; *a light to the revelation of the Gentiles, and the glory of Thy people Israel.*—**Creed.**

Offertórium.—Diffúsa est grátia in lábiis tuis : proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi.

Offertory. Ps. xliv. 3.—Grace is poured abroad in thy lips : therefore hath God blessed thee for ever, and for ages of ages.

Secréta.—Exáudi, Dómine, preces nostras : et, ut digna sint múnera, quae óculis tuae majestátis offérimus, subsídium nobis tuae pietátis impénde. Per Dóminum.

Secret.—Graciously hear our prayers, O Lord ; and that the gifts we offer to the eyes of Thy majesty may be worthy, extend to us the help of Thy mercy. Through our Lord.

Preface *of the Nativity*, p. 51.

Commúnio.— Respónsum accépit Símeon a Spíritu sancto, non visúrum se mortem, nisi vidéret Christum Dómini.

Communion. Luke ii. 26.—Simeon received an answer from the Holy Ghost, that he should not see death, *until he had seen the Christ of the Lord.*

Postcommúnio. — Quaesumus, Dómine Deus noster : ut

Postcommunion.—We beseech Thee, O Lord our God, that Thou

wouldst make the most holy mysteries which Thou hast conferred for the preservation of our spiritual life, by the intercession of blessed Mary ever virgin, a remedy for us both for the present and for the future. Through our Lord.

sacrosancta mystéria, quae pro reparatiónis nostrae munímine contulisti, intercedénte beáta María semper Vírgine, et praesens nobis remédium esse fácias, et futúrum. Per Dóminum.

SECOND VESPERS.

Ant. 1. Luke ii. 25.—Simeon a just man and devout, waited for the redemption of Israel, and the Holy Ghost was in him.

Ant.—Símeon justus * et timorátus exspectábat redemptiónem Israel, et Spíritus sanctus erat in eo.

2. Ibid. 11. 26.—Simeon received an answer from the Holy Ghost, that he should not see death *until he had seen the Lord.*

2. Respónsum accépit Símeon * a Spíritu sancto, non visúrum se mortem, nisi vidéret Dóminum.

3. Ibid. ii. 28.—Simeon taking the Child into his arms, gave thanks and blessed the Lord.

3. Accípiens Símeon * puerum in mánibus, grátias agens, benedíxit Dóminum.

4. Ibid. ii. 32.—*A light to the revelation of the Gentiles*, and the glory of Thy people Israel.

4. Lumen * ad revelatiónem géntium, et gloriam plebis tuae Israel.

5. Ibid. ii. 24.—They offered for him unto the Lord a pair of turtle doves, or two young pigeons.

5. Obtulérunt * pro eo Dómino par túrturum, aut duos pullos columbárum.

Chapter. Mal. iii. 1.—Behold, I send My angel, and he shall prepare the way before My face, *and presently the Lord Whom you seek and the Angel of the Testament whom you desire shall come to His temple.*

Capitulum.—Ecce ego mitto Angelum meum, et praeparábit viam ante fáciem meam. Et statim véniet ad templum sanctum suum Dominátor, quem vos quaeritis et Angelus testaménti quem vos vultis.

Hymn : Ave Maris Stella, p. 187.

℣. Luke ii. 26.—Simeon received an answer from the Holy

℣. Respónsum accépit Símeon a Spíritu sancto. ℟. Non

visúrum se mortem, nisi vidéret Christum Dómini.

Ghost. ℟. That he should not see death, until he had seen Christ the Lord.

Ant.—Hódie * beáta Virgo Maria púerum Jesum praesentávit in templo, et Símeon replétus Spíritu sancto accépit eum in ulnas suas, et benedíxit Deum in aetérnum.

Antiphon at the Magnificat.—*This day the Blessed Virgin Mary presented the Child Jesus in the temple;* and Simeon, filled with the Holy Ghost, took Him up into his arms, and blessed God for ever and ever.

Commemoration of St. Blase: Antiphon Iste sanctus, *and* ℣. Glória, p. 215.

FEBRUARY 3.

St. Blase, BISHOP, MARTYR.*—*Simple.—Red vestments.*

St. Blase, elected bishop of Sebaste in Armenia (*Introit*) took part in the redemption of the Saviour. "The sufferings of the Saviour abound in him," (*Epistle*) and after a life of severe penance passed among wild beasts in a cave on Mount Argaeus "he gave his life for Jesus" (*Gospel*). Having suffered the most atrocious torments under Licinius, he was beheaded in 317.

Like the Redeemer, St. Blase healed bodies while healing souls, wherefore his intercession was often prayed for. In consequence of his having saved the life of a child who was dying, choked by a bone which had stuck in his throat, the Church recognises his "prerogative for healing all diseases of the throat." † She blesses two candles to this effect and asks God for all those, whose necks the candles will touch, that they may be delivered from throat disease or from any other ill through the merits of this holy martyr's passion. He is one of the fourteen "Auxiliary Saints" (*see* engraving of July 25).

Let us with St. Blase take part in the sufferings of the Redeemer so as to be able with him to take part in his triumph (*Epistle*).

Mass: Sacerdótes, *of a Martyr Pontiff,* p. 219.

FEBRUARY 4.

St. Andrew Corsini, BISHOP AND CONFESSOR.‡—*Double.—White vestments.*

St. Andrew, of the noble family of Corsini, was born at Florence, and from his birth was consecrated to the Blessed Virgin. His mother dreamed that she had given birth to a wolf which, on entering into the Carmelite church, was suddenly changed into a lamb. Her son indeed led a dissolute life in his youth. But Jesus exerted His redeeming power over him and Andrew entered the Carmelite order and soon became its head in Tuscany (*Communion*).

Having thus turned to good use the talents God had favoured him with, he rose to a still higher dignity (*Gospel*) and as Bishop of Fiesole

* See Historical Summary, p. 1009.
† Ritual: Blessing of Candles on the Feast of St. Blase, Bishop, Martyr.
‡ See Historical Summary, p. 1013.

he had a share in the priesthood by which Christ accomplishes His work of reconciling souls with God. Thus, having been sent to Bologna as legate by Urban V., he succeeded by his great prudence in extinguishing the burning hatred which had armed the citizens against each other (*Epistle*). The Blessed Virgin foretold him his death, which occurred in 1373.

Made wolves by sin, let us like St. Andrew become lambs by penance, in order that, "following in the footsteps of this holy confessor, we may obtain the same rewards" (*Collect*).

Mass : Státuit, *of a Confessor Pontiff,* p. 255, *except :*

Collect.—O God, Who in every age settest up in Thy Church fresh patterns of virtue: make Thy people so to walk in the footsteps of blessed Andrew, Thy confessor-bishop, as to attain to the reward now enjoyed by him. Through our Lord.

Orémus. — Deus, qui in Ecclésia tua nova semper instáuras exémpla virtútum: da pópulo tuo beáti Andréae Confessóris tui atque Pontíficis ita sequi vestígia; ut assequátur et praemia. Per Dóminum.

FEBRUARY 5.

St. Agatha, VIRGIN AND MARTYR.*—*Double.—Red vestments.*

St. Agatha, virgin and martyr (*Collect*), was born in Sicily of noble parentage, but she estimated that for her the highest nobility would be to belong to Jesus, whom she took as her Spouse (*Gospel*).

Endowed with remarkable beauty, she had to resist the solicitations of the governor Quintianus, who, unable to attain his end by persuasion, had recourse to violence. Her breast was torn by his order, but was healed on the following night, by the Apostle St. Peter, who appeared to her in her prison (*Communion*). Then the body of the saint was rolled on pieces of broken pottery and on burning coals, and when she was brought back to her cell, she expired while praying. This happened at Catana in 251, during the persecution of the emperor Decius. God Almighty, by granting the victory of martyrdom to a feeble woman (*Collect*), wished to show that He alone is our Redeemer, for it is with this "end in view that He chooses what is weak in the world to confound with their nothingness those who trust their own strength" (*Epistle*).

On several occasions the virginal veil which covered the tomb of St. Agatha held up the torrents of burning lava rushing down from Etna and threatening to ruin the town. God thus honoured the resistance that her very pure soul had shown to all the assaults of passion. Her name is mentioned in the Canon of the Mass (Second list, p. 65). Her feast was already celebrated at Rome in the sixth century.

Let us invoke St. Agatha to preserve our homes from fire and to extinguish, through the spirit of penitence, the impure flames that consume our bodies and our souls.

* See Historical Summary, p. 1008.

MASS.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Agathae Vírginis et Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi.— ℣. Glória Patri.

Introit.—Let us all rejoice in the Lord, celebrating a festival day in honour of blessed Agatha, virgin and martyr; at whose passion the Angels rejoice, and give praise to the Son of God. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King.— ℣. Glory be to the Father. *

Orémus. — Deus, qui inter cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martyrii contulísti: concéde propítius; ut, qui beátae Agathae Vírginis et Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

Collect.—O God, Who among other miracles of Thy power, hast granted even to the weaker sex the victory of martyrdom, grant, we beseech Thee, that we who celebrate the festival of blessed Agatha, Thy virgin and martyr, may walk to Thee by her example. Through our Lord.

Commemoration *of the Feria during Lent.*

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios.—Fratres: Vidéte vocatiónem vestram, quia non multi sapiéntes secúndum carnem, non multi poténtes, non multi nóbiles: sed quae stulta sunt mundi elégit Deus, ut confúndat fórtia: et ignobília mundi, et contemptibília elégit Deus, et ea quae non sunt, ut ea quae sunt destrúeret: ut non gloriétur omnis caro in conspéctu ejus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio: ut quemádmodum scriptum est: Qui gloriátur, in Dómino gloriétur.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 1 Cor. i. 26-31.—Brethren: See your vocation, that there are not many wise according to the flesh, not many mighty, not many noble: *but the foolish things of the world hath God chosen, that He may confound the wise, and the weak things of the world hath God chosen, that He may confound the strong;* and the base things of the world, and the things that are contemptible hath God chosen, and things that are not, that He might bring to nought things that are: that no flesh should glory in His sight. But of Him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption; that as it is written: He that glorieth may glory in the Lord.

* The Introit Gaudeamus, which is used for many feasts, is taken from the Mass of St. Agatha.

Gradual. Ps. xlv. 6.—God will help her with His countenance; God is in the midst of her; she shall not be moved. ℣. Ibid. 5. The stream of the river maketh the city of God joyful; the Most High hath sanctified His own tabernacle.

Graduále. — Adjuvábit eam Deus vultu suo: Deus in médio ejus, non commovébitur. ℣. Flúminis ímpetus laetíficat civitátem Dei: sanctificávit tabernáculum suum Altíssimus.

Alleluia, alleluia. Ps. cxviii. 46.—I spoke of Thy testimonies before kings, and I was not ashamed. Alleluia.

Allelúia, allelúia. — ℣. Loquébar de testimóniis tuis in conspéctu regum, et non confundébar. Allelúia.

After Septuagesima, instead of the *Alleluia* and Verse, the following is said:

Tract. Ps. cxxv. 5, 6.—They that sow in tears reap in joy. ℣. Going they went, and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Tractus. — Qui séminant in lácrimis, in gaúdio metent. ℣. Eúntes ibant, et flebant, mittéutes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulas suos.

✠ Continuation of the holy **Gospel** according to St. Matthew xix. 3-12.—At that time, the Pharisees came to Jesus tempting Him, and saying: Is it lawful for a man to put away his wife for every cause? Who answering, said to them: Have ye not read, that He Who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder. They say to Him: Why then did Moses command to give a bill of divorce, and to put away? He saith to them: Because Moses, by reason of the

✠ Sequéntia sancti *Evangélii* sécundum Matthaeum.—In illo témpore: Accessérunt ad Jesum Pharisaei tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam quacúmque ex causa? Qui respóndens, ait eis: non legístis, quia, qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhaerébit uxóri suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet. Dícunt illi: Quid ergo Móyses mandávit dare libéllum repúdii, et dimíttere? Ait illis: Quoniam Móyses ad durítiam cordis vestri permísit vobis dimíttere uxóres vestras: **ab iníti-**

autem non fuit sic. Dico autem vobis, quia quicúmque dimíserit uxórem suam, nisi ob fornicatiónem, et áliam dúxerit, moechátur: et qui dimíssam dúxerit, moechátur. Dicunt ei discípuli ejus: Si ita est causa hóminis cum uxóre, non éxpedit núbere. Qui dixit illis: Non omnes cápiunt verbum istud, sed quibus datum est. Sunt enim eunúchi, qui de matris útero sic nati sunt: et sunt eunúchi, qui facti sunt ab homínibus: et sunt eunúchi, qui seípsos castravérunt propter regnum coelórum. Qui potest cápere, cápiat.

hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away, committeth adultery. His disciples say unto Him: If the case of a man with his wife be so, *it is not expedient to marry*. Who said to them: *All men take not this word, but they to whom it is given*; for there are eunuchs, who were born so from their mother's womb; and there are eunuchs who were made so by man; and there are eunuchs who have made themselves eunuchs for the kingdom of heaven. He that can take it, let him take it.

Offertórium.—Afferéntur regi vírgines post eam: próximae ejus afferéntur tibi.

Offertory. Ps. xliv. 15.—After her shall virgins be brought to the King; her neighbours shall be brought to Thee.

Secréta. — Súscipe, Dómine, múnera, quae in beátae Agáthae Vírginis et Mártyris tuae solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Secret.—Receive, O Lord, the offerings we bring on the solemn festival of Thy blessed virgin and martyr, Agatha; by whose intercession we hope for deliverance. Through our Lord.

During Lent, **Commemoration** *of the Feria.*

Commúnio. — Qui me dignátus est ab omni plaga curáre, et mamíllam meam meo péctori restitúere, ipsum ínvoco Deum vivum.

Communion.—I invoke Him the living God, Who vouchsafed to cure me of every wound, and to restore my breast to my body.

Postcommúnio. — Auxiliéntur nobis, Dómine, sumpta mystéria: et, intercedénte beáta Agatha, Vírgine et Mártyre tua, sempitérna fáciant pro-

Postcommunion.—May we be helped, O Lord, by the mysteries we have received; and blessed Agatha, Thy virgin and martyr, interceding for us, may

they confirm us with everlasting protection. Through our Lord.

tectióne gaudére. Per Dóminum.

During Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

FEBRUARY 6.

St. Titus, BISHOP, CONFESSOR.*—*Double.—White vestments.*

Like the divine Sower mentioned in the Gospel of Sexagesima Sunday, † Titus, the well-beloved disciple of St. Paul ‡ "endured the fatigues of numerous and distant voyages on land and sea to go and sow the divine word among nations of different countries speaking different tongues." § Wherefore the Church declares that "God had adorned him with the virtues of an apostle" (*Collect*), and that he was one of the "husbandmen which the Master of the harvest had sent to gather it in" (*Gospel*).

Employed by St. Paul in important circumstances, || he landed with him in Crete and was made by the apostle, bishop of the island ¶ (*Introit, Epistle, Offertory*). It was there that he received from his master a letter included in the New Testament, of which we find extracts in the *Epistle* of certain masses. In to-day's Mass, we read, as Christ had already said (*Communion*), that the Bishop is "God's steward," ** and that "Jesus is the Saviour who has given Himself to redeem us." †† St. Titus died at the age of 94, towards the year 105, and his name is highly praised by St. John Chrysostom and by St. Jerome.

Mass: Státuit, *of a Confessor Pontiff,* p. 255, *except:*

Collect.—O God, Who didst adorn blessed Titus, Thy confessor and bishop, with the virtues of an apostle: for the sake of his merits and prayers, make us to live piously and justly in this world, and thereby to become worthy to reach our heavenly fatherland. Through our Lord.

Orémus.—Deus, qui beátum Titum Confessórem tuum atque Pontíficem, apostólicis virtútibus decorásti: ejus méritis et intercessióne concéde; ut juste et pie vivéntes in hoc saeculo, ad coeléstem pátriam per veníre mereámur. Per Dóminum.

During Lent, **Commemoration** *of the Feria and of* **St. Dorothy.** p. 1263.

✠ Continuation of the holy **Gospel** according to St. Luke x. 1-9.—AT that time, *the Lord appointed also other seventy-two; and he sent them two and two*

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — IN illo témpore: Designávit Dóminus et álios septuagínta duos: et misit illos binos ante fáciem

* See Historical Summary, p. 1007.
† See p. 497.
‡ II. Cor. vii. 6.
§ Matins: Fifth Lesson.
|| The name of Titus occurs ten times in the Epistles written by St. Paul to the Corinthians and to Timothy.
¶ St. Titus 1, 5.
** Ibid. 1, 7.
†† Ibid. 2, 13.

suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem suam. Ite: ecce, ego mitto vos sicut agnos inter lupos. Nolíte portáre sácculum, neque peram, neque calceaménta; et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiéscet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte, edéntes, et bibéntes quae apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quae apponúntur vobis: et curáte infírmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

before His face into every city and place whither He Himself was to come. And He said to them: The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest that He send labourers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. and in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them: The kingdom of God is come nigh unto you.

Commemoration *of the Feria if it be Lent*; *then of* **St. Dorothy.**

THE SAME DAY.

St. Dorothy, VIRGIN, MARTYR.*—*Red vestments.*

St. Dorothy, a virgin of Caesarea in Cappadocia, was condemned to be beheaded: she received the double palm of virginity and martyrdom towards the end of the third century.

Mass: Me exspectavérunt *of the Common*, p. 286.

FEBRUARY 7.

St. Romuald, ABBOT.†—*Double.—White vestments.*

St. Romuald was born at Ravenna, in Italy, and left the world at the age of 20 (*Gospel*) to give himself up in prayer and meditation (*Introit*) to the work of penance undertaken by Jesus.

* See Historical Summary, p. 1009. † Ibid., p. 1012.

Attacked by Satan, who tried to ensnare him, he always drove him away in terror (*Epistle*). He enjoyed over princes and kings a great influence (*Ibid*) which he used for the good of souls.

St. Romuald founded one of the branches of the Order of St. Benedict (*Communion*). Like the Patriarch Jacob, he saw in a vision a ladder which reached from earth to heaven, on which ascended and descended monks clothed in white. He acquired the field in which he then was and whose owner was called Maldule. There he built the monastery which he called Camaldule (Maldule's field), the name of his Order.

He died in 1027 at the age of 120 and his body, found intact five years later, was placed in the church of the monastery at Fabrieno. St. Romuald always showed in the midst of his austerities a face so full of joy that those who saw him rejoiced. Let us imitate him in this holy Season of Lent.

Mass: Os justi *of Abbots*, p. 276. *In Lent*, **Commemoration** *and* **Last Gospel** *of the Feria.*

FEBRUARY 8.

St. John of Matha, CONFESSOR.*—*Double.—White vestments.*

St. John of Matha was born in Provence and from his earliest childhood distinguished himself by his charity to the poor.

Ordained priest in Paris, he, at his first Mass, had a vision in which God commanded him to establish the Order of the Holy Trinity for the ransoming of captives (*Collect*). He therefore retired into solitude and during three years lived in prayer and contemplation with St. Felix of Valois (*Introit*). A second vision determined them to approach Innocent III., who gave his approbation to the new institution commanded by God.

Thanks to the abundant alms (*Epistle*) which St. John of Matha obtained from the kings and princes of France and Spain, he was enabled to ransom a large number of Christians fallen into the hands of infidels.

He passed his last two years at Rome in continual mortification and prayer and was thus the faithful servant who watched for the coming of his Master at every hour of his life (*Gospel*).† He died in 1213.

Mass: Os justi, *of a Confessor not a Bishop*, p. 270, *except:*

Collect.—O God, Who didst vouchsafe to institute by direction from heaven, through St. John, the order of the Holy Trinity, *for redeeming captives from the power of the Saracens*, grant, we beseech Thee, that by the suffrage of his merits, *we may be delivered by Thy grace from captivity of soul and body.* Through our Lord.

Orémus. — Deus, qui per sanctum Joánnem órdinem sanctíssimae Trinitátis ad rediméndum de potestáte Saracenórum captívos coelitus institúere dignátus es: praesta, quaesumus; ut, ejus suffragántibus méritis, a captivitáte córporis et ánimae, te adjuvánte, liberémur. Per Dóminum.

* See Historical Summary, p. 1012.

† The Second Vigil lasted from 9 o'clock to midnight and the third from midnight to 3 o'clock in the morning (*See* fig. p. 490).

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

FEBRUARY 9.

St. Cyril of Alexandria, BISHOP, CONFESSOR AND DOCTOR.*

Double.—White vestments.

Jesus must be a Man to atone for man's sin and a God to make reparation for the offence against God. The Cycle celebrates on this day the feast of the Doctor who raised his voice in the Church (*Introit*) to condemn in the name of Pope Celestine, at the Council of Ephesus, the heresy of Nestorius.* Crushing under foot the salt which has lost its savour (*Gospel*), St. Cyril, bishop of Alexandria, attacks the heresiarch who instead "of the true doctrine only teaches fables" (*Epistle*), and he affirms that in Jesus there is only one divine person and that consequently the Saviour is at the same time God and Man and that His Mother is the Mother of God (*Collect*). He died in 444.

Mass: In medio, p. 263, *except:*

Orémus.—Deus, qui beátum Cyríllum Confessórem tuum atque Pontíficem divínae maternitátis beatíssimae Vírginis Maríae assertórem invíctum effecísti: concéde, ipso intercedénte; ut, qui vere eam Genitrícem Dei crédimus, matérna ejúsdem protectióne salvémur. Per eúmdem Dóminum.

Collect.—O God, Who didst render blessed Cyril, Thy confessor and bishop, the invincible champion of the divine motherhood of the most blessed Virgin Mary; grant that by his intercession, we who believe her to be truly Mother of God, may be saved through her maternal intercession. Through our Lord.

Commemoration *of the Feria in Lent, and of* **St. Apollonia** *from the* **Collects** *of the Mass:* Loquébar, p. 282. *The* **Credo** *is said.*

Secréta. — Múnera nostra, omnípotens Deus, benignus respice: et, intercedénte beáto Cyríllo, praesta; ut unigénitum tuum Jesum Christum Dóminum nostrum in tua tecum glória coaetérnum, in córdibus nostris digne suscípere mereámur: Qui tecum.

Secret.—Look down graciously on these our offerings, O Almighty God, and grant that, through the intercession of blessed Cyril, we may merit worthily to receive into our hearts Jesus Christ our Lord, Thine only-begotten Son, coeternal with Thee in Thy glory. Who liveth and reigneth.

Commemoration *of the Feria in Lent, and of* **St. Apollonia**, p. 285.

Postcommúnio. — Divínis, Dómine, refécti mystériis, te súpplices deprecámur: ut exémplis et méritis beáti Cyrílli Pontíficis adjúti, sanctíssimae

Postcommunion. — Refreshed with these divine mysteries we suppliantly entreat Thee, O God, that aided by the example and merits of blessed Cyril, Thy

* See Historical Summary, p. 1010.

bishop, we may be enabled worthily to serve the most holy Mother of Thine only-begotten Son. Who liveth.

Genitríci Unigéniti tui digne famulári valeámus : Qui tecum.

Commemoration *and* **Last Gospel** *of the Feria and of* **St. Apollonia** p. 285.

SAME DAY.

St. Apollonia, VIRGIN, MARTYR.*—*Red vestments.*

St. Apollonia, a virgin of Alexandria, was arrested during a bloody persecution of the Christians in 249. After having her teeth broken and torn out, she joyfully threw herself under the impulsion of the Spirit of God, into the coal fire prepared for her. There, while her frail body was consumed on earth, her very pure soul was borne into glory in heaven (*Collect*).

Mass : Loquébar *of the Common*, p. 282.

* See Historical Summary, p. 1008.



February 10.

St. Scholastica, Virgin.*—*Double.—White vestments.*

St. Scholastica, the twin sister of St. Benedict, was born at Nursia in Italy, in 480. It was a unique event in the annals of the Church, that brother and sister should have founded the two branches of an Order still full of vitality after an existence of fourteen centuries.

A scholar, as her name implies, of the Patriarch of the Monks of the West, from her earliest childhood she attended the school † of his virtues, for she saw in him Christ ‡ whose Spouse she was (*Epistle*).

Following the teaching of the Master §, a repetition of that of Jesus in His public life, all his life is summed up in two sayings: "Love what is good, hate iniquity" (*Introit*).

The divine Spouse who was about to call her unto Him (*Gospel*), miraculously granted the prayer of his well-beloved. Benedict, a faithful observer of monastic discipline, had refused to continue the spiritual conversation which each year he granted his sister in a dependency of the abbey. Scholastica, leaning with her elbows on the table and holding her forehead in her hands, began to shed tears. Immediately a violent storm burst forth and rain fell in torrents. Benedict understood that God sanctions the brotherly love which had united them all their lives, and passed the whole night conversing with his sister about the joys of heaven. Three days later (543), while at prayer, before the night office, he saw the innocent soul of St. Scholastica ascend to heaven in the shape of a dove (*Collect*). Her body was placed in the tomb her brother had prepared for himself, in which he was also placed a few weeks later. "Thus it happened," writes St. Gregory, "that one tomb united the bodies of those whose souls had always been intimately united in God."

* See Historical Summary, p. 1011.

† "We establish a school for the service of the Lord" (Rule of St. Benedict: Prologue).

‡ The Abbot occupies the place of Christ whose name he bears: "Abbot. Father" (Ibid. ch. ii.)

§ Hear, O son, the precepts of the Master (Rule of St. Benedict: Prologue).

Let us ask "God, Who received into heaven the soul of the blessed virgin Scholastica in the shape of a dove to show us the way of innocence, to grant us by her merits and prayers to live so innocently that we may deserve to attain eternal joys" (*Collect*).

Mass : Dilexísti, p. 291, *except :*

Collect.—O God, Who didst cause the soul of the blessed virgin Scholastica to enter heaven in the form of a dove, to show the way of innocence, grant us, by her prayers and merits, to live so innocently, that we may deserve to arrive at eternal joys. Through our Lord.

Orémus. — Deus, qui ánimam beátae Vírginis tuae Scholásticae ad ostendéndam innocéntiae viam in colúmbae spécie coelum penetráre fecísti : da nobis ejus méritis et précibus ita innocénter vívere ; ut ad aetérna mereámur gáudia perveníre. Per Dóminum.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

FEBRUARY 11.

The Apparition of our Blessed Lady at Lourdes.*

Greater-double.—White vestments.

From February 11 to July 16, 1858, the Virgin came down 18 times from heaven (*Introit*), and showed herself to Bernadette Soubirous (*Collect*) in the cave of the rock at Massabielle (*Gradual*). On March 25, she said to the little shepherdess of 14 years of age : " I am the Immaculate Conception." † To-day's feast therefore recalls Mary's triumph over the serpent (*Tract*) which the septuagesimal liturgy has in mind.

Like the woman seen by St. John " clothed in the sun, with the moon under her feet and a crown of 12 stars over her head " (*Epistle*), the Virgin of Lourdes " is clothed in a robe and veil as white as snow ; she wears a blue girdle and on her bare feet rests a golden rose," ‡ all symbolic of her original love. She exhorts to penance the unfortunate children of Eve who have not been like herself preserved from sin. On the day of the Annunciation § she declared her name to us, to manifest that it is on account of the Incarnation (*Collect*) that God has vouchsafed to her " not to be tainted with the original stain " (*Tract*).

Remembering that Mary is " the ark of the new covenant " (*Epistle*), let us go with confidence to her who " full of grace " (*Offertory*) " visits our earth to multiply in us the gifts of her riches " (*Communion*).

MASS.

Introit. Apoc xxi. 2.—I saw the holy city, the new Jerusalem, coming down out of heaven

Intróitus. — Vidi civitátem sanctam, Jerúsalem novam descendéntem de coelo a Deo,

* See Historical Summary, p. 1017. † Fourth Lesson of Matins.
‡ and § Fourth Lesson of Matins.

parátum sicut sponsam ornátam viro suo. *Ps.* Eructávit cor meum verbum bonum, dico ego ópera mea regi. ℣. Glória Patri.

from God, prepared as a bride adorned for her husband. Ps. xliv. 2. My heart hath uttered a good word ; I speak my works to the King. ℣. Glory be to the Father.

Orémus. — Deus, qui per immaculátam Vírginis Conceptiónem dignum Fílio tuo habitáculum praeparásti : súpplices a te quaesumus ; ut ejúsdem Vírginis Apparitiónem celebrántes, salútem mentis et córporis consequámur. Per eúmdem Dóminum.

Collect.—O God, Who by the Immaculate Conception of the Virgin didst, for Thy Son, make ready a fitting dwelling-place : very humbly do we who celebrate the feast of the apparition of the same holy Virgin, put up to Thee our prayers for health both of body and soul. Through our Lord.

In Lent, **Commemoration** *of the Feria.*

Epistola. — Léctio libri Apocalypsis beáti Joánnis Apóstoli. —Apértum est templum Dei in coelo : et visa est arca testaménti ejus in templo ejus, et facta sunt fúlgura, et voces, et terraemótus, et grando magna. Et signum magnum appáruit in coelo : Múlier amícta sole, et luna sub pédibus ejus et in cápite ejus coróna stellárum duódecim. Et audívi vocem magnam in coelo dicéntem : Nunc facta est salus, et virtus et regnum Dei nostri, et potéstas Christi ejus.

Epistle. Lesson from the Apocalypse of blessed John, the Apostle. Apoc. xi. 19; xii. 1, 10.—And the temple of God was opened in heaven ; and the ark of His testament was seen in His temple, and there were lightnings and voices, and an earthquake and great hail. And a great sign appeared in heaven : A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And I heard a loud voice in heaven saying : Now is come salvation and strength and the Kingdom of our God and the power of His Christ.

Graduále. — Flores apparuérunt in terra nostra, tempus putatiónis advénit, vox túrturis audíta est in terra nostra. ℣. Surge, amíca mea, speciósa mea, et veni : colúmba mea in foramínibus petrae, in cavérna macériae.

Gradual. Song of Sol. ii. 12.—The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land. ℣. Ibid. 10, 14. Arise my love, my beautiful one ; and come ; my dove in the clefts of the rock, in the hollow places of the wall.

Alleluia, alleluia.—℣. Show Me thy face, let thy voice sound in My ears, for thy voice is sweet and thy face comely. Alleluia.

Allelúia, allelúia.—℣. Osténde mihi fáciem tuam, sonet vox tua in áuribus meis : vox enim tua dulcis, et fácies tua decóra. Allelúia.

Tract. Judith xv. 10.—Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honour of our people. ℣. Thou art all fair, O Mary, and there is no stain of original sin in thee. ℣. Truly happy art thou, O sacred Virgin Mary, and of all high praise most worthy; for with thy virgin foot thou hast crushed the serpent's head.

Tractus.—Tu glória Jerúsalem, tu laetítia Israel, tu honorificéntia pópuli nostri. ℣. Tota pulchra es, María : et mácula originális non est in te. ℣. Felix es, sacra Virgo María, et omni laude digníssima, quae serpéntis caput virgíneo pede contrivísti.

Gospel : Missus est, p. 193, to : Vocabis nomen ejus Jesum—and thou shalt call His name Jesus,

Offertory. Luke i. 28.—Hail, full of grace, the Lord is with thee blessed art thou amongst women.

Offertórium. — Ave, grátia plena : Dóminus tecum : benedícta tu in muliéribus.

Secret.—May the sacrifice of praise which, relying on the merits of the glorious and Immaculate Virgin, we offer up to Thee, O Lord, mount as an odour of sweetness in Thy sight : and may it avail to our healing both in body and in soul. Through our Lord.

Secréta.—Hóstia laudis, quam tibi, Dómine, per mérita gloriósae et immaculátae Vírginis offérimus, sit tibi in odórem suavitátis, et nobis optátam cónferat córporis et ánimae sanitátem. Per Dóminum.

In Lent, **Commemoration** *of the Feria.*—**Preface :** Et te in Conceptióne immaculáta, p. 56.

Communion. Ps. lxiv. 10.—Thou hast visited the earth, and hast plentifully watered it ; thou hast many ways enriched it.

Communio.—Visitásti terram et inebriásti eam, multiplicásti locupletáre eam.

Postcommunion.—Thou hast fed us plenteously, O Lord, with bread from heaven ; may the right hand of Thine Immaculate Mother raise us up, and by her

Postcommúnio. — Quos coeléstl, Dómine, aliménto satiásti, súblevet déxtera Genitrícis tuae immaculátae : ut ad aetérnam pátriam, ipsa adjuvánte,

pervenire mereámur: Qui vivis.

help may we reach our everlasting fatherland. Who livest and reignest.

In Lent, **Commemoration** *and last* **Gospel** *of the Feria.*

FEBRUARY 12.

The Seven Holy Founders of the Servite Order, CONFESSORS.*—*Double.—White vestments.*

The liturgy to-day honours seven noble Florentines who "in 1223 enriched the Church with a new religious family" (*Collect*). They received by a providential circumstance, from the mouth of little children (*Introit*) the name of "Servants of Mary." Illustrious by their birth, these founders became still more so by the salutary influence of their Order (*Communion*) in France, Germany and Poland. "Their race endures for ever and their glory shall never be dimmed" (*Epistle*), for they survive in their disciples. Leaving everything, they retire to Monte Senario, near Florence, atone by their austerities for the sins of guilty men † and, clothed in a mourning habit shown to them by the Virgin, they constantly meditate on the Passion of Jesus and the dolours of Mary at the foot of the Cross (*Collect, Postcommunion*).

"Burning with love for the sorrowful Mother of Jesus" (*Secret*) "let us join in the tears" (*Collect*) of the Saints whom we honour to-day, in order that "deserving to enjoy the fruits of Christ's Redemption" (*Postcommunion*) "we may also have a share in their joys" (*Collect*).

MASS.

Intróitus.—Justi decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter: quóniam sapiéntia apéruit os mutum, et linguas infántium fecit disértus. *Ps.* Dómine Dóminus noster, quam admirábile est nomen tuum in univérsa terra! ℣. Glória Patri.

Introit. Wisd. of Sol. x. 20, 21.—The just sang to Thy holy name, O Lord, they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent. Ps. viii. 2. O Lord our Lord, how admirable is Thy name in the whole earth. ℣. Glory be to the Father.

Orémus. — Dómine Jesu Christe, qui ad recoléndam memóriam dolórum sanctíssimae Genitrícis tuae, per septem beátos Patres nova Servórum ejus família Ecclésiam tuam foecundásti: concéde propítius; ita nos eórum consociári fléti-

Collect.—O Lord Jesus Christ Who, in order to renew the memory of the sorrows of Thy most holy Mother, hast through the seven blessed fathers enriched Thy Church with a new family of her servants; mercifully grant that we may be so

* See Historical Summary, p. 1013. † Hymn at Matins.

united in their sorrows as to share in their joys. Who livest and reignest.

bus, ut perfruámur et gáudiis: Qui vivis.

In Lent, **Commemoration** *of the Feria.*

Epistle. Lesson from the Book of Wisdom. Ecclus. xliv. 1-15.—LET us now praise men of renown, and our fathers in their generation. The Lord hath wrought great glory through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power and endued with their wisdom, showing forth in the prophets the dignity of prophets. And ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought our musical tunes, and published canticles of the Scriptures. Rich men in virtues, lovers of beautifulness: living at peace in their houses. All these have gained glory in their generations, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related. And there are some of whom there is no memorial; who are perished, as if they had never been, and are born as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed. Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes

Epistola. — Léctio libri Sapiéntiae.—Laudémus viros gloriósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia sua a saeculo. Dominántes in potestátibus suis, hómines magni virtúte, et prudéntia sua praediti, nuntiántes in prophétis dignitátem prophetárum, et imperántes in praesénti populo, et virtúte prndéntiae pópulis sanctíssima verba. In perítia sua requiréntes modos musicos, et narrántes cármina scripturárum. Hómines dívites in virtúte, pulchritúdinis stúdium habéntes: pacificántes in dómibus suis. Omnes isti in generatiónibus gentis suae glóriam adépti sunt, et in diébus suis habéntur in láudibus. Qui de illis nati sunt, reliquérunt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et fílii ipsórum cum ipsis. Sed illi viri misericórdiae sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fílii eórum propter illos usque in aetérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem.

Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

Graduále.—Elécti mei non laborábunt frustra, neque germinábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. ℣. Córpora ipsórum in pace, sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem.

Gradual. Isa. lxv. 23.—My elect shall not labour in vain, nor bring forth in trouble, for they are the seed of the blessed of the Lord, and their posterity with them. ℣. Ecclus. xliv. 14. Their bodies are buried in peace, and their name liveth unto generation and generation.

Allelúia, allelúia.—℣. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia. Allelúia.

Alleluia, alleluia. Ibid. 15.—℣. Let the people show forth their wisdom, and the Church declare their praise. Alleluia.

After Septuagesima, instead of the *Alleluias* and Verse, the following is said:

Tractus.—Qui séminant in lácrymis, in exsultatióne metent. ℣. Euntes ibant et flebant, mitténtes, sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

Tract. Ps. cxxv. 5, 6.—They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Gospel: Ecce nos, p. 278.

Offertórium.—Addúcam eos in montem sanctum meum, et laetificábo eos in domo oratiónis meae: holocáusta eórum, et victimae eórum placébunt mihi super altáre meum.

Offertory. Isa. lvi. 7.—I will bring them into My holy mount, and will make them joyful in My house of prayer; their holocausts and their victims shall please Me upon My altar.

Secréta.—Accipe, quaesumus, Dómine, hóstias quas tibi offérimus: et praesta; ut, intercedéntibus Sanctis tuis, líbera tibi mente serviámus, et perdoléntis Vírginis Genitrícis Fílii

Secret.— Favourably regard, we beseech Thee, O Lord, the sacrifice we offer up; and do Thou grant that, through the prayers of Thy Saints, we may with our whole heart give our-

selves to Thee, and by burning love of the sorrowful Virgin, the Mother of Thy Son, may be kindled to fervour in Thy service. Through the same Christ our Lord.

tui amóre inflammémur. Per eúmdem Dóminum.

In Lent, **Commemoration** *of the Feria.*

Communion. John xv. 16.—I have chosen you from the world that you should go and bring forth fruit, and your fruit should remain.

Commúnio.—Ego vos elégi de mundo, ut eátis, et fructum afferátis: et fructus vester máneat.

Postcommunion. — Quickened anew, O Lord, by the heavenly food Thou vouchsafest to us in these divine mysteries, we beseech Thee, that, after the example set us by the saints whose feast we are keeping, we may steadfastly abide at the foot of the cross of Jesus in company with Mary His mother, and may merit to have part in the fruits of the Redemption He has wrought thereon. Through the same Christ our Lord.

Postcommúnio. — Coeléstibus reficti mystériis te, Dómine, deprecámur: ut quórum festa percólimus imitántes exémpla; juxta crucem Jesu cum María Matre ejus fidéliter adstémus, et ejúsdem redemptiónis fructum percípere mereámur. Per eúmdem Dóminum.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

FEBRUARY 14.

St. Valentine, PRIEST AND MARTYR.*—*Simple.—Red vestments.*

St. Valentine was a holy priest of Rome who was martyred under the Emperor Aurelian in 270. He co-operated in the Saviour's Redemption "by bearing the cross after Him" (*Gospel*). "Having made the sacrifice of his life for Him, he finds it again" (*Ibid*), for, "victorious in his terrible fight" (*Epistle*), God "crowns him in heaven with glory and honour" (*Offertory*).

Sharing in a spirit of penitence the redeeming sufferings of the Saviour, let us ask Him "through the intercession of St. Valentine, to be delivered from all the ills that threaten us" (*Collect*).

Mass: In virtúte, p. 222, *except:*

Collect.—Grant unto us who keep the festival day of Thy holy martyr Valentine, O Almighty God, we beseech Thee, to be, by his intercession, de-

Orémus. — Praesta, quaesumus, omnípotens Deus: ut, qui beáti Valentíni Martyris tui natalítia cólimus, a cunctis malis imminéntibus, ejus inter-

* See Historical Summary, p. 1009.

cessióne, liberémur. Per Dóminum.

livered from the many dangers which beset us. Through our Lord.

Secréta. — Súscipe, quaesumus, Dómine, múnera dignánter obláta: et beáti Valentini Mártyris tui suffragántibus méritis, ad nostrae salútis auxílium proveníre concéde. Per Dóminum.

Secret.—Be appeased, we beseech Thee, O Lord, by the gifts we offer, and by the intercession of blessed Valentine, Thy martyr, defend us from all dangers. Through our Lord.

Postcommúnio. — Sit nobis, Dómine, reparátio mentis et córporis coeléste mystérium: ut, cujus exséquimur actiónem, intercedénte beáto Valentíno Mártyre tuo, sentiámus efféctum. Per Dóminum.

Postcommunion. — May the heavenly mystery be to us, O Lord, the reparation of soul and body, that, by the intercession of blessed Valentine, Thy martyr, we may perceive the effect of what we celebrate. Through our Lord.

FEBRUARY 15.

SS. Faustinus and Jovita, MARTYRS.*—*Simple.—Red vestments.*

St. Faustinus and St. Jovita, both born at Brescia, were brothers and of noble origin. During the persecution, " they stood the assault of sufferings, disgrace and tribulations " (*Epistle*) in several towns of Italy.

" They were tortured to death " (*Gospel*) at Brescia, at the beginning of Trajan's reign in 117.

" Following the example of the holy Martyr Faustinus and Jovita, let us apply ourselves with ardour to penance so that we may enjoy the fruits of the redemption."

Mass: *Salus autem,* p. 238. *Secret and Postcommunion,* p. 235.

FEBRUARY 18.

St. Simeon, BISHOP, MARTYR.†—*Simple.—Red vestments.*

St. Simeon, son of Cleophas and of Mary, who was so closely related to the Blessed Virgin as to be called her sister, " was anointed with holy oil " (*Gradual*) and became Bishop of Jerusalem after the apostle St. James.

A disciple of Christ, Whom he had known, he was for this reason arrested and crucified (*Gospel*). Although he was 120 years of age, the venerable old man " suffered this cruel punishment with constancy and received the crown of life which God prepares for those who love Him " (*Epistle*). His martyrdom took place in 106.

* See Historical Summary, p. 1008. † Ibid., p. 1008.

Like St. Simeon, let us unite ourselves to Jesus by dying to sin at this holy season of penance.

Mass: Státuit *of the* **Common** *of a Martyr*, p. 215.

FEBRUARY 22.

The Chair of St. Peter at Antioch*—*Greater-double.—Whit vestments.*

To honour the dignity of the "prince" (*Introit*) to whom Jesus com mitted the power of the keys (*Collect*), the Church instituted the feast of the "Chair of St. Peter,"† which is found in the Roman calendar in the year 354.

As it often falls in Lent, certain churches celebrated it at an earlier date, in January. Hence the two feasts of the Chair of St. Peter, which the Church distinguished by connecting the more ancient one ‡ on February 22, with the Chair at Antioch and that on January 18 with the Chair of Rome.

The Gentiles who gave forth worthy fruits of penance, having taken the place of the Jews, Antioch supplanted Jerusalem and it is there that St. Peter resided before establishing his see at Rome.

For it is to St. Peter, who proclaimed that Jesus was "the Christ, Son of the living God" (*Gospel*) when all Palestine rejected Him § that the Master commits the power to bind Satan by closing the gates of hell, to open for us the gates of heaven (*Gospel*). And the Head of the Church teaches us in his first Epistle that it is "by faith in the sprinkling of the blood of Jesus Christ that the Holy Ghost sanctifies us and reconciles us to the Father."

The commemoration of St. Paul immediately follows the *Collect* of the feast, for the liturgy does not separate those who have so justly been called the two pillars of the Church (*see* picture, p. 459).

Let us to-day honour the Head of the Church who continues here below the redeeming work of Jesus and ask him to deliver us from the bonds of sin.

Mass: *as on the Feast of St Peter's Chair at Rome*, p. 1218.
Commemoration of St. Paul, p. 1218, *and of the* **Feria**, *in Lent.*

FEBRUARY 23.

St. Peter Damian, BISHOP, CONFESSOR AND DOCTOR.‖—*Double—White vestments.*

St. Peter Damian showed remarkable piety from his childhood. Having, by chance, picked up a coin, he gave it to a priest requesting him to offer up the divine sacrifice for the soul of his father. He added to his name that of Damian his brother out of gratitude, because it was to

* See Historical Summary, p. 1005.
† The word cathedra (chair) is the throne established where the Bishop resides, hence the name cathedral, given to the church where this seat is placed. Metaphorically, it represents the episcopal authority itself. "The Chair of St. Peter" means, therefore, the primacy of St. Peter as head of the Church.
‡ Rome, until the sixteenth century only celebrated this feast.
§ See p. 1217, note 3.
‖ See Historical Summary, p. 1012.

him he owed to be able to pursue his studies. " Despising earthly riches " (*Collect*), he entered a monastery of Camaldules of the Benedictine observance and soon became its abbot (*Communion*).

" As a light of souls, he was to be placed on the candlestick " (*Gospel*), and became Bishop of Ostia and Cardinal. He rendered immense services to the Sovereign Pontiffs by his learning, his commissions as legate and many other works. Taking his share in the apostolic life of Jesus, he combated the heresy of the Simonists and died at Faenza in 1072. Leo XII. gave him the title of Doctor of the Church.

Let us imitate in his ardour for penance, St. Peter Damian, who contributed so much by his example and counsel, to spread the habit of self-discipline as an atonement for sin.

Mass : In médio, p. 263, *except :*

Orémus. — Concéde nos, quaesumus, omnípotens Deus : beáti Petri, Confessóris tui atque Pontíficis mónita et exémpla sectári ; ut per terréstrium rerum contémptum aetérna gáudia consequámur. Per Dóminum.

Collect.—Grant us, we beseech Thee, O Almighty God, to follow the admonitions and examples of blessed Peter, Thy confessor and bishop ; that by the contempt of terrestrial things we may obtain eternal joys. Through our Lord.

Commemoration of the Feria in Lent and of the Vigil of St. Mathias, the apostle, if it be not Leap Year when the Vigil is on the 24th. In Lent the last *Gospel* at the end of the Mass is that of the Feria.

FEBRUARY 23 OR 24.

Vigil of St. Mathias, APOSTLE.—*Simple.—Purple vestments.*

The Church attaches great importance to the feasts of the Apostles, which are preceded by a Vigil (*Collect*).

St. Mathias, elected by the will of God (*Gospel*), received Judas' share in the inheritance of the Church which was figured by the Promised Land divided into twelve tribes (*Epistle*). Called " to give his life " (*Gospel*), like Jesus, to crown his apostolic career, he suffered martyrdom and was " clothed by God in resplendent glory " (*Communion*).

Let us ask God to prepare us piously to celebrate the feast of His apostle, St. Mathias.

Mass : Ego autem, p. 202.



FEBRUARY (IN LEAP YEAR FEB. 25) 24.

St. Mathias, APOSTLE.*—*Double of the Second Class.—Red vestments.*

St. Peter, in the Book of Acts (*Epistle*), says that the prophet had Judas in view when he declares " that his episcopate would pass into other hands." † It is the Lord Himself Who showed the one He had chosen to be associated with the eleven apostles (*Epistle*).

It is to St. Mathias that He confided the secrets made known to Him in the bosom of His Father (*Gospel*). Wherefore this holy Apostle shares the glory " of the princes whom God has established over souls " (*Offertory*) and " He shall judge the twelve tribes of Israel " (*Communion*). Since their infidelity, indeed, " their house has become deserted " (*Epistle*) ‡ and the Kingdom of Heaven is transferred to the Gentiles who do penance. His name figures in the Canon of the Mass (Second list, p. 65).

Let us ask " God, Who has included blessed Mathias in the College of the Apostles, to grant us through his intercession " (*Collect*) that we may " atone for our sins " (*Secret*), so as to obtain " peace and pardon " (*Postcommunion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (FEBRUARY 23 OR 24).

The **Common** *of Apostles,* p. 206.

If it be not Leap Year, **Commemoration of St. Peter Damian.**

Antiphon : O Doctor . . . beáte Petre, p. 263. ℣. Justum, p. 262, *and* **Common** *of the Feria, in Lent.*

MASS.

Introit. Ps. cxxxviii. 17.—To me Thy friends, O God, are made exceedingly honourable : their

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus : nimis confortátus est

* See Historical Summary, p. 1004. † Ps. cviii. 7.
‡ Luke xiii. 35 also says : " Your house shall be left to you desolate."

principátus eórum. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

principality is exceedingly strengthened. Ps. Ibid. 1, 2. Lord, Thou hast proved me, and known my sitting down, and my rising up. ℣. Glory be to the Father.

Orémus. — Deus, qui beátum Matthíam Apostolórum tuórum collégio sociásti: tríbue, quaesumus; ut ejus interventióne, tuae circa nos pietátis semper víscera sentiámus. Per Dóminum.

Collect.—O God, Who didst associate blessed Mathias to the company of Thy apostles, grant, we beseech Thee, that by his intercession, we may ever experience Thy tender mercy towards us. Through our Lord.

In Lent, **Commemoration** *of the Feria.*

Epistola. — Léctio Actuum Apostolórum. — In diébus illis exsúrgens Petrus in médio fratrum, dixit (erat autem turba hóminum simul, fere centum vigínti): Viri fratres, opórtet impléri Scriptúram, quam praedíxit Spíritus Sanctus per os David de Juda, qui fuit dux eórum, qui comprehendérunt Jesum: qui connumerátus erat in nobis, et sortítus est sortem ministérii hujus. Et hic quidem possédit agrum de mercéde iniquitátis, et suspénsus crépuit médius: et diffúsa sunt ómnia víscera ejus. Et notum factum est ómnibus habitántibus Jerúsalem, ita ut appellarétur ager ille, lingua eórum, Hacéldama, hoc est, ager sánguinis. Scriptum est enim in libro Psalmórum: Fiat commorátio eórum desérta, et non sit qui inhábitet in ea: et episcopátum ejus accípiat alter. Opórtet ergo ex his viris, qui nobíscum sunt congregáti in omni témpore, quo intrávit et exívit inter nos Dóminus Jesus,

Epistle. Lesson from the Acts of the Apostles i. 15-26.—In those days, Peter rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty): Men and brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus; who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and, being hanged, burst asunder in the midst; and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, the field of blood. For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein: and his bishopric let another take. Wherefore of these men who have com-

panied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias. And praying they said: Thou Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen, to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, *and the lot fell upon Mathias, and he was numbered with the eleven apostles.*

incípiens a baptísmate Joánnis usque in diem, qua assúmptus est a nobis, testem resurrectiónis ejus nobíscum fíeri unum ex istis. Et statuérunt duos, Joseph, qui vocabátur Bársabas, qui cognominátus est Justus, et Matthíam. Et orántes dixérunt: Tu, Dómine, qui corda nostri ómnium, osténde, quem elégeris ex his duóbus unum, accípere locum ministérii hujus, et apostolátus, de quo praevaricátus est Judas, ut abíret in locum suum. Et dedérunt sortes eis, et cécidit sors super Matthíam, et annumerátus est cum úndecim Apóstolis.

Gradual. Ps. cxxxviii. 17, 18.—Thy friends, O God, are exceedingly honourable: their principality is exceedingly strengthened. ℣. I will number them, and they shall be multiplied above the sand.

Graduále. — Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. ℣. Dinumerábo eos, et super arénam multiplicabúntur.

Tract. Ps. xx. 3, 4.—Thou hast given him his soul's desire, and hast not withholden from him the will of his lips. ℣. For Thou hast prevented him with blessings of sweetness. ℣. Thou hast set on his head a crown of precious stones.

Tractus. — Desidérium ánimae ejus tribuísti ei: et voluntáte labiórum ejus non fraudásti eum. ℣. Quóniam praevenísti eum in benedictiónibus dulcédinis. ℣. Posuísti in cápite ejus corónam de lápide pretióso.

Gospel: Confitéor tibi, Pater, p. 1213.

The Credo is said.

Offertory. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, in every progeny and generation.

Offertórium. — Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Secréta. — Hóstias tibi, Dómine, quas nómini tuo sacrándas offérimus, sancti Matthíae Apóstoli tui prosequátur orátio: per quam nos expiári fácias, et deféndi. Per Dóminum.

Secret.—May the prayer of Thy holy apostle Mathias, accompany the sacrifice which we offer to Thy name, O Lord, by which mayest Thou grant us to be purified and defended. Through our Lord.

In Lent, **Common** *of the Feria.*—**Preface** *of the Apostles*, p. 57.

Commúnio. — Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Communion. Matt. xix. 28.—You who have followed Me shall sit on seats judging the twelve tribes of Israel.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut per haec sancta, quae súmpsimus, interveniénte beáto Matthíae Apóstolo tuo, véniam consequámur, et pacem. Per Dóminum.

Postcommunion.—Grant, we beseech Thee, O Almighty God, that by these holy mysteries which we have received, through the intercession of Thy blessed apostle Mathias, we may obtain pardon and peace. Through our Lord.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

SECOND VESPERS (FEB. 24 OR 25).

The **Common** *of the Apostles*, p. 208.—**Common** *of the Feria, in Lent.*

FEASTS OF MARCH.

MARCH 4.

St. Casimir, CONFESSOR.*—*Semi-double.—White vestments.*

St. Casimir, son of Casimir IV., king of Poland, and of Elizabeth of Austria, practised the most sublime virtues amid all the danger of the Court (*Collect*). He continually meditated on the Passion of Jesus, which inspired him with a great love for corporal mortification and for the poor, those suffering members of Christ. The abundant alms (*Epistle*) which he distributed made him to be called "the father and defender of the poor and unfortunate." Always ready for the coming of the Lord (*Gospel*), he foretold the day of his death, which happened on March 4, 1483.

Imitating the fortitude and constancy of St. Casimer, let us unite ourselves to the Saviour Who atones for our sins and let us despise worldly for heavenly treasures (*Collect*).

* See Historical Summary, p. 1014.

Mass: Os justi, p. 270, *except*:

O God, Who amidst the delights of royalty, and the snares of the world, didst strengthen holy Casimir with the virtue of constancy, we beseech Thee, that by his intercession Thy faithful may despise earthly things, and ever aspire to those that are heavenly. Through our Lord.

Orémus. — Deus, qui inter regáles delícias, et mundi illécebras sanctum Casimírum virtúte constántiae roborásti: quaesumus: ut ejus intercessióne fidéles tui terréna despíciant, et ad coeléstia semper aspírent. Per Dóminum.

In Lent, **Common** *and* **Last Gospel** *of the Feria.*

SAME DAY.

St. Lucius I., POPE AND MARTYR.*

Lucius, whose name evokes the idea of light, shone by his courage in the midst of the greatest persecution. He governed the Church under the Emperors Gallus and Volusian and was martyred in 254.

Like Jesus in His public life, he was, says St. Cyprian, "the Pastor who guards the flock, the Pilot who steers the ship, the King who leads his people, and in one word the Bishop of the Church."

Mass: Sacerdótes Dei, p. 219, *except*:

Collect.—O God, Who givest us joy by the annual solemnity of blessed Lucius, Thy martyr and bishop, mercifully grant that we may rejoice in the protection of him whose festival we celebrate. Through our Lord.

Orémus. — Deus, qui nos beáti Lúcii Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas: concéde propítius: ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Secret.—Graciously accept, O Lord, the offerings devoted to Thee, through the merits of blessed Lucius, Thy martyr and bishop; and grant that they may become a perpetual support to us. Through our Lord.

Secréta. — Hóstias tíbi, Dómine, beáti Lúcii Mártyris tui atque Pontíficis dicátas méritis, benígnus assúme: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Postcommunion.—Being refreshed with the participation of the holy gift, we beseech Thee, O Lord our God, that by the intercession of blessed Lucius, Thy martyr and bishop, we may experience the effect of what we celebrate. Through our Lord.

Postcommúnio. — Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedénte beáto Lúcio Mártyre tuo atque Pontífice, sentiámus effectum. Per Dóminum.

* See Historical Summary, p. 1007.

MARCH 6.

SS. Perpetua and Felicitas, MARTYRS.*—*Double.—Red vestments.*

St. Perpetua had just become a mother and St. Felicitas was on the point of becoming one, when they were arrested at Carthage during the persecution of Severus.

When thrown into prison they united their prayers and tears, fearing to escape martyrdom. "God heard them" (*Epistle*).

When the judge told them that they were condemned to the wild beasts, they were transported with joy, like the merchant of the *Gospel*, for at that price they would purchase heaven. They were exposed in the amphitheatre to the fury of a fierce cow and killed by the sword towards 202.

Let us undergo in body and in spirit the martyrdom of penance, so as to obtain the "perpetual felicity" which the names of these two saints recall, as St. Augustine ingeniously remarks.

Mass : Me exspectavérunt, p. 300, *except :*

Collect : Da nobis, p. 301, *and* **Secret :** Intende, p. 303.

In Lent, **Commemoration** *of the Feria.*

Postcommúnio. — Mysticis, Dómine, repléti sumus votis et gaúdiis : praesta, quaesumus ; ut intercessiónibus sanctárum Mártyrum tuárum Perpétuae et Felicitátis, quae temporáliter ágimus, spirituáliter conseqámur. Per Dóminum.

Postcommunion.—Filled with the mystical joys which are the object of our desires, grant us, we beseech Thee, O Lord, to obtain by the intercession of Thy holy martyrs Perpetua and Felicitae the everlasting effects of what we do in life. Through our Lord.

In Lent, **Last Gospel** *of the Feria.*

MARCH 7.

St. Thomas Aquinas, CONFESSOR AND DOCTOR.†—*Double.—White vestments.*

St. Thomás, son of the Count of Aquino and of Theodora of Naples, was at the age of five committed to the care of the Benedictine monks of Monte Cassino.

As a young man he determined, in spite of family opposition, to enter the Order of St. Dominic, whose greatest glory he is, and on this occasion he so completely conquered the demon of impurity that from then he was exempt from all temptation. His intelligence henceforth sounded the depths of divine mysteries aided by a supernatural light (*Introit*). Wherefore the Church, comparing him to the spirits of the blessed as much for his innocence as for his genius, awarded him the title of "Angelic Doctor."

"A light of the world" (*Gospel*), his teaching is such a faithful echo of the "words of true doctrine" of Christ (*Epistle*), that the Council of Trent placed the Theological Summa next to the Bible in the hall where it sat. He died in the Cistercian monastery of Fossa Nuova on his way to the Council of Lyons, March 7, 1274.

* See Historical Summary, p. 1008. † Ibid., p. 1013.

Leo XIII. declared him, by letters apostolic, the patron of all Catholic schools. At this season, when the liturgy recalls the public ministry of Jesus, let us ask St. Thomas so to penetrate us with the spirit of penance that we may have a clear vision of the teachings of the Master and put them into practice (*Collect*), as he did.

Mass: In médio, p. 263, *except:*

Collect.—O God, Who dost enlighten Thy Church with the wonderful erudition of blessed Thomas, Thy confessor, and dost render it fruitful by his holy works, grant us, we beseech Thee, to behold with our understanding what he taught, and to accomplish by imitation what he did. Through our Lord.

Orémus. — Deus, qui Ecclésiam tuam beáti Thomae Confessóris tui mira eruditióne claríficas, et sancta operatióne foecúndas: da nobis, quaesumus; et quae dócuit, intelléctu conspícere, et quae egit, imitatióne complére. Per Dóminum.

In Lent, **Commemoration** *of the Feria.*

Epistle. Lesson from the Book of Wisdom. Wisd. of Sol. vii. 7-14.—I wished, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy and her riches I hide not;

Epistola.—Léctio libri Sapiéntiae.—Optávi, et datus est míhi sensus: et invocávi, et venit in me spíritus sapiéntiae: et praepósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósum: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum aestimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam quóniam inexstinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas per manus illíus, et laetátus sum in ómnibus: quóniam antecedébat me ista sapiéntia, et ignorábam quóniam horum ómnium mater est. Quam sine fictióne dídici, et sine invídia commúnico, et honestátem illíus non abscóndo. Infinítus

enim thesáurus est homínibus: quo qui usi sunt, partícipes facti sunt amicítiae Dei, propter disciplínae dona commendáti.

for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

In Lent, **Last Gospel** *of the Feria.*

MARCH 8.

St. John of God, CONFESSOR.*—*Double.—White vestments.*

St. John of God was born in Portugal in 1495. After a stormy youth, at the age of 40 he was one day listening to the word of God, when he felt himself so inflamed with divine charity towards his neighbour, that he distributed all he possessed to the poor and consecrated his life to their service. The love of God is one with that of our neighbour, says the Gospel, for men bear in themselves the image of the heavenly Father, whose sons they are, in virtue of their union with God and Jesus by grace.

Through his disinterestedness, and thanks to alms (*Epistle*) which St. John obtained for the erection of two large hospitals at Granada, " he enriched the Church with a new family " (*Collect*), which took the name of Brothers Hospitallers of St. John of God, and which, imitating Christ in His apostolic life, devotes itself to the healing of bodies and of souls.

A great fire having broken out in a hospital, he fearlessly rushed into the flames and saved all the sick, because the fire kindling in his heart was greater than that which raged around (*Collect*). St. John, whose divine love caused his name to be joined to the name of God, was continually absorbed in the contemplation of heavenly things (*Introit*). Struck down by a severe illness, after receiving the last sacraments, he fell on his knees and died pressing to his heart the image of Jesus crucified. This was in 1550.

Leo XIII. declared him Patron of hospitallers and of the sick and commanded his name to be placed in the Litanies of the dying.

Following the example of St. John of God, let us fill our hearts with the fire of divine charity which will purify us of our vices and let us have recourse to the protection of this saint that we may always be provided with the remedies which conduce to eternal life (*Collect*).

Mass: Os justi, p. 270, *except:*

Orémus. — Deus, qui beátum Joánnem, tuo amóre succénsum, inter flammas innóxium incédere fecísti, et per eum Ecclésiam tuam nova prole foecundásti: praesta ipsíus suffragántibus méritis; ut igne caritátis tuae vítia nostra curéntur, et remédia

Collect.—O God, Who didst cause blessed John, when burning with love of Thee, to walk unscathed through flames, and Who didst by his means enrich Thy Church with a new religious order: grant that, his merits pleading in our behalf, our evil passions may, to the

* See Historical Summary, p. 1015.

everlasting healing of our souls, be burned up in the fire of our love of Thee. Through our Lord.

nobis aetérna provéniant. Per Dóminum.

In Lent, **Commemoration** *of the Feria.*

✠ Continuation of the holy **Gospel** according to St. Matthew xxii. 35-46.—AT that time the Pharisees came to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment of the law? Jesus said to him: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself.* On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ; whose Son is He? They say to Him: David's. He saith to them: How then doth David, in spirit, call Him Lord; saying: The Lord said to my Lord: Sit on My right hand until I make Thy enemies Thy footstool? If David then call Him Lord, how is He his Son? And no man was able to answer Him a word; neither durst any man, from that day forth, ask Him any more questions.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—IN illo témpore: Accessérunt ad Jesum pharisaei: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teípsum. In his duóbus mandátis univérsa lex pendet, et prophétae. Congregátis autem pharisaeis, interrogávit eos Jesus, dícens: Quid vobis vidétur de Christo? cujus fílius est? Dicunt ei: David. Ait illis: Quómodo ergo David in spíritu vocat eum Dóminum, dicens: Dixit Dóminus Dómino meo: sede a dextris meis, donec ponam inimícos tuos scabéllum pedum tuórum? Si ergo David vocat eum Dóminum, quómodo fílius ejus est? Et nemo póterat ei respondére verbum: neque ausus fuit quisquam ex illa die eum ámplius interrogáre.

In Lent, **Last Gospel** *of the Feria.*

MARCH 9.

St. Frances of Rome, WIDOW.*—*Double.—White vestments.*

Saint Frances, a noble Roman lady, showed forth the strength of virtues mentioned in the *Epistle.* She was married at the age of eleven

* See Historical Summary, p. 1014.

to Lorenzo de Ponziani, and was for forty years the type of a perfect Christian spouse.

Avoiding festivities, wearing the simplest apparel, devoting to prayer and to the care of the poor all her spare time after she had accomplished her domestic duties, she founded at Rome the House of the Oblates of the Congregation of Mount Olivet, under the rule of St. Benedict (1433).

After the death of her husband, she retired there in order to purchase at the price of all her possessions, the precious pearl of eternal life (*Gospel*). Having thus become "the spouse of Christ" (*Tract*), she acquired by the continual contemplation of the Passion of Jesus the divine energy which enabled her to obtain a perfect mastery over her senses. To sustain her in her terrible encounters with the Spirit of Evil, God favoured her with the visible presence of her guardian Angel, with whom she conversed familiarly (*Collect*). She died in 1440.

At this holy season of penance let us, like St. Frances, imitate the life full of sacrifice of the Saviour.

Mass : Cognóvi, p. 304, *except :*

Orémus.—Deus, qui beátam Francíscam fámulam tuam, inter cétera grátiae tuae dona, familiári Angeli consuetúdine decorásti: concéde, quaesumus; ut intercessiónis ejus auxílio, Angelórum consórtium cónsequi mereámur. Per Dóminum.

Collect.—O God Who, among the other wonders of Thy grace, didst privilege Thy servant Frances oftentimes to have speech of an Angel: grant, we beseech Thee, that, helped by her prayers, we likewise may one day be admitted into the company of the holy Angels. Through our Lord.

In Lent, **Common** *and* **Last Gospel** *of the Feria.*

MARCH 10.

The Holy Forty Martyrs.*—*Semi-double.—Red vestments.*

Under the Emperor Licinius, in 320, forty soldiers of the garrison of Sebaste, in Armenia, bore glorious testimony to Christ (*Epistle*). For refusing to sacrifice to idols, they were, out of hatred for the name of Jesus (*Gospel*), "thrown into prison and tortured in many ways" (*Epistle*). At last they were stripped of their clothes and exposed on a frozen pond. They asked God that "the forty who had entered the lists might be forty to win the crown, 40 being the number consecrated by the fasts of Jesus, Moses and Elias." † One of them, whose courage failed, threw himself into a bath of tepid water prepared hard by and perished in it. But their guard, touched by grace from above, took his place, and there were forty martyrs. When they had expired, their bodies were carried away on chariots to be burned, all except the youngest, who was still alive and whom they hoped to pervert to the worship of the gods. But his mother, who above all was his mother in Christ

* See Historical Summary, p. 1909. † Lesson of Matins.

(*Communion*) took him in her arms, followed the convoy, and when her son had breathed his last she lay him with those who were more than ever his brothers in Jesus (*Gospel—Communion*).

They were thus united in death as in life, and their souls entered heaven together. " How pleasant it is for brethren to dwell together in unity! " (*Gradual*). The *Communion*, which alludes to this charity, is the same as that of the seven holy martyrs and their mother on July 10.

Let us imitate the fortitude of these forty martyrs in the confession of their faith and not grow slack during the forty days of Lent.

MASS.

Introit. Ps. xxxiii. 18.—The just cried, and the Lord heard them; and delivered them out of all their troubles. Ps. Ibid. 2. I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory be to the Father.

Intróitus. — Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℟. Glória Patri.

Collect.—Grant, we beseech Thee, O Almighty God, that we, who venerate the steadfastness in bearing witness to Thee of Thy glorious martyrs, may feel that Thou hearest the loving prayers they put up on our behalf. Through our Lord.

Orémus.—Praesta, quaesumus, omnípotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Commemoration *of the Feria.*

Epistle: Sancti per fidem, p. 1226.

Gradual. Ps. cxxxii. 1, 2..—Behold how good and how pleasant it is for brethren to dwell together in unity. V. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Graduále.—Ecce quam bonum, et quam jucúndum, habitáre fratres in unum! ℣. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Tract. Ps. cxxv. 5, 6.—They that sow in tears, shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

Tractus.—Qui séminant in lacrymis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Venientes autem vénient cum exsultatióne, portántes manípulos suos.

Gospel: Descéndens Jesus, p. 237.

Offertórium.—Laetámini in Domino, et exsultáte justi: et gloriámini omnes recti corde.

Offertory. Ps. xxxi. 11.—Be glad in the Lord, and rejoice ye just; and glory all ye right of heart.

Secréta. — Preces, Dómine, tuórum respice, oblationésque fidélium: ut et tibi gratae sint pro tuórum festivitáte Sanctórum, et nobis cónferant tuae propitiatiónis auxílium. Per Dóminum.

Secret.—Look favourably, O Lord, on the prayers and oblations of Thy faithful; may they be agreeable to Thee when we celebrate the feast of Thy Saints, and may they obtain for us the help of Thy mercy. Through our Lord.

Commemoration *of the Feria.*

Commúnio.—Quicúmque fécerit voluntátem Patris mei, qui in coelis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Communion. Matt. xii. 50.—Whosoever shall do the will of My Father Who is in heaven, the same is My brother and sister, and mother, saith the Lord.

Postcommúnio. — Sanctórum tuórum, Dómine, intercessióne placátus: praesta, quaesumus; ut quae tempórali celebrámus actióne, perpétua salvatióne capíamus. Per Dóminum.

Postcommunion. — Appeased, O Lord, by the intercession of Thy Saints, grant us, we beseech Thee, to obtain by the celebration of this temporal act our eternal salvation. Through our Lord.

Commemoration *and* **Last Gospel** *of the Feria.*

MARCH 12.

St. Gregory I., The Great, POPE AND DOCTOR.*—*Double.—White vestments.*

Born at Rome in 540, St. Gregory, the historian of St. Benedict, transformed his house into a monastery where the great patriarch's rule was observed. Elected successively Abbot, Cardinal and Supreme Pontiff, he was one of the greatest popes established by God over his family (*Communion*). While he actively propagated the truth through the barbarian world, he watched over the temporal interests of his Roman people with supreme intelligence and devotion, and has justly been named Gregory the Great.

He is with St. Ambrose, St. Augustine and St. Jerome one of the four great Latin doctors and the torch of his doctrine raised on the candlestick (*Gospel*), shines throughout the world.

* See Historical Summary, p. 1010.

England owes to him her conversion: he sent her a company of Benedictine monks under whose guidance he hoped the Angles would become Angels.

To him chiefly belongs the honour of having collected and published the beautiful and chaste forms of liturgical prayer and those harmonious melodies called for ever after him "Gregorian Chant." *

"The Gregorian Chant, says Pius X. possesses in the highest degree the qualities proper to the liturgy which are especially holiness and excellence of form, whence spontaneously springs another character, namely universality. Consequently the Gregorian Chant properly belongs to the Roman Church; it is the only chant she has inherited from the ancient Fathers, which she has jealously guarded through the ages in her liturgical manuscripts, which she directly proposes to the faithful as her own, and which, in certain parts of the liturgy, she prescribes exclusively.

"For these reasons the Gregorian Chant has always been considered the supreme model of sacred music. The traditional ancient chant is therefore to be made good use of in the functions of the church, all being well assured that an ecclesiastical function loses nothing of its solemnity when no other music accompanies it. And particular care should be taken to re-establish the Gregorian Chant in popular practice, in order that the faithful may again take a more active part in the celebration of ecclesiastical offices, as was once the custom" (*Motu propio*, Nov. 22, 1903). † St. Gregory died on March 12, 604.

At this season, consecrated to penance, let us ask God, through the intercession of this Saint, to deliver us from the weight of our sins (*Collect*).

MASS.

Introit. Dan. iii. 84, 87.—O ye priests of God, bless the Lord: O ye holy and humble of heart, praise God. Ps. Ibid. 57. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. ℣. Glory be to the Father.

Intróitus. — Sacerdótes Dei benedícite Dóminum: sancti, et húmiles corde laudáte Deum. *Ps.* Benedícite ómnia ópera Dómini Dómino: laudáte et superexultáte eum in saecula. ℣. Glória Patri.

Collect.—O God, Who didst bestow upon the soul of Thy servant Gregory the rewards of eternal happiness; mercifully grant, that we who are oppressed by the weight of our sins, may be

Orémus.—Deus, qui ánimae fámuli tui Gregorii aetérnae beatitúdinis praemia contulísti concéde propítius; ut, qui peccatórum nostrórum póndera prémimur, ejus apud te préci-

* The Gregorian Chant expresses most perfectly and piously the thoughts contained in the liturgical texts, if what La Bruyere says is observed: "There are things where mediocrity is intolerable, namely poetry, painting and music." A good execution will be further enhanced if, remembering the origin of this chant, the Roman pronunciation is adopted. The official prayer of the Church, of which music is an integral part, is it not one, holy, catholic, apostolic and Roman?

† *Cf. Catholic Liturgy*, by Dom Lefebvre, ch. 17. (Sands & Co.)

bus sublevémur. Per Dóminum.

relieved by his intercession with Thee. Through our Lord.

Commemoration *of the Feria.*

Epistle: Testíficor, p. 264.

Graduále.—Jurávit Dóminus, et non paenitébit eum: Tu es sacérdos in aetérnum, secúndum órdinem Merchísedech. ℣. Dixit Dóminus Dómino meo: Sede a dextris meis.

Gradual. Ps. cix. 4, 1.—The Lord hath sworn, and He will not repent: thou art a priest for ever according to the order of Melchisedech. ℣. The Lord said to my Lord: Sit Thou at My right hand.

Tractus.—Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur. ℣. Glória et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi.

Tract. Ps. cxi. 1-3.—Blessed is the man that feareth the Lord: in His commandments he delighteth exceedingly. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed. ℣. Glory and wealth shall be in his house; and his justice remaineth for ever and ever.

Gospel: Vos estis sal terrae, p. 265.—**Credo.**

Offertórium.—Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secréta.—Annue nobis, quaesumus, Dómine: ut intercessióne beáti Gregórii haec nobis prosit oblátio, quam immolándo totíus mundi tribuísti relaxári delicta. Per Dóminum.

Secret.—Vouchsafe, O Lord, we beseech Thee, that through the intercession of blessed Gregory, this sacrifice may be of avail to us: for in the offering of it up, Thou, in Thy mercy, didst wash away the sins of mankind. Through our Lord.

Commemoration *of the Feria.*

Commúnio.—Fidélis servus et prudens, quem constítuit Dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Communion. Luke xii. 42.—A faithful and wise steward, whom the Lord set over His family, to give them their measure of wheat in due season.

Postcommunion.—O God, Who didst make the blessed Pontiff Gregory equal in merits to Thy saints, grant in Thy mercy that we who celebrate a festival in commemoration of him, may also imitate the example of his life. Through our Lord.

Postcommúnio.—Deus, qui beátum Gregórium Pontíficem Sanctórum tuórum méritis coaequásti: concéde propítius; ut, qui commemoratiónis ejus festa percólimus, vitae quoque imitémur exémpla. Per Dóminum.

Commemoration and **Last Gospel** *of the Feria.*

MARCH 17.

St. Patrick, BISHOP, CONFESSOR.*—*Double.—White vestments.*

Whilst in the fifth century the Franks, Germans, and other northern peoples had not yet received the light of the *Gospel*, God raised up " the confessor and bishop St. Patrick to announce His glory to the pagans " of Ireland (*Collect*). This holy Bishop (*Introit*) put to such profit the talents he had received from God (*Gospel*) that he became the Father of all this people (*Communion*) and that Ireland has preserved for him, after thirteen centuries, an ardent and tender devotion which nothing has been able to weaken.

Strengthened by help from above (*Offertory*), he was great before kings and princes (*Epistle*). At first hostile, they ended by listening to him and helped him during his 33 years' apostleship to cover with churches, monasteries and schools the island which was soon to deserve the appellation of Isle of the Saints. St. Patrick died in 464. March 17 is a national day and a day of obligation in Ireland.

Through the merits of this Saint, whose austerities have remained celebrated, let us ask of God the grace to accomplish the penances commanded by Him (*Collect*).

Mass: Státuit, p. 255.

Collect.—O God, Who didst vouchsafe to send blessed Patrick, confessor and bishop, to preach Thy glory to the Gentiles, grant, through his merits and intercession, that what Thou commandest us to do, we may be enabled to accomplish by Thy mercy. Through our Lord.

Orémus. — Deus, qui ad praedicándam géntibus glóriam tuam beátum Patrícium Confessórem atque Pontíficem, míttere dignátus es: ejus méritis et intercessióne concéde; ut, quae nobis agénda praecipis, te miseránte adimplére possímus. Per Dómínum.

Commemoration *and* **Last Gospel** *of the Feria.*

* See Historical Summary, p. 1011.

MARCH 18.

St. Cyril of Jerusalem, BISHOP, CONFESSOR.*—*Double.*— *White vestments.*

During the season of Lent, the catechumens were committed to the care of a priest who had to instruct them. Like St. John Chrysostom at Antioch, and St. Augustine at Hippo, St. Cyril discharged this duty at Jerusalem. We still possess most of the admirable homilies, so pious and full of divine wisdom (*Epistle*), which he preached every day for seven weeks before Easter, between Prime and Terce.† He there explains the Holy Scriptures, and during the sixth and seventh weeks the Credo, article by article. Wherefore the Church counts him among her Doctors. (*Introit*).

Having become Bishop of Jerusalem (*Communion*) he was, like our Lord in the course of His public life (*Gospel*), the butt of injustice and persecution. Thrice exiled by the Arians, who denied the divinity of Christ, he always affirmed this great dogma (*Collect*), and was honourably replaced on his throne by the Emperor Theodosius. He then governed his church in peace, predicted that Julian the Apostate's efforts to restore the Temple of Jerusalem would be fruitless, took part in the Council of Constantinople, which again condemned the Arian heresy, and died in 386.

Let us sanctify by penance our minds and hearts that we may deserve at the feast of Easter to be made partakers of the divine nature (*Collect*).

Mass : In médio, p. 263, *except :*

Orémus. — Da nobis quaesumus, omnípotens Deus, beáto Cyríllo Pontífice intercedénte : te solum verum Deum, et quem misísti Jesum Christum ita cognóscere ; ut inter oves, quae vocem ejus áudiunt, perpétuo connumerári mereámur. Per eúmdem Dóminum.

Collect.—Give unto us, we beseech Thee, O Almighty God, so to know Thee, Who alone art the true God, and Him Whom Thou hast sent, Jesus Christ, that we may be accounted worthy to be numbered among the sheep who are His own, and who for ever shall hear His voice. Through our Lord.

Commemoration *of the Feria.* **Epistle :** Justus cor suum, p. 267.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—IN illo témpore : Dixit Jesus discípulis suis : Cum persequéntur vos in civitáte ista, fúgite in áliam. Amen dico vobis, non consummábitis civitátes Israel,

✠ Continuation of the holy **Gospel** according to St. Matthew, x. 23-28.—AT that time, Jesus said to His disciples : When they shall persecute you in this city, flee into another. Amen, I say to you, you shall

* See Historical Summary, p. 1011.
† Prime is the Office which was recited at the first hour (about 6 o'clock) and Terce at the Third hour (9 o'clock), see p. 490.

not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body into hell.—**Credo.**

donec véniat Fílius hóminis. Non est discípulus super magistrum, nec servus super dóminum suum. Súfficit discípulo, ut sit sicut magister ejus: et servo, sicut dóminus ejus. Si patremfamílias Beélzebub vocavérunt; quanto magis domésticos ejus? Ne ergo timuéritis eos. Nihil enim est opértum, quod non revelábitur; et occúltum, quod non sciétur. Quod dico vobis in ténebris, dicíte in lúmine: et quod in aure audítis, praedicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere: sed pótius timéte eum, qui potest et ánimam, et corpus pérdere in gehénnam.—**Credo.**

Secret.—Look down with favour, we beseech Thee, O Lord, upon the spotless victim we offer up to Thee: and grant that by the merits of blessed Cyril, Thy confessor and bishop, we may ever strive to receive it into a heart undefiled. Through our Lord.

Secréta.—Réspice, Dómine, immaculátam hóstiam, quam tibi offérimus: et praesta; ut méritis beáti Pontíficis et Confessóris tui Cyrílli eam mundo corde suscipere studeámus. Per Dóminum.

Postcommunion. — May, O Lord Jesus Christ, the sacrament of Thine own body and blood which we have received, in virtue of the prayers of the holy pontiff Cyril, sanctify our minds and hearts, thereby making us worthy to become partakers of the divine nature. Who livest and reignest.

Postcommúnio. — Sacraménta córporis et sanguinis tui, quae súmpsimus, Dómine Jesu Christe, beáti Cyrílli Pontíficis précibus, mentes et corda nostra sanctíficent: ut divínae consórtes natúrae éffici mereámur: Qui vivis.

Commemoration *and* **Last Gospel** *of the Feria.*

MARCH 19.

St. Joseph, CONFESSOR, SPOUSE OF THE BLESSED VIRGIN MARY.*

Double of the First Class.—White vestments.

The Church always honours St. Joseph with Mary and Jesus, especially during the Christmas solemnities. This day's *Gospel* is indeed that of December 24. A Coptic calendar tells us that St. Joseph was liturgically honoured in a special way on July 20, from the eighth century. At the end of the fifteenth century his feast was kept on March 19 and in 1621 Gregory XV. extended it to the whole Church. In 1870, Pius IX. proclaimed St. Joseph protector of the universal Church.

This Saint "of the royal race of David" was a just man (*Gospel*). As by his marriage with the Blessed Virgin St. Joseph has certain rights over the blessed fruit of the virginal womb of his spouse, a moral affinity exists between him and Jesus. He exercised over the Child-God a certain paternal authority, which the Preface of St. Joseph delicately alludes to as that of a foster-father. Without having begotten Jesus, St. Joseph by the bonds which unite him to Mary, is legally and morally the Father of the Son of the Blessed Virgin.

It follows that we must honour by a special homage this dignity or supernatural excellence of St. Joseph. "In the family of Nazareth," says Cornelius a Lapide, "were the three greatest and most excellent persons in the world, the Christ God-man, the Virgin Mother of God, Joseph matrimonial father of Christ. Wherefore to Christ is due the divine worship, to the Virgin the highest worship due to Saints and to St. Joseph the full worship due to Saints."† God revealed to him the mystery of the Incarnation (*Ibid*) and "chose him among all" (*Epistle*) to commit to his care the Incarnate Word and the Virginity of Mary.‡

The hymn of the Lauds says that : "Christ and the Virgin were with him at his last hour and watched by him, their faces gleaming with sweet serenity." St. Joseph went to heaven for ever to enjoy the beatific vision of the Word whose humanity he had so long and so closely contemplated on earth. This Saint is therefore justly considered the patron and model of interior and contemplative souls. And in the heavenly home St. Joseph has a powerful influence over the heart of the Son of his most blessed Spouse (*Collect*).

Let us imitate at this holy season the purity, humility, the spirit of prayer and meditation of Joseph at Nazareth, where he lived with God like Moses in the cloud (*Epistle*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS.

The First Four **Psalms** *of Sunday,* p. 98, *and the* **Psalm :** Laudáte Dóminum, p. 127.

* See Historical Summary, p. 1015. † On St. Matthew. I. 16.

‡ It belonged to the father to give a name to his son. The Angel sent by God to give this mission to Joseph thereby shows that Joseph had with regard to Jesus the same rights as if He were his son.



Saint Joseph, Patron of a Happy Death.

Ant.—1. Jacob autem * génuit Joseph virum Maríae, de qua natus est Jesus, qui vocátur Christus.

Ant 1. Matt. i. 16.—Jacob begot Joseph, the husband of Mary, of whom was born Jesus, Who is called Christ.

2. Missus est * Angelus Gábriel a Deo ad vírginem desponsátam viro, cui nomen erat Joseph, de domo David: et nomen vírginis Maria.

2. Luke i. 26.—The angel Gabriel was sent from God unto a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

3. Cum esset desponsáta * mater Jesu María Joseph, ántequam convenírent, invénta est in útero habens de Spíritu sancto.

3. Matt. i. 18.—When Mary the mother of Jesus was espoused to Joseph, before they came together she was found with child by the Holy Ghost.

4. Joseph vir ejus, * cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam.

4. Ibid. i. 19.—Joseph her husband, being a just man, and not willing to expose her to shame, was minded to put her away privately.

5. Angelus Dómini * appáruit Joseph, dicens: Joseph fílii David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est, de Spíritu sancto est: páriet autem fílium, et vocábis nomen ejus Jesum.

5. Ibid i. 20.—The angel of the Lord appeared unto Joseph, and saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call His name Jesus.

Capitulum.—Vir fidélis multum laudábitur. * Et qui custos est Dómini sui, glorificábitur.

Chapter. Prov. xxviii. 20, 27, 18.—A faithful man shall be greatly praised, and he that is the keeper of his Lord shall be glorified.

Hymn : *see* p. 1324.

℣. Constítuit eum dóminum domus suae.

℟. Et príncipem omnis possessiónis suae.

℣. Ps. civ. 21. He made him lord over his household.

℟. And the ruler of all his possessions.

Ant. at the Magnificat.— Joseph, rising up, did as the angel of the Lord commanded him, and took unto himself his wife.

Ant.—Exsúrgens Joseph a somno * fecit sicut praecépit ei Angelus Dómini, et accépit cónjugem suam.

Commemoration *of the Feria, in Lent.*

MASS.

Introit. Ps. xci. 13, 14.— The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. (*P.T.* Alleluia, alleluia.) Ps. Ibid. 2. It is good to give praise to the Lord; and to sing to Thy name, O most High. ℣. Glory be to the Father.

Introitus.—Justus ut palma florébit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini, in átriis domus Dei nostri. (*T.P.* allelúia, allelúia.) *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Collect.—We beseech Thee, O Lord, that we may be assisted by the merits of the Spouse of Thy most holy Mother, that what of ourselves we are unable to obtain, may be given to us by his intercession. Who livest and reignest.

Orémus.—Sanctíssimae Genitrícis tuae Sponsi, quaesumus, Dómine, méritis adjuvémur: ut, quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur: Qui vivis.

Commemoration *of the Feria, in Lent.*

Epistle: Diléctus Deo, p. 276.—**Gradual** *and* **Tract**: p. 277.

In Paschal Time, in place of the **Gradual** *and* **Tract,** *is said:*

Alleluia, alleluia. Ecclus xlv. 9.—℣. The Lord loved him, and adorned him; He clothed him with a robe of glory.

Allelúia, allelúia. ℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae induit eum.

Alleluia.—℣. The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

Allelúia. ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew ix. 18-21.—When Mary, the mother of Jesus, was espoused to Joseph, before they

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—Cum esset desponsáta mater Jesu Mary Joseph, ántequam convenírent, invénta est in útero ha-

bens de Spíritu sancto. Joseph autem vir ejus, cum esset justus, et nollet eam tradúcere, vóluit occúlte dimíttere eam. Haec autem eo cogitánte, ecce Angelus Dómini appáruit in somnis ei, dicens: Joseph, fili David, noli timére accípere Maríam cónjungem tuam: quod enim in ea natum est, de Spíritu sancto est. Páriet autem fílium et vocábis nomen ejus Jesum: ipse enim salvum fáciet pópulum suum a peccátis eórum.—**Credo.**

came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call His name Jesus. For He shall save His people from their sins.—**Credo.**

Offertórium.—Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus. (*T.P. Allelúia.*)

Offertory. Ps. lxxxviii. 25.—My truth and My mercy are with him: and in My name his horn shall be exalted.

Secréta.—Débitum tibi, Dómine, nostrae réddimus servitútis, supplíciter exorántes: ut, suffrágiis beáti Joseph, Sponsi Genitrícis Fílii tui Jesu Christi Dómini nostri, in nobis tua múnera tueáris, ob cujus venerándam festivitátem laudis tibi hóstias immolámus. Per eúmdem Dóminum.

Secret.—We render Thee, O Lord, the debt of our service, suppliantly entreating that Thou wouldst preserve in us Thy gifts by the suffrages of blessed Joseph, the Spouse of the mother of Thy Son Jesus Christ our Lord; on whose venerated festival we offer to Thee the sacrifice of praise. Through the same Lord.

Commemoration *of the Feria, in Lent.*

Commúnio. — Joseph fili David, noli timére accípere Maríam cónjugem tuam: quod enim in ea natum est, de Spíritu sancto est. (*T.P. Allelúia*).

Communion. Matt. i. 20.—Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is born in her is of the Holy Ghost. (*P.T.* Alleluia.)

Postcommúnio.—Adésto nobis, quaesumus, miséricors Deus: et, intercedénte pro nobis beáto Joseph Confessóre, tua

Postcommunion.—Come to our assistance, we beseech Thee, O merciful God; and by the intercession of the blessed con-

fessor Joseph for us, be appeased and preserve Thy gifts to us. Through our Lord.

circa nos propitiátus dona custódi. Per Dóminum.

Commemoration *and* **Last Gospel** *of the Feria.*

SECOND VESPERS.

Second Vespers: Psalms, Chapter *and* **Hymn** *as in First Vespers,* p. 1295.

Ant. 1. Luke ii. 41.—The parents of Jesus went up every year to Jerusalem at the solemn feast of the Pasch.

Ant. 1. Ibant * paréntes Jesu per omnes annos in Jerúsalem in die solémni Paschae.

2. Ibid ii. 43.—When they returned, the Child Jesus tarried behind in Jerusalem, and His parents knew it not.

2. Cum redirent * remánsit puer Jesus in Jerúsalem, et non cognovérunt paréntes ejus.

3. Ibid. ii. 45.—And not finding Jesus, they went back to Jerusalem, seeking Him, and after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions.

3. Non inveniéntes Jesum * regréssi sunt in Jerúsalem requiréntes eum: et post tríduum invenérunt illum in templo sedéntem in médio doctórum, audiéntem et interrogántem eos.

4. Ibid. ii. 48.—His mother said unto Him: Son, wherefore hast Thou done so to us? behold Thy father and I have sought Thee sorrowing.

4. Dixit mater ejus ad illum: * Fili, quid fecísti nobis sic? Ecce pater tuus, et ego doléntes quaerebámus te.

5. Ibid. ii. 51.—Jesus went down with them, and came unto Nazareth, and was subject unto them.

5. Descéndit * Jesus cum eis, et venit Názareth, et erat súbditus illis.

Hymn, p. 1324.

℣. Matt. xxiv. 45.—Glory and riches are in His house.

℟. And His justice remaineth for ever and ever.

℣. Glória et divítiae in domo ejus.

℟. Et justítia ejus manet in saeculum saeculi.

Ant. at the Magnificat.—Behold a faithful and wise servant, whom the Lord hath set over His household.

Ant.—Ecce fidélis servus * et prudens, quem constítuit Dóminus super famíliam suam.

Commemoration *of the Feria.*



MARCH 21.*

St. Benedict, ABBOT.†—*Greater-double.—White vestments.*

God raises at every turning of history some great saints in order to strengthen the supernatural hold over souls exercised by the Church in virtue of her divine mission.

The Roman Empire had crumbled down and the Barbarians had invaded the whole of Europe. Then appears Benedict, as chief of the monks of the West. He was born at Nursia, in Umbria, in 480. Sent to Rome for his studies, but already endowed with the wisdom of age, says St. Gregory, he fled from the world to the solitude of Subiaco. After spending three years in a cave, he attracted crowds by his virtues. The great Roman families sent their children to him and he soon founded in the mountains twelve monasteries " schools for the Lord's service " ‡ where, under the direction of an Abbot, the monks learn, by the exercise of public prayer, of private prayer and of work, to forget self and live in God. St. Benedict, in his Holy Rule, orders the examination of novices to ascertain if " they are full of solicitude for the work of God, for obedience and for humiliation." §

As " idleness is the enemy of the soul " ‖ the holy Lawgiver adding example to His words, showed His disciples how they were to clear lands and hearts. Uniting manual labour " with constant preaching to the pagan population of Monte Cassino " ¶ he left to his sons the monastic motto : *Ora et labora ;* pray and work.

* St. Benedict is represented holding a broken vase out of which comes a dragon: for he was once given a vase filled wth poisoned wine which broke to pieces when he blessed it. He holds his Holy Rule where he gives to his sons the motto U.I.O.G.D. which means *Ut in omnibus glorificetur Deus*, or That God may be glorified in all things. At his feet a raven clutches a poisoned loaf also given to St. Benedict to encompass his death. He called the bird and ordered it to carry the loaf to a place where it should harm no one. The bird obeyed, carried away the loaf and returned three hours after as if to show the man of God that he had been obedient.

† See Historical Summary, p. 1011. ‡ Prologue.
§ Holy Rule, ch. 58. ‖ Ibid., ch. 48. ¶ Dialogues of St. Gregory.

Forty days after the death of his sister St. Scholastica, St. Bendict, standing at the foot of the altar where he had just, by holy communion, taken a part in the sacrifice of the Mass and of Calvary, and supported by his disciples who surrounded him, he gave up to God his soul transfigured by 63 years of austere penance and of fidelity to the divine law which he kept in his heart (*Introit*). This was in 543.

Like Moses on Sinai (*Epistle*), Benedict on Monte Cassino was the Lawgiver of his people, and God established over His house this prudent servant (*Communion*). "The Holy Rule," as the Councils called it, "inspired by the same Spirit Who has dictated the Sacred Canons" * has sanctified thousands of souls † which, especially during the six centuries when only the Order of St. Benedict existed in Europe ‡ left everything, following the example of the glorious Patriarch of the West (*Gospel*), "to enrol themselves in the militia of Christ" § under the Benedictine observance. ‖ The first of his precepts recommends not to prefer anything to the liturgical worship in which adoration finds its most perfect expression.

St. Benedict is called the Doctor of humility. ¶ He was a prophet and wrought miracles ** and "was filled with the spirit of all the just" says St. Gregory.

Among his sons are counted more than 20 Popes, and an immense number of Bishops, Doctors ††, Apostles ‡‡, learned men and Educators who have deserved well of humanity and of the Church.

By his life he powerfully co-operated in the work of redemption and his glorious death has made him the patron of holy dying.

"Let us keep our lives in all purity so as to atone for and correct during the holy season of Lent all the negligences of other times." §§

Mass : Os justi, p. 276 (the Benedictines have a proper Mass).

* Council of Douzi.

† A recent commentator names 57,000 known Benedictine saints, of which 5,555 for Monte Cassino alone.

‡ St. Benedict lived in the sixth century, St. Dominic and St. Francis in the thirteenth St. Ignatius in the sixteenth, St. Vincent of Paul in the seventeenth, etc.

§ Prologue of the Rule of St. Benedict.

‖ Italy and France in the seventh and eighth centuries were covered with monasteries which counted up to a thousand monks or nuns. Even then numerous laymen forming confraternities entered the institution of secular oblates which allowed them, as the Third Orders later did, to participate in all the merits of the Benedictine family. In 1780, says Godescard, the Order counted 30,000 houses. Reduced to 2,000 after the Revolution, it actually counts with its branches over 14,000 subjects.

¶ St. Benedict in the 7th chapter of his rule presents a ladder which leads souls to heaven by twelve degrees of humility and love of God.

** His empire over devils is still exercised nowadays by the medal of St. Benedict which works wonders especially in missionary countries where Satan is most powerful.

†† Five sons of St. Benedict are numbered among the Doctors of the Church.

‡‡ St. Augustine of Canterbury converted England, St. Boniface, Germany ; St. Amandus, St. Willibroard, St. Anscharius and others brought to the faith more than twenty pagan nations.

§§ Holy Rule, ch. 49.



"The Holy Ghost shall come upon thee and the Holy which shall be born of thee shall be called the Son of God." (*Gospel.*)

MARCH 24.

Saint Gabriel, ARCHANGEL.—*Greater double.—White vestments.*

Saint Gabriel was sent to Daniel to enlighten him as to the time when Christ would be born (*Epistle*), and to Zachary, at the hour in which he offered incense in the temple (*Offertory*), to announce to him the birth of John the Baptist, the Precursor of the Messias (*Gospel*). "Only Gabriel, a name that means 'Power of God,' was found worthy among all the Angels," says St. Bernard, "to announce to Mary the designs of God with regard to her" ((*Matins*). "He was chosen from among all the Angels," says the *Collect*, "to proclaim the mystery of the Incarnation."

With a feeling of holy reverence, Saint Gabriel came to the Virgin who from all eternity had been chosen to be the mother on earth of Him of Whom God is the Father in heaven. In the words inspired by the Most High, and which the Church desires us to repeat frequently, he said to her: "Hail, full of grace, the Lord is with thee: blessed art thou among women."

And seeing that Mary was taken aback by this salutation, the Angel explained that he had come to obtain her consent—her *Fiat*—that the great mystery might be accomplished on which depended the redemption of mankind. "I am Gabriel who stand before God, and I have been sent to speak to thee aud to tell thee these good tidings" (*Matins*).

It was Mary's wish to remain a *virgin*, and *the Angel of the Lord announced that she would conceive of the Holy Ghost* and that she would give birth to a son to whom she would give the name of Jesus, that is to say, Saviour.

Mary then, without hesitating, submitted with the most profound humility: *Behold the handmaid of the Lord: be it done to me according to Thy word.*

And in that instant was accomplished the greatest of all miracles, when God raised unto Himself and into union with Him the blessed fruit

of the womb of the Virgin : "*And the Word was made flesh and It dwelt among us.*" The Word took upon Him our humanity, our *poverty,* our nothingness, and gave us in return His divinity.

The Angel then returned to heaven.

" Having learnt by the mouth of Gabriel the Incarnation of the Word, may it be given to us to obtain by his help the fruits of that same Incarnation " (*Postcommunion*).

Benedict XV. extended the Feast of St. Gabriel to the whole Church.

MASS.

Introit. Ps. cii. 20.—Bless the Lord, all ye His Angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Ps. cii. 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory be to the Father.

Intróitus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* Bénedic ánima mea Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Collect.—O God, Who didst choose from among all the other Angels the Archangel Gabriel to announce the mystery of Thy incarnation, grant in Thy mercy that after celebrating his feast on earth we may reap in heaven the effect of his protection. Who livest.

Orémus.—Deus qui inter céteros Angelos, ad annuntiándum Incarnatiónis tuae mystérium Gabriélem Archángelum elegísti: concéde propítius; ut qui festum ejus celebrámus in terris, ipsíus patrocínium sentiámus in coelis. Qui vivis.

In Lent there is a Commemoration of the Feria, the Gospel of which is read at the end of Mass.

Epistle from the Prophet Daniel, ix. 21-26.—In those days behold the man Gabriel, whom I had seen in the vision at the beginning flying swiftly, touched me at the time of the evening sacrifice. And he instructed me and spoke to me and said: O Daniel, I am now come forth to teach thee, that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to show it to thee, because thou art a man of desires. Therefore, do

Epistola Daniélis prophetae. —In diébus illis: Ecce vir Gábriel, quem víderam in visióne a princípio, cito volans tétigit me in témpore sacrifícii vespertíni. Et dócuit me, et locútus est mihi, dixítque: Dániel, nunc egréssus sum ut docérem te, et intellígeres. Ab exórdio precum tuárum egréssus est sermo: ego autem veni ut indicárem tibi, quia vir desideriórum es: tu ergo animadvérte sermónem, et intéllige visiónem. Septuagínta

hebdómades abbreviátae sunt super pópulum tuum, et super urbem sanctam tuam ut consummétur praevaricátio, et finem accípiat peccátum, et deleátur iníquitas, et adducátur justítia sempitérna, et impleátur vísio, et prophetía et ungátur Sanctus sanctórum. Scito ergo, et animadvérte: Ab éxitu sermónis, ut íterum aedificétur Jerúsalem usque ad Christum ducem, hebdómades septem, et hebdómades sexagínta duae erunt: et rursum aedifiábitur platéa et muri in angústia témporum. Et post hebdómades sexagínta duas occidétur Christus: et non erit ejus pópulus, qui eum negatúrus est. Et civitátem et sanctuárium dissipábit pópulus cum duce ventúro: et finis ejus vástitas et post finem belli statúta desolátio.

thou mark the word and understand the vision. Seventy weeks are shortened upon thy people and upon thy holy city, that transgression may be finished and sin may have an end and iniquity may be abolished and everlasting justice may be brought and vision and prophecy may be fulfilled and the Saint of Saints may be anointed. Know thou therefore and take notice: that from the going forth of the word to build up Jerusalem again, unto Christ the Prince, there shall be seven weeks and sixty-two weeks: and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny Him shall not be His. And a people, with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

Graduále. — Benedícite Dóminum omnes Angeli ejus, poténtes virtúte, qui fácitis verbum ejus. ℣. Bénedic ánima mea Dóminum, et ómnia interióra mea nomen sanctum ejus.

Gradual. Ps. cii. 2.—Bless the Lord, all ye His Angels, you that are mighty in strength and execute His word. ℣. Bless the Lord, O my soul, and let all that is within me bless His holy name.

Allelúia, allelúia.—Benedícite Dómino, omnes vitatutes ejus: ministri ejus, qui facitis volúntatem ejus. Allelúia.

Alleluia, alleluia. Ps. cii. 21.—Bless the Lord, all ye His hosts: you ministers of His that do His will. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore missus est Angelus Gábriel a Deo in civitátem Galiléae, cui nomen Názareth,

✠ Continuation of the holy **Gospel** according to St. Luke, i. 26-38.—In those days, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth

to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the Angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son: and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High. And the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end. And Mary said to the Angel: How shall this be done, because I know not man ? And the Angel answering, said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren. Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word.—**Creed.**

ad vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen vírginis María. Et ingréssus Angelus ad eam dixit: Ave grátia plena: Dóminus tecum: Benedícta tu in muliéribus. Quae cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas María, invenísti enim grátiam apud Deum: ecce concípies in útero, et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus: et regnábit in domo Jacob in aetérnum et regni ejus non erit finis. Dixit autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus dixit ei: Spirítus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi, quae vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Eccb ancílla Dómini, fiat mihi secúndum verbum tuum.—**Credo.**

Offertory. Apoc. viii. 3, 4.—An Angel stood near the altar of

Offertórium. — **Stetit Angelus juxta aram templi, habens**

thuríbulum áureum in manu sua: et data sunt ei incénsa multa et ascéndit fumus arómatum in conspéctu Dei.

the temple, having a golden censer in his hand: and there was given to Him much incense and the smoke of the perfumes ascended before God.

Secréta.—Accéptum fiat in conspéctu tuo Dómine nostrae servitútis munus et beáti Archángeli Gabriélis orátio: ut qui a nobis venerátur in terris, sit apud te pro nobis advocátus in coelis. Per Dóminum.

Secret. Dan. iii. 50.—Receive favourably, O Lord, the gift of our service and the prayer of the blessed Archangel Gabriel: that he whom we venerate on earth to-day may be an intercessor for us with Thee in heaven. Through our Lord.

Commúnio.—Benedícite omnes Angeli Dómini Dómino: hymnum dícite, et superexaltáte eum in saecula.

Communion. Dan. iii. 58.—All ye Angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all for ever.

Postcommúnio.—Córporis tui et Sánguinis sumptis mystériis, tuam Dómine Deus noster deprecámur cleméntiam: ut sicut Gabriéle nuntiánte Incarnatiónem tuam cognóvimus, ita ipso adjuvánte, Incarnatiónis ejúsdem benefícia consequámur. Qui vivis et regnas.

Postcommunion. Ps. cxxxvii. 1.—Having partaken of the mysteries of Thy Body and Blood, we implore Thy clemency, O Lord our God: that, as we have learnt Thy Incarnation through the message of Gabriel, so we may obtain with his help the benefits of that same Incarnation. Who livest and reignest.

MARCH 25.

The Annunciation of the Blessed Virgin Mary.—*Double of the First Class.—White vestments.*

March, which was formerly the first month of the civil year, has already distinguished itself in the short space of four days by the feasts of St. Joseph, of St. Benedict and of Archangel St. Gabriel. To-day it recalls the greatest event in history, the Incarnation of our Lord (*Gospel*) in the womb of a Virgin (*Epistle*). On this day the Word was made flesh, and has united to itself for ever the humanity of Jesus. March 25 is indeed the anniversary of the ordination of Christ as priest, for it is by he anointing of the divinity that He has become supreme pontiff,



The Annunciation of the Blessed Virgin Mary.

Mediator between God and man. The mystery of the Incarnation has earned for Mary her most glorious title, that of "Mother of God" (*Collect*), in Greek "Θεοτοχος," a name which the Eastern Church always inscribed in letters of gold, like a diadem, on the forehead of its images or statues. "Standing on the threshold of divinity" * since she gave to the Word of God the flesh to which he was hypostatically united, the Virgin has always been honoured by a supereminent worship, that of hyperdulia. "The Son of the Father and the Son of the Virgin naturally become a single and identical son," says St. Anselm; hence Mary is Queen of the human race and is to be venerated by all (*Introit*).

To March 25 will correspond, nine months later, December 25, the day on which will be manifested to the world the miracle as yet only known to heaven and to the humble Virgin. The date March 25, according to ancient martyrologies, would also be that of the death of the Saviour. It reminds us during these forty holy days, as is sung in the *Credo*, that it is "for us men and for our salvation that the Son of God came down from heaven, was made incarnate by the operation of the Holy Ghost in the womb of the Virgin Mary, that He was made man, that He suffered under Pontius Pilate, was buried and rose the third day from the dead."

Since the title of Mother of God makes Mary all powerful with her Son, let us have recourse to her intercession with Him (*Collect*), so that by the merits of His Passion and Crucifixion we may have part in the glory of His resurrection (*Postcommunion*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (MARCH 24).

As at **Second Vespers,** *except:*

Ant.—Spíritus Sanctus * in te descéndet María, et virtus Altíssimi obumbrábit tibi.

Ant. of the Magnificat. Luke i. 35—The Holy Ghost shall come down upon thee, Mary, and the power of the Highest shall overshadow thee.

Commemoration of St. Gabriel.

Ant.—Archángelus Gabriel ait ad Maríam: non erit impossíbile apud Deum omne verbum; Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum. Et discéssit ab ea Angelus.

Ant.—The Archangel Gabriel said unto Mary: No word shall be impossible with God. And Mary answered: Behold the handmaid of the Lord, be it done to me according to Thy word. And the Angel departed from her.

℣. In conspéctu Angelórum, psallam tibi Deus meus.

℣. In the presence of the Angels I will sing hymns to Thee, my God.

* St. Thomas.

℟. I will adore in Thy holy temple and I will glorify Thy name.

℟. Adorábo ad templum sanctum tuum et confitébor nómini tuo.

Collect: Deus qui inter, p. 1302.

MASS.

Introit. Ps. xliv. 13, 15, 16.—All the rich among the people shall entreat thy countenance; after her shall virgins be brought to the King: her neighbours shall be brought to Thee in gladness and rejoicing. Ps. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Intróitus. — Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. (*T.P. Allelúia, allelúia.*) *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Collect.—O God Who didst please that Thy Word should take flesh, at the message of an Angel, in the womb of the blessed Virgin Mary, grant to Thy suppliants, that we who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through our Lord.

Orémus.—Deus, qui de beátae Maríae Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: praesta supplícibus tuis; ut, qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum.

In Lent, **Commemoration** *of the Feria.*

Epistle: Locútus est, p. 193.

Gradual. Ps. xliv. 3, 5.—Grace is poured abroad in thy lips; therefore hath God blessed thee for ever. ℣. Because of truth and meekness, and justice; and thy right hand shall conduct thee wonderfully.

Graduále.—Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. ℣. Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua.

Tract. Ibid. ii. 12.—Hearken, O daughter, and see, and incline thy ear: for the King hath greatly desired thy beauty. ℣.

Tractus.—Audi, fília et vide, et inclína aurem tuam: quia concupívit rex spéciem tuam. ℣. Vultum tuum deprecabún-

tur omnes dívites plebis: fíliae regum in honóre tuo. ℣. Adducéntur regi vírgines post eam: próximae ejus afferéntur tibi. ℣. Adducéntur in laetítia, et exsultatióne: adducéntur in templum Regis.

All the rich among the people shall entreat thy countenance: the daughters of kings in thy honour ℣. Ibid. 13, 10. After her shall virgins be brought to the King; her neighbours shall be brought to Thee. ℣. Ibid. 15-16. They shall be brought with gladness and rejoicing; they shall be brought into the temple of the King.

After Easter, the Gradual and Tract are omitted and the following is said:

Allelúia, allelúia.—℣. Ave María, grátia plena: Dóminus tecum: benedicta tu in muliéribus.

Alleluia, alleluia. Luke i. 28.—℣. Hail, Mary, full of grace: the Lord is with thee: Blessed art thou among women.

Allelúia. ℣. Virga Jesse flóruit: Virgo Deum et hóminem génuit: pacem Deus réddidit, in se reconcílians ima summis. *Allelúia.*

Alleluia. Num. xvii. 8.—℣. The rod of Jesse hath blossomed: a virgin hath brought forth God and man: God hath given peace, reconciling the lowest with the highest in Himself.—Alleluia.

From the **Gospel,** *see* **Mass,** p. 193.—**Alleluia** *is added at the* **Offertory** *and at the* **Communion,** *during Paschal Time.—The* **Credo** *is said.* **Preface** *of the Blessed Virgin Mary,* p. 56.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

Should, on account of March 25 falling in Holy Week or Easter Week, it not be possible to keep the Feast of the Annunciation on that day, it is celebrated on the Monday after Low Sunday.

SECOND VESPERS (MARCH 25).

Psalms of the Blessed Virgin Mary: (1) Dixit Dóminus, p. 98; (2) Laudáte púeri, p. 102; (3) Laetátus sum, p. 128; (4) Nisi Dóminus, p. 129; (5) Laúda Jerúsalem, p. 134.

Ant. 1. Missus est * Gábriel Angelus ad Maríam Vírginem desponsátam Joseph. (*T.P. Allelúia.*)

Ant. 1. Luke i. 26.—The Angel Gabriel was sent to Mary, a virgin espoused to Joseph.

2. Ibid. i. 28.—Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women.

2. Ave Maria, * grátia plena, Dóminus tecum: benedícta tu in muliéribus. (*T.P. Allelúia.*)

3. Ibid. i. 30.—Fear not, Mary, for thou hast found grace with the Lord; behold thou shall conceive and bring forth a son.

3. Ne tímeas, * María: invenísti grátiam apud Dóminum: ecce concípies, et páries fílium. (*T.P. Allelúia.*)

4. Ibid. i. 32.—The Lord shall give unto Him the throne of His father David, and He shall reign for ever and ever.

4. Dabit ei Dóminus * sedem David patris ejus, et regnábit in aetérnum. (*T.P. Allelúia.*)

5. Ibid. i. 38.—Behold the handmaid of the Lord; be it done unto me according to thy word.

5. Ecce ancilla Dómini * fiat mihi secúndum verbum tuum. (*T.P. Allelúia.*)

Chapter. Isa. vii. 14.—Behold, a virgin shall conceive, and shall bring forth a son, and his name shall be called Emanuel: butter and honey shall he eat, that he may know to refuse the evil and to choose the good.

Capitulum.—Ecce virgo concípiet et páriet fílium, * et vocábitur nomen ejus Emmánuel, * Butyrum, et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

Hymn: Ave Maris Stella, p. 187.

℣. Luke i. 28.—Hail, Mary, full of grace. (*P.T.* Alleluia.)
℟. The Lord is with thee (*P.T.* Alleluia).

℣. Ave María, grátia plena (*T.P.* Allelúia).
℟. Dóminus tecum. (*T.P.* Allelúia.)

Ant. at the Magnificat. Luke i. 28.—The Angel Gabriel spake unto Mary and said: Hail, full of grace, the Lord is with thee; blessed art thou among women. (*P.T.* alleluia.)

Ant.—Gábriel Angelus * locútus est Maríae, dicens: Ave grátia plena, Dóminus tecum: benedícta tu in muliéribus. (*T.P.* allelúia.)

Commemoration *of the Feria in Lent.*

MARCH 27.

St. John Damascene, CONFESSOR AND DOCTOR.*—*Double.—White vestments.*

John, surnamed Damascene (or of Damascus), was raised up by God to defend the worship of images, at a time when the Emperor Leo the Isurian endeavoured to destroy it. Filled with divine knowledge

* See Historical Summary, p. 1010.

(*Epistle*), he strongly opposed the Iconoclasts (or destroyers of images in Greek); "his heavenly teaching and his admirable power of mind" (*Collect*) earned for him the title of Doctor. His biography, written in the tenth century by the Patriarch John of Jerusalem, relates several legends recalled in the liturgy of his mass.

It says, for instance, that the emperor, having accused him of betraying the Caliph of Damascus, whose counsellor and minister he was, he was condemned to have his right hand cut off. But as in the case of the man with the dried up hand, mentioned in the *Gospel* of this mass, his hand was miraculously restored to him, for he promised the Virgin to use it henceforth in writing her praises. He kept his promise.

His numerous works, rich in knowledge and piety, and his eloquence caused him to be compared by the Second Council of Nicaea to a "river of gold" and to be proclaimed Doctor by Leo XIII.

St. John Damascene fell asleep in the peace of Christ towards 756.

Let us venerate holy images so as to obtain the protection of those they represent.

MASS.

Intróitus. — Tenuísti manum déxteram meam: et in voluntáte tua deduxísti me, et cum glória suscepísti me. *Ps.* Quam bonus Israel Deus his, qui recto sunt corde! ℣. Glória Patri.

Introit. Ps. lxxii. 24.—Thou hast held me by my right hand, and by Thy will Thou hast conducted me, and with Thy glory Thou hast received me. Ps. How good is God to Israel, to them that are right of heart! ℣. Glory be to the Father.

Orémus. — Omnípotens sempitérne Deus, quí ad cultum sacrárum imáginum asseréndum, beátum Joánnem coeléstì doctrína et admirábili spíritus fortitúdine imbuísti: concéde nobis ejus intercessióne et exémplo; ut, quorum cólimus imágines, virtútes imitémur ac patrocínia sentiámus. Per Dóminum.

Collect.—Almighty and everlasting God, Who, for the justifying of the worship due to holy images, didst endue blessed John with heaven-sent learning, and with marvellous steadfastness of heart: by virtue of his intercession and of the example he has left us, make us to strive to imitate the virtues of the saints to whose images we do honour, and ever to rely upon their patronage. Through our Lord.

In Lent, **Commemoration** *of the Feria.*

Epistola. — Léctio libri Sapiéntiae. — Justum dedúxit Dóminus per vias rectas, et

Epistle. — Lesson from the Book of Wisdom. Wisd. of Sol. x. 10-17.—The Lord conducted

the just through the right ways, and showed him the Kingdom of God, and gave him the knowledge of holy things; made him honourable in his labours, and accomplished his labours. In the deceit of them that overreached him, he stood by him, and made him honourable. He kept him safe from his enemies, and defended him from seducers, and gave him a strong conflict, that he might overcome, and know that wisdom is mightier than all. She forsook not the just when he was sold, but delivered him from sinners: she went down with him into the pit, and in bands she left him not, till she brought him the sceptre of the Kingdom, and power against those that oppressed him; and showed them to be liars that had accused him: and the Lord our God gave him everlasting glory. She entered into the soul of the servant of God, and stood against dreadful kings in wonders and signs. And she rendered to the just the wages of their labours.

osténdit illi regnum Dei, et dedit illi sciéntiam sanctórum: honestávit illum in labóribus, et complévit labóres illíus. In fraude circumveniéntium illum áffuit illi: et honéstum fecit illum. Custodívit illum ab inimícis, et a seductóribus tutávit illum, et certámen forte dedit illi, ut vínceret, et sciret, quóniam ómnium poténtior est sapiéntia. Haec vénditum justum non derelíquit, sed a peccatóribus liberávit eum: descendítque cum illo in fóveam et in vínculis non derelíquit illum,* donec afférret illi sceptrum regni, et poténtiam advérsus eos, qui eum deprimébant: et mendáces osténdit, qui maculavérunt illum, et dedit illi claritátem aetérnam. Haec pópulum justum, et semen sine queréla liberávit a natiónibus, quae illum depremébant. Intrávit in ánimam servi Dei, et stetit contra reges horréndos in porténtis et signis. Et réddidit justis mercédem labórum suórum.

Gradual. Ps. xvii. 33, 35.—God, Who hath girt me with strength: and made my way blameless. Who teacheth my hands to war: and hast made my arms like a brazen bow.

Graduále. — Deus, qui praecínxit me virtúte: et pósuit immaclátam viam meam. ℣. Qui docet manus meas ad praelium: et posuísti, ut arcum aereum, bráchia mea.

Tract. Ibid. 38, 39, 50.—I will pursue after my enemies, and overtake them. ℣. I will break them, and they shall not be able to stand: they shall fall under my feet. ℣. Therefore will I

Tractus. — Pérsequar inimícos meos, et comprehéndam illos. ℣. Confríngam illos, nec póterunt stare: cadent subtus pedes meos. ℣. Proptérea confitébor in natiónibus, Dó-

mine, et nómini tuo psalmum dicam.

give glory to Thee, O Lord, among the nations, and I will sing a psalm to Thy name.

In Paschal Time, in place of the *Gradual* or *Tract*, is said:

Allelúia, allelúia. — ℣. Dóminus salvávit manum tuam tibi: quia praelia Dómini tu praeliáris.

Alleluia, alleluia. 1 Kings xxv. 26, 28.—℣. The Lord hath saved thy hand to thee: because thou fightest the battles of the Lord.

Allelúia. ℣. Benedictus Dóminus Deus meus, qui docet manus meas ad praelium, et dígitos meos ad bellum. Allelúia.

Alleluia. Ps. cxliii. 1.—℣. Blessed by the Lord my God, Who teacheth my hands to fight, and my fingers to war. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Factum est et in álio sábbato, ut intráret Jesus in synagógam, et docéret, Et erat ibi homo, et manus ejus déxtera erat árida. Observábant autem scribae et pharisaei, si in sábbato curáret: ut invenírent unde accusárent eum. Ipse vero sciébat cogitatiónes eórum: et ait hómini, qui habébat manum áridam: Surge, et sta in médium. Et surgens stetit. Ait autem ad illos Jesus: Intérrogo vos, si licet sábbatis benefácere, an male: ánimam salvam fácere, an pérdere? Et circumspéctis ómnibus dixit hómini: Exténde manum tuam. Et exténdit: et restitúta est manus ejus. Ipsi autem repléti sunt insipiéntia, et colloquebántur ad ínvicem, quidnam fácerent Jesu.—**Credo.**

✠ Continuation of the **holy Gospel** according to St. Luke vi. 6-11.—At that time: It came to pass also on another sabbath, that Jesus entered into the synagogue, and taught. And there was a man, whose right hand was withered. And the Scribes and Pharisees watched if He would heal on the sabbath; that they might find an accusation against Him. But He knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good or to do evil; to save life, or to destroy? And looking round about on them all, He said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. And they were filled with madness; and they talked one with another, what they might do to Jesus.—**Credo.**

Offertory. Job. xiv. 7.—A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

Offertórium. — Lignum habet spem: si praecísum fúerit, rursum viréscit, et rami ejus púllulant.

Secret.—Together with the prayer of blessed John, may the pleading of Thy saints, the presence of whose pictures and statues, in Thy temples, his zeal upheld, obtain for us, O Lord, that the gifts we offer be accounted worthy in Thy sight. Through our Lord.

Secréta. — Ut, quae tibi, Dómine, offérimus, dona tuo sint digna conspéctu: beáti Joánnis et Sanctórum, quos ejus ópera expósitos in templis cólimus, pia suffragátio conspíret. Per Dóminum.

In Lent, **Commemoration** *of the Feria.*

Communion.—The arms of the wicked shall be broken in pieces, but the Lord strengtheneth the just.

Commúnio. — Bráchia peccatórum conteréntur, confírmat autem justos Dóminus.

Postcommunion.— May, O Lord, the holy gifts we have received, be heavenly weapons in our defence: and together with blessed John, may all Thy saints, the worship of whose pictures and statues by Thy Church he triumphantly upheld, plead with one voice in our behalf. Through our Lord.

Postcommúnio. — Sumpta nos, quaesumus, Dómine, dona coeléstibus armis tueántur: et beáti Joánnis patrocínia circúmdent Sanctórum unánimi suffrágio cumuláta; quorum imágines evícit in Ecclésia esse venerándas. Per Dóminum.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*

MARCH 28.

St. John of Capistran.*—*Semi-double.—White vestments.*

St. John, born at Capistrano in the Abruzzi on June 24, 1385, entered the order of St. Francis at the age of 39. He was chosen by God to deliver Europe from Islam, which threatened to invade it in the fifteenth century. Mahommed II. had taken Constantinople, capital of the Eastern Empire, and was marching on Belgrade. Pope Callixtus III. decreed a crusade. St. John preached it (*Gospel*) in Pannonia and other

* See Historical Summary, p. 1014.

provinces. Supported by the noble Hungarian, John Hunyades, he enrolled 70,000 Christians. These improvised warriors had no other arms but forks and flails. John, whose "strength was the Lord" (*Introit*), "obtained by their bravery the victory after severe fighting" and thus assured the triumph of the Cross over the Crescent (*Collect*). That very evening 120,000 Turks lay dead or had fled and Mahommed wounded, renounced his projects against Christian Europe. He died in 1456.

Let us have recourse to the protection of St. John and to penance in order to repel the attacks of the evil spirit (*Postcommunion*).

MASS.

Intróitus. — Ego autem in Dómino gaudébo et exsultábo in Deo Jesu meo: Deus Dóminus fortitúdo mea. *Ps.* Exsultáte Deo adjutóri nostro, jubiláte Deo Jacob. ℣. Glória Patri.

Introit. Hab. iii. 18, 19.—I will rejoice in the Lord; and I will joy in God my Jesus: the Lord God is my strength. Ps. Rejoice to God our helper: sing aloud to the God of Jacob. ℣. Glory be to the Father.

Orémus. — Deus, qui per beátum Joánnem fidéles tuos in virtúte sanctíssimi nóminis Jesu de crucis inimícis triumpháre fecísti: praesta, quaesumus; ut, spirituálium hóstium, ejus intercessióne, superátis insídiis, corónam justítiae a te accípere mereámur. Per eúmdem Dóminum.

Collect.—O God, Who through blessed John didst make Thy faithful to triumph over the enemies of the cross by the power of the most holy name of Jesus: grant, we beseech Thee, that by his intercession we may overcome the snares of our spiritual enemies, and deserve to receive from Thee a crown of righteousness. Through the same Lord.

Commemoration *of the Feria in Lent.*

Epistle: Justum dedúxit *to* Non derelíquit illum, p. 1312.

Graduále. — Qui timétis Dóminum, laudáte eum: univérsum semen Jacob glorificáte eum. ℣. Tímeat eum omne semen Israel: quóniam non sprevit, neque despéxit deprecatiónem páuperis.

Gradual. Ps. xxi. 24, 25.—Ye that fear the Lord, praise Him: all ye seed of Jacob, glorify Him! ℣. Let all the seed of Israel fear Him; because He hath not slighted nor despised the supplication of the poor man.

Tract. Exod. xv. 2, 3.—The Lord is my strength and my praise, and He is become salvation to me: He is my God, and I will glorify Him. ℣. Ps. lxxv. 4. The Lord is a man of war, Almighty is His name. ℣ The Lord Who breaketh battles; the Lord is His name.

Tractus. — Fortitúdo mea, et laus mea Dóminus, et factus est mihi in salútem: iste Deus meus, et glorificábo eum. ℣. Dóminus quasi vir pugnátor, omnípotens nomen ejus. ℣. Dóminus cónterens bella: Dóminus nomen est illi.

✠ Continuation of the holy **Gospel** according to St. Luke ix. 1-6.—At that time, Jesus calling together the twelve apostles, gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And He said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money: neither have two coats: and whatsoever house you shall enter into, abide there, and depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them. And going out, they went about through the towns; preaching the gospel; and healing everywhere.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore: Convocátis Jesus duódecim Apóstolis, dedit illis virtútem, et potestátem super ómnia daemónia, et ut languóres curárent. Et misit illos praedicáre regnum Dei, et sanáre infírmos. Et ait ad illos: Nihil tuléritis in via, neque virgam, neque peram, neque panem, neque pecúniam, neque duas túnicas habeátis. Et in quamcúmque domum intravéritis, ibi manéte, et inde ne exeátis. Et quicúmque non recéperint vos: exeúntes de civitáte illa, étiam púlverem pedum vestrórum excútite in testimónium supra illos. Egréssi autem circuíbant per castélla, evangelizántes, et curántes ubíque.

Offertory. Ecclus. xlvi. 6.—He called upon the most high Sovereign when the enemies assaulted him on every side, and the great and holy God heard him.

Offertórium. — Invocávit Altíssimum poténtem in oppugnándo inimícos úndique, et audívit illum magnus et sanctus Deus.

Secret.—Look down in pity, O Lord, upon the sacrifice we offer up: through the intercession of blessed John, Thy confessor,

Secréta. — Sacrifícium, Dómine, quod immolámus, placátus inténde: ut, intercedénte beáto Joánne Confessóre tuo,

ad conteréndas inimicórum insidias nos in tuae protectiónis securitáte constítuat. Per Dóminum.

may it ensure us safety under Thy protection and enable us to bring to nought the attacks of our enemies. Through our Lord.

In Lent, **Commemoration** *of the Feria.*

Commúnio. — Decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt.

Communion. Wisd. of Sol. x. 20.—They sung to Thy holy name, O Lord, and praised Thy victorious hand.

Postcommúnio. — Repléti alimónia coeléstí et spirituáli póculo recreáti, quaesumus, omnípotens Deus: ut, intercedénte beáto Joánne Confessóre tuo, nos ab hoste malígno defféndas, et Ecclésiam tuam perpétua pace custódias. Per Dóminum.

Postcommunion. — Filled with heavenly food and with spiritual drink, we beseech Thee, O Almighty God, that, moved by the prayers of blessed John, Thy Confessor, Thou defend us from our cruel enemy, and ensure lasting peace to Thy Church Through our Lord.

In Lent, **Commemoration** *and* **Last Gospel** *of the Feria.*



WEDNESDAY IN THE SECOND WEEK AFTER THE OCTAVE OF EASTER.

The Solemnity of St. Joseph.

SPOUSE OF THE B.V. MARY, CONFESSOR AND PATRON OF THE UNIVERSAL CHURCH.—*Double of the First Class, with Octave.—White vestments.*

To-day's Mass might be represented by a triptych showing us that St. Joseph is the protector which divine Providence has chosen for His Church.

1. The *Epistle* speaks to us of Joseph who in the Old Testament is a figure of St. Joseph. The dying Jacob prophesies that his son Joseph "shall be the pastor and strength of Israel and that the Almighty shall shower blessings upon him." And Joseph was established by Pharaoh over the entire land of Egypt, so that the salvation of all depended upon him*. The whole Church has recourse to St. Joseph with confidence.

2. The *Gospel*, *Collect* and *Communion*, explaining the connection between the heavenly Trinity and the trinity on earth, show forth the power of St. Joseph. Jesus is at the same time Son of God and Son of man. Mary is the spouse of the Holy Ghost, and it is the will of God the Father that St. Joseph should be considered father of Christ and that he should exercise paternal rights over Him. (*Preface*).

3. Lastly, the *Introit*, *Collects*, *Alleluia* and *Offertory* show us in St. Joseph as the guardian of the new Jerusalem, which is the Church, to watch over her in the midst of all her tribulations.

Full of confidence in the Patronage of St. Joseph, let us honour his title of Protector on earth so as to deserve his help in heaven. (*Collect*).

MASS.

Introit.—Ps. xxxii. 20, 21.—The Lord is our helper and protector: in Him our heart shall rejoice, and in His holy name we have trusted, alleluia,

Intróitus.—Adjútor, et protéctor noster est Dóminus: ídeo laetábitur cor nostrum, et in nómine sancto ejus sperávimus, allelúia, allelúia. *Ps.*

* The Lessons and Responses of the First Nocturn of Matins.

Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória Patri.

alleluia. Ps. lxxix. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory be to the Father.

Orémus. — Deus, qui ineffábili providéntia beátum Joseph sanctíssimae Genitrícis tuae Sponsum elígere dignátus es: praesta quaesumus: ut quem protectórem venerámur in terris, intercessórem habére mereámur in coelis: Qui vivis et regnas.

Collect.—O God, Who in Thine unspeakable providence wast pleased to choose blessed Joseph for Thy most holy mother's spouse; grant, we beseech Thee, that we may become worthy to have him for our intercessor in heaven whom we venerate as our protector upon earth: Who livest.

Epistola. — Léctio libri Génesis. — Filius accréscens Joseph, fílius accréscens, et decórus aspéctu: fíliae discurrérunt super murum. Sed exasperavérunt eum, et jurgáti sunt, invidéruntque illi habéntes jácula. Sedit in forti arcus ejus, et dissolúta sunt vincula brachiórum, et mánuum illíus per manus poténtis Jacob: inde pastor egréssus est, lapis Israël. Deus patris tui erit adjútor tuus, et Omnípotens benedícet tibi benedictiónibus coeli désuper, benedictiónibus abyssi jacéntis deórsum, benedictiónibus úberum et vulvae. Benedictiónes patris tui confortátae sunt benedictiónibus patrum ejus, donec veníret desidérium cóllium aeternórum: fiant in cápite Joseph, et in vértice Nazaraei inter fratres suos.

Epistle. Gen. xlix. 22-25.—Joseph was a growing son, a growing son, and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and qarrelled with him and envied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills shall come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

Allelúia, allelúia. ℣. De quacúmque tribulatióne clamáverint ad me exáudiam eos, et

Alleluia, alleluia, Ps. xxxvi. ℣. In whatever tribulation they shall cry to Me, I will hear them

and be their protector always. Alleluia. ℣. Obtain for us, Joseph, grace to lead an innocent life; and may our life ever be shielded by thy patronage. Alleluia.

ero protéctor eórum semper. Allelúia. ℣. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúia.

In Votive Masses out of Paschal Time the following is said:

Gradual. Ps. xx. 4, 5.—O Lord, Thou hast presented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days for ever and ever.

Graduále. — Dómine, praevenísti eum in benedictiónibus dulcédínis; posúisti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saeculum saeculi.

Alleluia, alleluia. ℣. Obtain for us, Joseph, grace to lead an innocent life; and may our life ever be shielded by thy patronage. Allelúia.

Allelúia, allelúia. ℣. Fac nos innócuam, Joseph, decúrrere vitam: sitque tuo semper tuta patrocínio. Allelúia.

From Septuagesima to Easter, instead of **Alleluia** *and verse, is said:* **Tract**: Beátus vir, p. 256.

✠ Continuation of the holy **Gospel** according to St. Luke iii. 21, 23.—At that time: It came to pass, when all the people were baptised, that Jesus also being baptised and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph.—**Creed.**

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Factum est autem cum baptizarétur omnis pópulus, et Jesu baptizáto, et oránte, apértum est coelum: et descéndit Spíritus sanctus corporáli spécie sicut colúmba in ipsum: et vox de coelo facta est: Tu es Fílius meus diléctus, in te complácui mihi. Et ipse Jesus erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph.—**Credo.**

Offertory.—Praise the Lord, O Jerusalem, because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee. Alleluia, alleluia.

Offertórium. — Lauda Jerúsalem Dóminum: quóniam confortávit seras portárum tuárum: benedíxit fílius tuis in te.

Secréta.—**Sanctíssimae Genitrícis tuae Sponsi patrocínio suffúlti, rogámus, Dómine, cleméntiam tuam; ut corda nostra fácias terréna cuncta despícere, ac te verum Deum perfécta caritáte dilígere: Qui vivis et regnas.**

Secret.—Supported by the patronage of the spouse of Thy most holy mother, we beseech Thy clemency, O Lord: that Thou wouldst make our hearts despise all earthly things, and love Thee, the true God, with perfect charity: Who livest.

Preface *of St. Joseph*, p. 57, *during the Octave.*

Commúnio. — Jacob autem génuit Joseph virum Maríae, de qua natus est Jesus, qui vocátur Christus, allelúia, allelúia.

Communion. — But Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia, alleluia.

Postcommúnio. — Divíni múneris fonte reffécti, quaesumus, Dómine Deus noster: ut sicut nos facis beáti Joseph protectióne gaudére: ita ejus méritis et intercessióne, coeléstis glóriae fácias sse partícipes. Per Dóminum.

Postcommunion. Ps. xx. 4, 5. —We who have been refreshed at the fountain of divine blessing, beseech Thee, O Lord our God: that as Thou dost gladden us by the protection of blessed Joseph, so by his merits and intercession Thou wouldst make us partakers of his glory in heaven. Through our Lord.

SECOND VESPERS.

First Four Psalms of Sunday, p. 98, and **Psalm: Laudate Dominum**, p. 127.

Ant. 1. Jacob autem * génuit Joseph virum Maríae, de qua natus est Jesus, qui vocátur Christus, allelúia.

Ant. 1. Matt. i 16. Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ, alleluia.

2. Missus est * Angelus Gábriel a Deo in civitátem Galilaeae, cui nomen Názareth, ad vírginem desponsátam viro, cui nomen erat Joseph, allelúia.

2. Luke i. 26. The angel Gabriel was sent from God unto a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph. Alleluia.

3. Ascéndit autem Joseph * a Galilaea de civitáte Názareth, in Judaeam in civitátem David, quae vocátur Béthlehem, allelúia.

3. Luke ii. 4. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, alleluia.

4. Ibid. ii. 16. And they came with haste; and they found Mary and Joseph, and the Infant lying in a manger, alleluia.

4. Et venérunt * festinántes, et invenérunt Mariam et Joseph, et infántem pósitum in praesépio, allelúia.

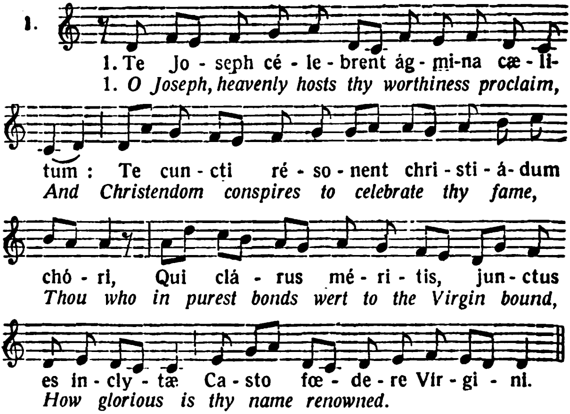
5. Ibid. iii. 23. And Jesus Himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph. Alleluia.

5. Et ipse Jesus * erat incípiens quasi annórum trigínta, ut putabátur, fílius Joseph, allelúia.

Chapter.—Gen. xlix. 26. The blessings of Thy father are strengthened with the blessings of his fathers, until the desire of the everlasting hills should come: may they be upon the head of Joseph and upon the crown of the Nazarite among his brethren.

Capitulum. — Benedictiónes patris tui confortátae sunt benedictiónibus patrum ejus: * donec veníret desidérium cóllium aeternórum: * fiant in cápite Joseph, et in vértice Nazaraei inter fratres suos.

Hymn (I Modus).



Thou, when thou didst behold
thy spouse about to bear,
Wast sore oppressed with doubt,
wert filled with wondering care.
At length the Angel's word thy
anxious heart relieved:
She by the Spirit hath conceived.

Almo cum túmidam gérmine cónjugem
Admírans, dúbio tángeris ánxius,
Afflátu súperi Fláminis Angelus
Concéptum púerum docet.

Tu natum Dóminum stringis, ad éxteras
Aegypti prófugum tu séqueris plagas:
Amíssum Sólymis quaeris, et ínvenis,
Miscens gáudia flétibus.

Thou with thy new born Lord didst seek far Egypt's land
As wandering pilgrims ye fled o'er the desert sand;
That Lord when lost, by thee is in the Temple found,
While tears are shed and joys abound.

Post mortem réliquos mors pia cónsecrat,
Palmámque eméritos glória súscipit:
Tu vivens, Súperis par, frúeris Deo,
Mira sorte beátior.

Not till death's hour is past do other men obtain
The meed of holiness and glorious rest attain;
Thou like to Angels made, in life completely blest,
Didst clasp thy God unto thy breast.

Nobis, summa Trias, parce precántibus:
Da Joseph méritis sidera scándere,
Ut tandem líceat nos tibi pérpetim
Gratum prómere cánticum.
Amen.

O Holy Trinity Thy suppliant servants spare,
Grant us to rise to heaven for Joseph's sake and prayer,
And so our grateful hearts to Thee shall ever raise
Exulting canticles of praise.
Amen.

℣. Sub umbra illíus quem desideráveram sedi, allelúia.
℟. Et fructus ejus dulcis gútturi meo, allelúia.

℣. I sat down under His shadow whom I desired. Alleluia.
℟. And His fruit was sweet to my palate. Alleluia.

Ant. Fili, * quid fecísti nobis sic? Ecce pater tuus et ego doléntes quaerebámus te, allelúia.

Ant. of the Magnificat.—Son, why hast Thou done so to us? Behold Thy father and I sought Thee sorrowing. Alleluia.

FROM THURSDAY TO WEDNESDAY IN THE OCTAVE OF ST. JOSEPH.
Semi-double.—White vestments.

OCTAVE OF THE SOLEMNITY OF ST. JOSEPH.
Greater double.—White vestments.

Mass: as on the Feast, p. 1320.



FEASTS OF APRIL.

April 2.

St. Francis of Paula, Confessor.*—*Double.—White vestments.*

St. Francis was born at Paola in Calabria in 1416. When 13 years of age, "abandoning everything to acquire a treasure in the kingdom of heaven" (*Gospel*), he retired into a desert and led such a holy life there that numerous disciples soon came to place themselves under his guidance, He then founded the Order to which in his humility he gave the name of Minims, that is to say, of the least in the house of God.

"Despising everything to gain Christ, he endeavoured to resemble Him in His sufferings, so as to be able to participate in the glory of His resurrection" (*Epistle*). God, Who exalts the humble (*Collect*), made him celebrated by numerous miracles and by the gift of prophecy. He died at the age of 91 in 1507.

Let us imitate the humility and penitence of St. Francis in order that we may attain the rewards promised to humble and mortified souls (*Collect*).

Mass: Justus, p. 273, *except:*

Collect.—O God Who, setting up on high the lowly ones of this earth, hast numbered blessed Francis with Thy saints in glory: grant, we beseech Thee, that, helped by his merits and walking in his footsteps, we too may deserve the happiness Thou hast promised to them that are humble of heart. Through our Lord.

Orémus. — Deus humílium celsitúdo, qui beátum Franciscum Confessórem Sanctórum tuórum glória sublimásti: tríbue, quaesumus; ut, ejus méritis et imitatióne, promíssa humílibus praemia felíciter consequámur. Per Dóminum.

* See Historical Summary, p. 1015.

Commemoration *of the Feria, in Lent.*

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippénses. — Fratres: Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse, propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et árbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam quae ex fide est Christi Jesu: quae ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quae est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians iii. 7-12. — Brethren, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord: for Whom I have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

Secréta. — Haec dona devótae plebis, Dómine, quibus tua cumulámus altária, beáti Francísci méritis tibi grata, nobísque salutária, te miseránte, reddántur. Per Dóminum.

Secret.—May these offerings of a devoted people, with which we cover Thy altar, O Lord, be rendered by the merits of blessed Francis pleasing to Thee, and by Thy mercy salutary to us. Through our Lord.

Commemoration *of the Feria in Lent.*

Postcommúnio. — Sumpta, Dómine, sacraménta coeléstia, beáto Francísco Confessóre tuo intercedénte, precámur; ut et temporális vitae subsídia nobis

Postcommunion. — We pray Thee, O Lord, that the sacrament we have received, may by the intercession of blessed Francis, Thy confessor, confer upon

us help for life temporal and eternal. Through our Lord.	cónferant, et aetérnae. Per Dóminum.

Commemoration *and* **Last Gospel** *of the Feria in Lent.*

APRIL 4.

St. Isidore, BISHOP, CONFESSOR AND DOCTOR.*—*Double.— White vestments.*

St. Isidore, brother of St. Leander, succeeded him in 601 as Archbishop of Sevilla (*Communion*). In his homily on the *Gospel* of the day, where Jesus compares the apostles and their successors " to the salt of the earth and to the light that sheds its rays on all those within the house," the Saint lays down the duties of a bishop. " Above all a bishop, to accomplish his office must read the Scriptures, study the Canons, imitate the examples of the Saints, devote himself to watching, fasting and prayer, unite humility with authority and place his chastity under the guard of charity, a virtue without which all the others are nothing."

He realised this ideal. Versed in all knowledge, he was considered the most learned man of his century. An indefatigable preacher of the *Gospel*, he opposed the Arians and other heretics " who closed their ears to truth and opened them to fables " (*Epistle*).

Wherefore, hardly 16 years after his death in 636, the Synod of Toledo, composed of 52 Bishops, proclaimed him " excellent Doctor (*Collect*) and the most recent glory of the Catholic Church."

St. Isidore was for us here below a Doctor of life ; may he now intercede for us in heaven (*Collect*).

Mass : In médio, p. 263.

Commemoration *and* **Last Gospel** *of the Feria in Lent.*

APRIL 5.

St. Vincent Ferrer, BISHOP, CONFESSOR.†—*Double.— White vestments.*

Vincent, born in Spain in 1350, entered at the age of 18 the Order of Preachers and gave lustre to the Church by his virtues and his preaching (*Collect*). He was called the " Angel of the Judgment " and he went over the whole of Europe, warning sinners " to be ready for the Son of man Who will come at an unexpected hour " (*Gospel*). The words of the prophet : " Arise, ye dead, and come to judgment," which he constantly repeated, caused the many miraculous conversions of which his life is full (*Epistle*). He put forth the prosposal to end the Western schism by deposing the three Popes who claimed the tiara and declared himself in favour of Martin V. He died at Vannes in Brittany, in 1419.

Let us deserve by penance to escape being condemned by the One who is to judge us some day.

Mass : Os justi, p. 270, *except :*

Collect.—O God, Who wast pleased to ennoble Thy Church	*Orémus.* — Deus, qui Ecclésiam tuam beáti Vincéntii

* See Historical Summary, p. 1010. † Ibid., p. 1014.

Confessóris tui méritis et praedicatióne illustráre dignátus es: concéde nobis fámulis tuis; ut et ipsíus instruámur exémplis, et ab ómnibus ejus patrocínio liberémur advérsis. Per Dóminum.

by the merits and by the preaching of blessed Vincent, Thy Confessor, grant unto us Thy servants, ever to follow the example of holy living he has left us, and in his holy patronage, at all times to find sure deliverance from evil. Through our Lord.

Commemoration *and* **Last Gospel** *of the Feria in Lent.*

April 11.

St. Leo I., Pope, Confessor, and Doctor.*—*Double.—White vestments.*

St. Leo, surnamed the Great, was called to govern the Church (*Communion*). In him are verified the words of the *Introit*, taken from the Book of Wisdom: "The Lord has opened his mouth in the midst of the Church and has filled him with the Spirit of wisdom and intelligence" and also the words of the *Offertory*: "I have anointed My servant with holy oil and I lend him the strength of My arm."

As Doctor of the Church and defender of civilisation, he gained signal victories over heretics and barbarians.

He opposed Eutyches who denied Christ's two natures, and Nestorius who affirmed that there were two persons in Jesus; which fatal doctrines tended towards the destruction of the great work of Redemption celebrated by the Paschal Cycle. The Council of Chalcedon exclaimed: "Peter has spoken by the mouth of Leo." Wherefore the *Gospel* reminds us of the prerogatives of the Chief Pastor of the Church.

St. Leo stopped the advance of Attila, "the scourge of God," at the gates of Rome and decided him to retire to Pannonia. He died on April 11, 461.

Let us ask God, through his intercession, to apply to us the merits of Christ risen to free us from all our sins (*Collect*).

Mass: In médio, p. 263, *except:*

Orémus. — Exáudi, quaesumus, Dómine, preces nostras, quas in beáti Leónis Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis ab ómnibus nos absólve peccátis. Per Dóminum.

Collect.—Graciously hear our prayers, O Lord, we beseech Thee, which we offer in the solemn commemoration of blessed Leo, Thy confessor and bishop; and absolve us from all sins by the merits of him who served Thee worthily, interceding for us. Through our Lord.

Commemoration *of the Feria in Lent.*

Epistle: Justus cor suum, p. 267.

* See Historical Summary, p. 1010.

Gospel: Venit Jesus, p. 1459.

Offertory. Ps. lxxxviii. 21, 22. —I have found David My servant: with My holy oil I have anointed him: for My hand shall help him and My arm shall strengthen him.

Offertórium.—Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. (*T.P.* Allelúia.)

Secret.—May the festival we keep year by year in honour of blessed Leo, Thy Confessor and bishop, make us pleasing, O Lord, to Thy loving kindness: and by virtue of this devout service of propitiation while assuring him his happy reward, may it obtain for us the gifts of Thy grace. Through our Lord.

Secréta.—Sancti Leónis Confessóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos: ut per haec piae placatiónis offícia, et illum beáta retribútio committétur, et nobis grátiae tuae dona concíliet. Per Dóminum.

Commemoration *of the Feria in Lent.*

Communion.—Blessed is the servant, whom when his Lord shall come, He shall find him watching: amen, I say to you, He shall set him over all his goods. (*P.T.* Alleluia.)

Commúnio.—Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum. (*T.P.* Allelúia.)

Postcommunion.—O God, the rewarder of faithful souls, grant that through the prayers of blessed Leo, Thy Confessor and bishop, whose venerable feastday we are celebrating, we may receive from Thee the pardon of our sins. Through our Lord.

Postcommúnio.—Deus, fidélium remunerátor animárum: praesta; ut beáti Leónis Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Commemoration *of the Feria in Lent.*

APRIL 13.

St. Hermenegild, Martyr.*—*Semi-double.—Red vestments.*

Hermenegild, son of the King of the Visigoths in Spain, married the daughter of the Frankish King of Austrasia, and was converted to Catholicism, his family being Arian. His father in his anger threw him into a dungeon and in the night of Easter caused an Arian bishop to take Communion to him. "But God did not abandon him in his prison" (*Epistle*). Hermenegild sacrificed to the love of God the love of his father and of his own life (Gospel), and indignantly repelled the heretical bishop.

* See Historical Summary p. 1011.

Put to death on April 13, 586, he shared the triumph of Christ Who " in the kingdom of God gave him the royal sceptre " (*Epistle*). His father died recommending the martyr's brother, Recarede, to bring back the nation to the true faith. Thus Spain became Christian.

" Following the example of St. Hermenegild, who preferred heavenly to earthly royalty, let us despise perishable possessions and only seek the eternal ones." (*Collect.*)

Out of Paschal Time, **Mass :** In virtúte, p. 222. *In Paschal Time,* **Mass :** Protexísti, p. 243, *except :*

Orémus.—Deus, qui beátum Hermenegíldum Mártyrem tuum coeléști regno terrénum postpónere docuísti : da, quaesumus, nobis ; ejus exémplo cadúca despícere, atque aetérna sectári. Per Dóminum.

Collect.—O God, Who didst teach blessed Hermenegild, Thy Martyr, to value the kingdom of heaven more than an earthly throne : vouchsafe that we learn from him to think little of the passing goods of this world, and to strive after those which fail not for evermore. Through our Lord.

Common *of the Feria in Lent.*—**Gospel :** Si quis, p. 217.

Secréta.—Munéribus nostris, quaesumus, Dómine, precibúsque suscéptis : et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Secret.—Receive, we beseech Thee, O Lord, our offerings and prayers : cleanse us by virtue of these heavenly mysteries and graciously hear us.

Commemoration *of the Feria in Lent.*

Postcommúnio. — Da, quaesumus, Dómine Deus noster : ut, sicut tuórum commemoratióne Sanctórum temporáli gratulámur offício ; ita perpétuo laetémur aspéctu. Per Dóminum.

Postcommunion.—Grant, we beseech Thee, O Lord, that we who on earth discharge with joy the duty of honouring Thy Saints may be gladdened by their company for ever in heaven. Through our Lord.

Commemoration *and* **Last Gospel** *of the Feria in Lent.*

April 14.

St. Justin, Martyr.*—*Double.—Red vestments.*

The Church in the second century had to oppose the errors of pagan philosophers and suffer cruel persecution. But God raised courageous men, known as the Apologist Fathers, who defended Christian dogma at the price of their lives.

* See Historical Summary, p. 1008.

The most illustrious at that time was St. Justin who was born at Nablus (Samaria) about the year 100. As a pagan philosopher, he examined the teaching of the pagan philosophical systems and only found error and false wisdom; for human intelligence rejecting supernatural light soon goes astray (*Epistle, Gradual*). St. Justin then studied the word of the crucified God and became a Christian. Seeing in reason a precious auxiliary of faith, he opened at Rome the first school of Christian philosophy and there taught "the eminent science of Jesus Christ" (*Collect*).

He became celebrated especially by the two Apologies which he had the courage (*Gospel*) to address successively to the persecuting emperors Antonius and Marcus Aurelius (*Introit*).

An edict of Antonius mitigated the persecution. Marcus Aurelius on the contrary caused St. Justin to be scourged and condemned him to death. He died a martyr on April 13, 162.

"Let us conform to the teaching of the blessed martyr Justin" (*Postcommunion*) "so that we may remain firm in the faith" (*Collect*).

MASS.

Introit. Ps. cxviii. 85, 46.—The wicked have told me fables, but not as Thy law; but I spoke of Thy testimonies before kings, and I was not ashamed. (Alleluia, alleluia.). Ps. Ibid. 1. Blessed are the undefiled in the way, who walk in the law of the Lord. ℣. Glory be to the Father.

Intróitus.—Narravérunt mihi iníqui fabulatiónes, sed non ut lex tua: ego autem loquébar de testimóniis tuis in conspéctu regum et non confundébar. (*T.P.* Allelúia, allelúia.) *Ps.* Beáti immaculáti in via, qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.—O God, Who by the foolishness of the cross, didst wonderfully teach blessed Justin, Thy martyr, the excellent knowledge of Jesus Christ; grant us, through his intercession, to escape all the wiles of error, and to obtain steadfastness of faith. Through the same Lord.

Orémus.—Deus, qui per stultítiam crucis eminéntem Jesu Christi sciéntiam beátum Justinum Mártyrem mirabíliter docuísti; ejus nobis intercessióne concéde; ut, errórum circumventióne depúlsa, fídei firmitátem consequámur. Per eúmdum Dóminum.

Commemoration *of the Feria in Lent, and of* **Holy Martyrs Tiburtius and Companions**, p. 1336.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 1 Cor. i. 18, etc.—BRETHREN, the word of the cross, to them indeed that perish, is foolishness; but to them that

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios.—FRATRES: Verbum crucis pereúntibus quidem stultítia est: iis autem, qui salvi fíunt, id est nobis, Dei virtus est. Scriptum

est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi scriba? ubi conquisítor hujus saeculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuit Deo per stultítiam praedicatiónis salvos fácere credéntes. Quóniam et Judaei signa petunt, et Graeci sapiéntiam quaerunt: nos autem praedicámus Christum crucifíxum: Judaeis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Judaeis, atque Graecis, Christum Dei virtútem, et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infírmum est Dei, fórtius est homínibus. Ex ipso autem vos estis in Christo Jesu, qui factus est nobis sapiéntia a Deo, et justítia, et sanctificátio, et redémptio.

are saved, that is, to us, it is the power of God. For it is written: I will destroy the wisdom of the wise; and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God; it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. But of him are you in Christ Jesus, Who of God is made unto us wisdom, and justice, and sanctification, and redemption.

Graduále.—Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanae sunt. ℣. Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo.

Gradual. 1 Cor. iii. 19, 20.—The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain. ℣. Ibid. 1, 19. I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.

Tractus.—Non judicávi me scire áliquid inter vos nisi Jesum Christum, et hunc crucifíxum. ℣. Lóquimur Dei sapiéntiam in mystério, quae ab-

Tract. 1 Cor. ii. 2, 7, 8.—I judged not myself to know anything among you but Jesus Christ, and Him crucified. ℣. We speak the wisdom of God in

a mystery, which is hidden, which God ordained before the world, unto our glory. ℣. Which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory.

scóndita est, quam praedestinávit Deus ante saecula in glóriam nostram. ℣. Quam nemo príncipum hujus saeculi cognóvit. Si enim cognovíssent, nunquam Dóminum glóriae crucifixíssent.

Alleluia, alleluia. 1 Cor. iii. 19, 20.—℣. The wisdom of this world is foolishness with God, for it is written: The Lord knoweth the thoughts of the wise, that they are vain.

Allelúia, allelúia.—℣. Sapiéntia hujus mundi stultítia est apud Deum, scriptum est enim: Dóminus novit cogitatiónes sapiéntium, quóniam vanae sunt.

Alleluia. Phil. iii. 8.—℣. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord. Alleluia.

Allelúia.—Verúmtamen exístimo ómnia detriméntum esse propter eminéntem sciéntiam Jesu Christi Dómini mei. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Luke xii. 2.—At that time, Jesus said to His disciples: There is nothing covered that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light; and that which you have spoken in the ear in the chambers shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom you shall fear: fear ye Him Who, after He hath killed, hath power to cast into hell. Yea, I say to you, fear Him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Dixit Jesus discípulis suis: Nihil opértum est quod non revelétur: neque abscónditum, quod non sciátur. Quóniam quae in ténebris dixístis, in lúmine dicéntur: et quod in aurem locúti estis in cubículis, praedicábitur in tectis. Dico autem vobis amícis meis: Ne terreámini ab his qui occídunt corpus, et post haec non habent ámplius quid fácient. Osténdam autem vobis quem timeátis: timéte eum, qui, postquam occíderit habet potestátem míttere in gehénnam; ita dico vobis, hunc timéte. Nonne quinque pásseres véneunt dipóndio, et unus ex illis non est in oblivióne coram Deo? Sed et capílli cápitis vestri omnes numeráti sunt. Nolíte ergo timére: multis passéribus plu-

ris estis vos. Dico autem vobis: Omnis quicúmque conféssus fúerit me coram homínibus, et Fílius hóminis confitébitur illum coram Angelis Dei.

Fear not, therefore: you are more value than many sparrows. And I say to you: Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God.

Offertórium. — Non enim judicávi me scire áliquid inter vos nisi Jesum Christum, et hunc crucifíxum. (*T.P.* Allelúia.)

Offertory. 1 Cor. ii. 2.—For I judged not myself to know anything among you, but Jesus Christ; and Him crucified. (*P.T.* Alleluia.)

Secréta. — Múnera nostra, Dómine Deus, benígnus súscipe: quorum mirábile mystérium sanctus Martyr Justínus advérsus impiórum calúmnias strénue defféndit. Per Dóminum.

Secret.—Graciously receive, O Lord, these our offerings, the marvellous mystery of which Thy holy martyr Justin resolutely defended against the calumnies of ungodly men. Through our Lord.

Commemoration *of the Feria in Lent, and of* **SS. Tiburtius and Companions** (*see below*).

Commúnio. — Repósita est mihi coróna justítiae, quam reddet mihi Dóminus in illa die justus judex. (*T.P.* Allelúia.)

Communion.—There is laid up for me a crown of justice, which the Lord, the just Judge, will render to me in that day. (P.T. Alleluia.)

Postcommúnio. — Coeléstí alimónia refécti, súpplices te, Dómine, deprecámur: ut, beáti Justíni Mártyris tui mónitis, de accéptis donis semper in gratiárum actióne maneámus. Per Dóminum.

Postcommunion. — Refreshed with heavenly food, we humbly entreat Thee, O Lord, that following the admonitions of blessed Justin, Thy martyr, we may ever continue in thanksgiving for the gifts we have received from Thee. Through our Lord.

Commemoration *and* **Last Gospel** *of the Feria in Lent.*

Commemoration of SS. Tiburtius and Companions, Martyrs, *see below.*

SAME DAY.

Commemoration of SS. Tiburtius, Valerian and Maximus, MM.*

Valerian, the Spouse of St. Cecilia, Tiburtius, his brother, and Maximus, their executioner, who was converted at the sight of their courage, united

* See Historical Summary, p. 1008.

in 229 their martyrdom to that of the crucified God and shared the glory of Jesus risen again.

Out of Paschal Time, **Mass**: Sapiéntiam, p. 235 *and in Paschal Time*, **Mass**: Sancti tui, p. 249, *with* **Epistle** *and* **Gospel** *of the* **Mass** Protexisti, p. 244, *except:*

Collect.—Make us, we beseech Thee, Almighty God, to strive to imitate the virtues of Thy holy martyrs Tiburtius, Valerian and Maximus, whose feast-day we are celebrating. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Tibúrtii, Valeriáni et Máximi solémnia cólimus; eórum étiam virtútes imitémur. Per Dóminum.

Secret.—May this sacred Victim, O Lord, which in celebration of the natal-day of Thy holy martyrs we devoutly offer up, be to us an assurance of Thy pardon, and of the continuance of Thy gracious favour. Through our Lord.

Secréta. — Haec hóstia, quaesumus, Dómine, quam sanctórum Mártyrum natalítia recenséntes offérimus: et víncula nostrae pravitátis absólvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.

Postcommunion.—Filled with Thy sacred gifts, we beseech Thee, O Lord, to suffer us to take our having been permitted, thus dutifully, to minister to Thee, as an assurance of our having grown in Thy grace. Through our Lord.

Postcommúnio. — Sacro múnere satiáti, súpplices te, Dómine, deprecámur: ut, quod débitae servitútis celebrámus offício, salvatiónis tuae sentiámus augméntum. Per Dóminum.

April 17.

St. Anicetus, Pope and Martyr.*—*Simple.—Red vestments.*

The Paschal Cycle surrounds the King of Martyrs, Whose triumph it celebrates, with a bevy of Saints who "followed Him bearing their crosses and who, having lost their lives for His sake," found the life of which Jesus risen again is the model (*Gospel*).

St. Anicetus invested with full sacerdotal power (*Introit*) succeeded St. Pius as Pope. He governed the Church from 150 to 161 and took such a part in the sufferings of Christ (*Epistle*) that although he did not shed his blood for the faith he was given the title of martyr.

He preserved his flock from the heresies of Valentinus and Marcion and "filled with the consolations of Jesus, he was enabled in turn to console those who suffered" (*Epistle*). The great St. Polycarp came to him at Rome to confer especially about the date of the celebration of Easter, for by the coincidence of this feast with that of the Jews it was right to claim that the mysteries of the death and resurrection of Jesus

* See Historical Summary, p. 1007.

had realised and taken the place of the immolation of the paschal Lamb.
"Let us rejoice for the annual solemnity of blessed Anicetus" (*Collect*). It recalls to us the date when, after having died with Christ on earth, this holy martyr went to share the glory of His resurrection in heaven.

Mass: Protexísti, p. 243, *except:*

Orémus. — Deus, qui nos beáti Anicéti Mártyris tui atque Pontíficis ánnua solemnitáte laetíficas: concéde propítius; ut, cujus natalítia cólimus, de ejúsdem étiam protectióne gaudeámus. Per Dóminum.

Collect.—O God, Who dost gladden us by the yearly festival of Blessed Anicetus, Thy martyr and bishop, mercifully grant that we who celebrate his birthday to Heaven may ever live with joy in his holy keeping. Through our Lord.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis: Amen, amen dico vobis: quia plorábitis, et flébitis vos, mundus autem gaudébit: vos autem contristabímini, sed tristítia vestra vertétur in gáudium. Múlier cum parit, tristítiam habet, quia venit hora ejus: cum autem pepérerit púerum, jam non méminit pressúrae propter gáudium: quia natus est homo in mundum. Et vos ígitur nunc quidem tristitíam habétis, íterum autem vidébo vos, et gaudébit cor vestrum et gaúdium vestrum nemo tollet a vobis.

✠ Continuation of the holy **Gospel** according to St. John xvi. 20-22.—At that time, Jesus said to His disciples: Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman when she is in labour, hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man shall take from you.

Secréta.—Múnera tibi, Dómine, dicáta sanctífica: et intercedénte beáto Anicéto Mártyre tuo atque Pontifíce, per eádem nos placátus inténde. Per Dóminum.

Secret.—Sanctify, O Lord, the gifts we offer to Thee, and blessed Anicetus, Thy martyr and bishop, interceding for us, appeased thereby, graciously look down upon us. Through our Lord.

Postcommúnio. — Haec nos commúnio, Dómine, purget a

Postcommunion. — May this communion, O Lord, cleanse us

from guilt, and by the intercession of blessed Anicetus, Thy martyr and bishop, unite us in Him Who is the heavenly medicine of our souls. Through our Lord.

crímine: et, intercedénte beáto Anicéto Mártyre tuo atque Pontífice coeléstis remédii fáciat esse consórtes Per Dóminum.

Out of Paschal Time, **Mass:** Sacerdótes Dei, p. 219.

April 21.

St. Anselm, Bishop, Confessor and Doctor.*—*Double.—White vestments.*

A monk in the celebrated Benedictine Abbey of Ste. Marie du Bec in Normandy, St. Anselm became its Abbot and later Archbishop of Canterbury (*Communion*). " Filled with divine wisdom " (*Introit*) and endowed with superior talents, he endeavoured to develop the science of God by a rational method which cleared the way for scholastic theologians. " I do not try to understand in order to believe, he declared, but I believe in order to understand." Thereby he realised the saying of the Gospel " You are the light of the world " and the Church has awarded him the title of Doctor.

" A hero for doctrine and virtue," declares Urban II., " he was equally intrepid in fighting for the faith." Like a courageous pastor, he defended " in season and out of season," (*Epistle*) against the ambitious tyranny of William Rufus, the sacred liberty which Jesus had bought for His flock with His blood. " Christ, he affirms, loves nothing so much in this world as the liberty of His Church."

He died at the age of 73 on April 21, 1109.

Let us honour St. Anselm " so that he who was a Doctor of truth on earth may intercede for us in heaven " (*Collect*).

Mass: In médio, p. 263.

April 22.

SS. Soter and Caius, Popes and Martyrs.†—*Semi-double.—Red vestments.*

Soter succeeded Pope Anicetus in 161 and was martyred ten years later under Marcus Aurelius. Caius, whose relics are kept in the sanctuary of St. Sylvester at Rome, governed the Church a century later and was put to death in 296.

Like all the Sovereign Pontiffs of the first centuries they united their sacrifice to that of Christ and " in Him bore much fruit " (*Epistle*).

* See Historical Summary, p. 1012. † Ibid., p. 1009.

"God then avenged the blood of His servants and invited them to the marriage feast of the Lamb" (*Epistle*), to associate them in His triumph and happiness. (*Gospel—Offertory—Communion*).

Let us honour the blessed martyrs Soter and Caius in order that in heaven their powerful intercession may obtain for us divine protection (*Collect*).

Mass: Sancti tui, p. 249, *except*:

Orémus.—Beatórum Mártyrum paritérque Pontíficum Sotéris et Caji nos, quaesumus, Dómine, festa tueántur: et eórum comméndet orátio veneránda. Per Dóminum.

Collect.—May the festival of the blessed martyrs and bishops Soter and Caius, be, we beseech Thee, O Lord, to us a safeguard; and may their venerable prayer commend us to Thee. Through our Lord.

Epistola.—Léctio libri Apocalypsis beáti Joánnis Apóstoli.—In diébus illis: Post haec ego Joánnes audívi quasi vocem turbárum multárum in coelo, dicéntium: Allelúia: salus, et glória, et virtus Deo nostro est: quia vera et justa judícia sunt ejus, qui judicávit de meretríce magna, quae corrúpit terram in prostitutióne sua, et vindicávit sánguinem servórum suórum de mánibus ejus. Et íterum dixérunt: Allelúia. Et fumus ejus ascéndit in saecula saeculórum. Et cecidérunt senióres vígintiquátuor, et quátuor animália, et adoravérunt Deum sedéntem super thronum, dicéntes: Amen: Allelúia. Et vox de throno exívit, dicens: Laudem dícite Deo nostro omnes servi ejus; et qui timétis eum, pusílli et magni. Et audívi quasi vocem turbae magnae, et sicut vocem aquárum multárum, et sicut vocem tonitruórum magnórum, dicéntium: Allelúia: quóniam regnávit Dóminus Deus noster omnipotens. Gaudeámus, et exul-

Epistle. Lesson from the Book of the Apocalypse of blessed John the apostle. Apoc. xix. 1-9.—In those days, after these things, I, John, heard as it were the voice of many multitudes in heaven, saying: Alleluia: Salvation, and glory, and power is to our God; for true and just are His judgments, Who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of His servants at her hands. And again they said: Alleluia. And her smoke ascendeth for ever and ever. And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen, Alleluia: and a voice came out from the throne, saying: Give praise to our God, all ye His servants; and you that fear Him, little and great. And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of great thunders, saying:

Alleluia; for the Lord our God, the Almighty hath reigned. Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come, and his wife hath prepared herself; and it is granted to her that she should clothe herself with fine linen glittering and white: for the fine linen are the justifications of the Saints. And He said to me: Write, blessed are they that are called to the marriage-supper of the Lamb.

témus, et demus glóriam ei: quia venérunt núptiae Agni, et uxor ejus praeparávit se. Et datum est illi ut coopériat se byssino splendénti, et cándido. Byssinum enim justificatiónes sunt sanctórum. Et dixit mihi: Scribe: Beáti, qui ad caenam nuptiárum Agni vocáti sunt.

Secret.—Give ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of those who have been pleasing to Thee. Through our Lord.

Secréta. — Adésto, Dómines supplicatiónibus nostris, quae in sanctórum commemoratióne deférimus: ut, qui nostrae justítiae fidúciam non habémus, eórum qui tibí placuérunt, méritis adjuvémur. Per Dóminum.

Postcommunion.—Satisfied by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord.

Postcommúnio. — Quaesumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

April 23.

St. George, Martyr.*—*Semi-double.—Red vestments.*

St. George, born of an illustrious family in Cappadocia, was promoted by Diocletian to the first ranks in the army.

When the Emperor had published at Nicomedia his first edict against the Christians, St. George reproached him with his cruelty. Immediately cast into prison, he was subjected to such atrocious torments that the Eastern Church calls him the Great Martyr. He was beheaded in 273.

This patron of armies is venerated by Greeks and Latins. Rome possesses a sanctuary erected in his honour where the Station is held on the Thursday after Ash Wednesday (†). England chose him for her patron in 800. Therefore in this country his feast is a double of first class with an octave. He is one of the 14 auxiliary saints (see engraving, July 25).

* See Historical Summary, p. 1009.
† See Plan of the Stations at Rome, p. 510, E e 14.

Mass: Protexísti, p. 243, *except:*

Orémus. — Deus, qui nos beáti Geórgii Mártyris tui méritis et intercessióne laetíficas: concéde propítius: ut, qui tua per eum benefícia póscimus dono tuae grátiae consequámur. Per Dóminum.

Collect.—O God, Who by calling us to have part in the merits and prayers of blessed George Thy martyr, dost give us cause of great joy: deny us not, we beseech Thee, the good gifts which, relying upon his help, we implore from Thy loving kindness. Through our Lord.

Secréta.—Múnera, Dómine, obláta sanctifíca, et, intercedénte beáto Geórgio Mártyre tuo, nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum.

Secret.—Sanctify, we beseech Thee, O Lord, the gifts we offer: and, blessed George, Thy martyr, pleading in our behalf, for their sake cleanse us from all stain of sin. Through our Lord.

Postcommúnio.—Súpplices te rogámus, omnípotens Deus: ut, quos tuis réficis sacraméntis, intercedénte beáto Geórgio Mártyre tuo, tibi étiam plácitis móribus dignánter tribuas deservíre. Per Dóminum.

Postcommunion.—Most humbly, we beseech Thee, O Almighty God, that through the prayers of blessed George, Thy martyr, we, whom Thy holy sacrament has quickened to newness of life, may henceforth, by Thy grace, ever render Thee an acceptable service. Through our Lord.

April 24.

St. Fidelis of Sigmaringen, Martyr.*—*Double.—Red vestments.*

St. Fidelis was born at Sigmaringen (Suabia) in 1577. He was at first a magistrate and took so much interest in the poor that he was called "the Advocate of the poor." He entered the seraphic Order of St. Francis. Intimately united to God in continual prayer and work, he asked and obtained from Him to shed his blood for the Catholic faith. He was sent to the country of the Grisons where protestant soldiers, fearing his influence, stabbed him to death at Sévis in 1627 (*Collect*).

This holy martyr who, in the Paschal Cycle, takes his place among the attendants of the risen Lord, shares with Him the felicity of the sons of God (*Epistle*).

The *Gospel* of the Martyrs' Mass in the Paschal Season is, like the *Gospels* after Easter, a passage from the last discourse pronounced by

* See Historical Summary, p. 1016.

the Master on the eve of His death. On the symbolical vine, which is Jesus, there are two sorts of branches which receive different treatment. Those without fruit are cut off and thrown into the fire. Those that bear fruit are on the contrary " carefully pruned in order that they may produce still more." That is why St. Fidelis was persecuted and put to death.

Let us obtain by the merits of this saint to be, like him, " so confirmed in faith and charity that we may be faithful in God's service unto death " (*Collect*).

Mass : Protexísti, p. 243, *except :*

Collect.—O God, Who, having enkindled in the heart of blessed Fidelis a love burning as that of the Seraphim, didst moreover bestow upon him the crown of martyrdom, and the grace of working miracles : moved by his merits and prayers, so strengthen us by the might of Thy grace, in faith and in charity, that we may deserve to be of the number of those, Thy servants, who shall be found faithful unto death. Through our Lord.	*Orémus.* — Deus, qui beátum Fidélem, seráphico spíritus ardóre succénsum, in verae fídei propagatióne martyrii palma et gloriósis miráculis decoráre dignátus es : ejus, quaesumus, méritis et intercessióne, ita nos per grátiam tuam in fide et caritáte confírma ; ut in servítio fidéles usque ad mortem inveníri mereámur. Per Dóminum.

Secret (3) : Munéribus nostris, p. 246.—**Postcommunion** (3) : Da quaesumus, p. 247.

April 25.

1. Major Litanies.*—*Violet vestments.* Station at St. Peters.†

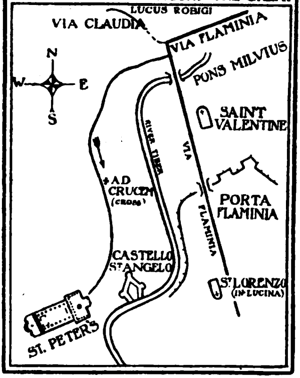
The Church celebrates to-day two solemnities which have nothing in common : The major Litanies and the feast of St. Mark which is of later date.

In ancient Rome, on April 25, used to be celebrated the pagan feast of Robigalia. It consisted principally in a procession which, leaving the town by the Flaminian gate, went to the bridge of Milvius and ended in a suburban sanctuary situated on the Claudian Way. There a ewe was sacrificed in honour of a god or goddess of the name of Robigo (‡). The major litany was the substitution of a Christian for a pagan ceremony. Its itinerary is known to us by a convocation of St. Gregory the Great.

* See Historical Summary, p. 1011.
† See Plan of the Stations at Rome, p. 510, AB c 38.
‡ God or Goddess of frost.

It is approximately the same as that of the pagan procession. All the faithful in Rome betook themselves to the Church of St. Lawrence in Lucina, the nearest to the Flaminian Gate. Leaving by this gate, the procession made a station at St. Valentine's, crossed the Milvian bridge and branched off to the left towards the Vatican. After halting at a cross, it entered the basilica of St. Peter for the celebration of the Holy Mysteries.

PLAN OF ROME SHOWING THE ROAD FOLLOWED BY THE PROCESSION FOR THE GREATER LITANIES UNDER ST. GREGORY THE GREAT



This litany is recited throughout the Church to keep away calamities, and to draw down the blessing of God on the harvest. "Vouchsafe to grant us to preserve the fruits of the earth, we pray Thee, hear us," is sung by the procession through the countryside.

The whole Mass shows what assiduous prayer may obtain, when in the midst of our adversities (*Collects— Offertory*) we have recourse with confidence to our Father in heaven (*Epistle, Gospel, Communion*).

If the feast of St. Mark is transferred, the Litanies are not transferred, unless they fall on Easter Sunday. In which case they are transferred to the following Tuesday.

See Litanies of the Saints, p. 317.



2. St. Mark, the Evangelist.*—*Double of the Second Class.—Red vestments.*

St. Mark, the disciple of St. Peter, is one of the four Evangelists (*Collect*) who wrote, under the inspiration of the Holy Ghost, an abridgment of the life of Jesus. His narration begins by the mission of St. John the Baptist whose " voice was heard in the desert " ; he is represented with a lion lying at his feet, because the lion, one of the four symbolical animals in the vision of Ezechiel (*Epistle*) makes the desert re-echo with its roaring.

He was one of the seventy-two disciples (*Gospel*) and went to Egypt where he was the first to announce Christ at Alexandria. The preaching of the *Gospel*, which his martyrdom confirmed, made him to enter into glory (*Secret*) where St. John shows him to us as one of the four symbolical animals who attend the triumph of the immolated Lamb.

His body was taken to Venice, whose patron he is since the ninth century. Rome possesses a church dedicated to St. Mark, where a Station is held on the Monday of the third week in Lent.†

Let us profit by the teaching of St. Mark who wrote the *Gospel* of Christ and preached it, and let us have recourse to his prayers (*Collect*).

First Vespers (April 24) *of the* **Common** *in P.T.*, p. 209.

For the Procession : Litanies : *as on Rogation Days*, p. 317. The **Mass of Rogation Days** is said, p. 931, *without* **Commemoration of St. Mark.**

MASS.

Introit. Ps. lxiii. 3.—Thou hast protected me, O God, from the assembly of the malignant, alleluia : from the multitude of the workers of iniquity, alleluia,

Intróitus. — Protexísti me, Deus, a convéntu malignántium, allelúia : a multitúdine operántium iniquitátem, allelúia, allelúia. *Ps.* Exáudi,

* See Historical Summary, p. 1005. † See Plan of the Stations at Rome, p. 510.

E d. 22.

Deus, oratiónem meam cum déprecor: a timóre inimíci éripe ánimam meam. ℣. Glória Patri.

alleluia. Ps. lxiii. 2. Hear, O God, my prayer when I make supplication to Thee: deliver my soul from the fear of the enemy. ℣. Glory be to the Father.

Orémus.—Deus, qui beátum Marcum Evangelístam tuum evangélicae praedicatiónis grátia sublimásti: tríbue, quaesumus; ejus nos semper et eruditióne profícere, et oratióne defféndi. Per Dóminum.

Collect.—O God, Who didst exalt blessed Mark, Thy evangelist, by the grace of preaching the Gospel, grant, we beseech Thee, that we may ever profit by his erudition, and be defended by his prayer. Through our Lord.

Commemoration of the Rogations, *should the Mass of Rogation Days be not celebrated.*

Epístola. — Léctio Ezechiélis Prophétae.—SIMILITUDO vultus quátuor animálium: fácies hóminis, et fácies leónis a dextris ipsórum quátuor: fácies autem bovis a sinístris ipsórum quátuor, et fácies áquilae désuper ipsórum quátuor. Fácies eórum, et pennae eórum exténtae désuper: duae pennae singulórum jungebántur, et duae tegébant córpora eórum: et unumquódque eórum coram fácie sua ambulábat: ubi erat ímpetus spíritus, illuc gradiebántur, nec revertebántur cum ambulárent. Et similitúdo animálium, aspéctus eórum quasi carbónum ignis ardéntium, et quasi aspéctus lampadárum. Haec erat vísio discúrrens in médio animálium, splendor ignis, et de igne fulgur egrédiens. Et animália ibant, et revertebántur in similitúdinem fúlguris coruscántis.

Epistle. Lesson from Ezechiel the Prophet i. 10-14.—As for the likeness of the faces of the four living creatures; there was the face of a man, and the face of a lion on the right side of all the four; and the face of an eagle over all the four. And their faces and their wings were stretched upward; two wings of every one were joined, and two covered their bodies; and every one of them went straight forward; whither the impulse of the spirit was to go, thither they went, and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

Alleluia, alleluia. Ps. lxxxviii. 6.—The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the Saints.

Allelúia, allelúia.—℣. Confitebúntur coeli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum.

Alleluia.—℣. Thou hast set upon his head, O Lord, a crown of precious stones. Alleluia.

Allěluia.—℣. Posuísti, Dómine super caput ejus corónam de lápide pretióso. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Luke x. 1-9.—At that time, *The Lord appointed also other seventy-two; and He sent them two and two before His face into every city and place whither He Himself was to come.* And He said to them: The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He send labourers into His harvest. Go, behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house: and if the son of peace be there, your peace shall rest upon him: but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you: and heal the sick that are therein; and say to them: The kingdom of God is come nigh unto you.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore: Designávit Dóminus et álios septuagínta duos: et mísit illos binos ante fáciem suam in omnem civitátem et locum, quo erat ipse ventúrus. Et dicébat illis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis ut mittat operários in messem suam. Ite: ecce ego mitto vos sicut agnos inter lupos. Nolite portáre sácculum, neque peram, neque calceaménta, et néminem per viam salutavéritis. In quamcúmque domum intravéritis, primum dícite: Pax huic dómui: et si ibi fúerit fílius pacis, requiéscet super illum pax vestra: sin autem, ad vos revertétur. In eádem autem domo manéte edéntes, et bibéntes quae apud illos sunt: dignus est enim operárius mercéde sua. Nolíte transíre de domo in domum. Et in quamcúmque civitátem intravéritis, et suscéperint vos, manducáte quae apponúntur vobis: et curáte infírmos, qui in illa sunt, et dícite illis: Appropinquávit in vos regnum Dei.

Offertory. Ps. lxxxviii. 6.—The heavens shall confess Thy

Offertórium.—Confitebúntur coeli mirabília tua, Dómine, et

veritátem tuam in ecclésia sanctórum, allelúia, allelúia.

wonders, O Lord, and Thy truth in the church of the saints, alleluia, alleluia.

Secréta.—Beáti Marci Evangelístae tui solemnitáte, tibi múnera deferéntes, quaesumus, Dómine: ut, sicut illum praedicátio evangélica fecit gloriósum: ita nos ejus intercéssio et verbo, et ópere tibi reddat accéptos. Per Dóminum.

Secret.—We beseech Thee, O Lord, offering Thee gifts of the solemnity of blessed Mark, Thy evangelist, that, as the preaching of the gospel made him glorious, so his intercession may render us acceptable to Thee, both in word and work. Through our Lord.

Commemoration of the Rogations.—Preface of the Apostles, p. 57.

Commúnio. — Laetábitur justus in Dómino, et sperábit in eo: et laudabúntur omnes recti corde, allelúia, allelúia.

Communion. Ps. lxiii. 11.—The just shall rejoice in the Lord, and shall hope in Him: and all the upright in heart shall be praised, alleluia, alleluia.

Postcommúnio. — Tríbuant nobis, quaesumus, Dómine, contínuum tua sancta praesídium: quo, beáti Marci Evangelístae tui précibus, nos ab ómnibus semper tueántur advérsis. Per Dóminum.

Postcommunion. — We beseech Thee, O Lord, that Thy holy mysteries may afford us continual protection; by which, through the prayers of blessed Mark, Thy evangelist, they may ever defend us from all adversity. Through our Lord.

Commemoration of the Rogations.

Second Vespers: The Common in *P.T.*, p. 212. **Commemoration of SS. Cletus and Marcellinus: Antiphon:** Lux perpétua *and* ℣. Sancti et justi, p. 212.

APRIL 26.

SS. Cletus and Marcellinus, PP. AND MARTYRS.*

Semi-double.—Red vestments.

St. Cletus is the third pope. Born at Rome, he was converted by St. Peter and succeeded St. Linus on the pontifical throne. He received the crown of martyrdom in 91, under the Emperor Domitian and was buried near the Prince of the Apostles.

St. Marcellinus was also a Roman. He governed the Church from 293 to 304, during the terrible persecution of Diocletian who caused him to be beheaded. The name of St. Cletus is in the Canon.

* See Historical Summary, p. 1007.

Their Mass is that of Martyrs in the Paschal Season. It shows how faith in the virtue of the resurrection of Christ sustains souls in the midst of the sufferings they have to undergo on earth after Christ (*Epistle*), before sharing in His triumph in heaven (*Introit, Epistle, Gospel, Offertory, Communion*).

Let us glorify Jesus, Whose members we are, by producing many fruits of patience, as did these holy martyrs (*Gospel*).

Mass: Sancti tui, p. 249, *except:*

Collect.—May the precious witness borne to Thee, O Lord, by the martyr-popes, Sts. Cletus and Marcellinus, be our solace: and may their kindly prayers ever be to us a sure defence. Through our Lord.

Orémus. — Beatórum Mártyrum, paritérque Pontíficum Cleti et Marcellíni nos, Dómine, fóveat pretiósa conféssio: et pia júgiter intercéssio tueátur. Per Dóminum.

Secret.—Give ear, O Lord, to our supplication, that we who put no trust in our own justice may be helped by the merits of those who have been pleasing to Thee. Through our Lord.

Secréta. — Adésto, Dómine, supplicatiónibus nostris, quas in Sanctórum commemoratióne deférimus: ut, qui nostrae justítiae fidúciam non habémus, eórum qui tibi placuérunt, méritis adjuvémur. Per Dóminum.

Postcommunion. — Satisfied by these saving mysteries, we beseech Thee, O Lord, that their prayers may help us whose festival we celebrate. Through our Lord.

Postcommúnio. — Quaesumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

APRIL 28.

St. Paul of the Cross, CONFESSOR.*—*Double.—White vestments.*

St. Paul of the Cross was born at Ovada in the State of Genoa in 1694. As his name indicates, he had during all his life a burning love for Jesus crucified. "Nailed to the Cross with Christ" (*Gospel*), he devoted himself to preaching everywhere with singular charity, the mystery of the Cross (*Collect, Epistle*). He instituted, to carry out this great work in the Church (*Gospel*), the Passionists who make a vow to propagate the blessed memory of the Saviour's Passion.

Consumed by the love which he drew from the Holy Sacrifice of the Mass, "which is the perpetual memorial of the boundless charity of Christ" (*Postcommunion*) he offered himself to God with Jesus "as an oblation of agreeable odour" (*Offertory*) and died in 1775.

* See Historical Summary, p. 1016.

Let us, like St. Paul of the Cross, suffer with the crucified Saviour, so that we may rejoice with Jesus risen again (*Alleluia, Communion*).

MASS.

Intróitus. — Christo confíxus sum cruci: vivo autem, jam non ego: vivit vero in me Christus: in fide vivo Fílii Dei, qui diléxít me, et trádidit semetípsum pro me, allelúia, allelúia. *Ps.* Beátus qui intélligit super egénum, et páuperem: in die mala liberábit eum Dóminus. ℣. Glória Patri.

Introit. Gal. ii. 19, 20.—With Christ I am nailed to the cross: but I live, now not I: but Christ liveth in me: I live in the faith of the Son of God, Who loved me, and delivered Himself for me, alleluia, alleluia. Ps. xl. 2. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory be to the Father.

Orémus. — Dómine Jesu Christe, qui ad mystérium crucis praedicándum, sanctum Paulum siguléri caritáte donásti, et per eum novam in Ecclésia famíliam floréscere voluísti: ipsíus nobis intercessióne concéde; ut passiónem tuam júgiter recoléntes in terris, ejúsdem fructum cónsequi mereámur in coelis. Qui vivis.

Collect.—O Lord Jesus Christ, Who didst endow holy Paul with singular charity to preach the mystery of the cross, and wert pleased that through him a new family should flourish in the Church: grant us, through his intercession, that ever recalling the memory of Thy passion upon earth, we may deserve to obtain the fruit of it in heaven. Who livest and reignest.

Commemoration of St. Vitalis: Praesta quaesumus, p. 244.

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios.—Fratres: Non misit me Christus baptizáre sed evangelizáre: non in sapiéntia verbi, ut non evacuétur crux Christi. Verbum enim crucis pereúntibus quidem stultítia est: iis autem, qui salvi fiunt, id est nobis, Dei virtus est. Scriptum est enim: Perdam sapiéntiam sapiéntium, et prudéntiam prudéntium reprobábo. Ubi sápiens? ubi

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians i. 17-25.—Brethren, Christ sent me not to baptise, but to preach the gospel: not in wisdom of speech, lest the cross of Christ should be made void. For the word of the cross, to them indeed that perish, is foolishness: but to them that are saved, that is, to us, it is the power of God. For it is written: I will destroy the wis-

dom of the wise, and the prudence of the prudent I will reject. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of our preaching to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness; But unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

scriba? ubi conquisítor hujus saeculi? Nonne stultam fecit Deus sapiéntiam hujus mundi? Nam quia in Dei sapiéntia non cognóvit mundus per sapiéntiam Deum: plácuit Deo per stultítiam praedicatiónis salvos fácere credéntes. Quóniam et Judaei signa petunt, et Graeci sapiéntiam quaerunt: nos autem praedicámus Christum crucifíxum: Judaeis quidem scándalum, géntibus autem stultítiam, ipsis autem vocátis Judaeis atque Graecis, Christum Dei virtútem et Dei sapiéntiam: quia quod stultum est Dei, sapiéntius est homínibus: et quod infírmum est Dei, fórtius est homínibus.

Alleluia, Alleluia. 2. Cor. v. 15.—℣. Christ died for all; that they also who live may not now live to themselves, but to Him Who died for them, and rose again.

Allelúia, allelúia.—℣. Pro ómnibus mórtuus est Christus: ut, et qui vivunt jam non sibi vivant sed ei, qui pro ipsis mórtuus est, et resurréxit.

Alleluia. Rom. viii. 17.—℣. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. Alleluia.

Allelúia. ℣. Si filii, et herédes: herédes quidem Dei, coherédes autem Christi: si tamen compátimur, ut et conglorificémur. Allelúia.

Gospel: Designávit, p. 1346.

Offertory. Eph. v. 2.—Walk in love, as Christ also hath loved us, and hath delivered Himself for us an oblation and a sacrifice to God, for an odour of sweetness. Alleluia.

Offertórium. — Ambuláte in dilectióne, sicut et Christus diléxit nos, et trádidit semetípsum pro nobis oblatiónem, et hóstiam Deo in odórem suavitátis, allelúia.

Secréta. — Coeléstem nobis, Dómine, praebeant mystéria haec passiónis et mortis tuae fervórem : quo sanctus Paulus, ea offeréndo, corpus suum hóstiam vivéntem, sanctam, tibíque placéntem exhíbuit : Qui vivis.

Secret.—May these mysteries of Thy Passion and Death, O Lord, confer upon us the heavenly fervour with which holy Paul, in offering them, exhibited his body a living sacrifice, holy and pleasing to Thee. Who livest and reignest.

Commemoration of St. Vitalis : Munéribus, p. 246.

Commúnio. — Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriae ejus gaudeátis exsultántes, allelúia.

Communion. 1 Pet. iv. 13.—If you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. Alleluia.

Postcommúnio. — Súmpsimus, Dómine, divínum sacraméntum imménsae caritátis tuae memoriále perpétuum : tríbue, quaesumus ; ut, sancti Pauli méritis et imitatióne, aquam de fóntibus tuis hauriámus in vitam aetérnam saliéntem, et tuam sacratíssimam passiónem córdibus nostris impréssam móribus et vita teneámus : Qui vivis.

Postcommunion.—We have received, O Lord, the divine Sacrament, the perpetual memorial of Thy immense love; grant, we beseech Thee, that by the merits and imitation of holy Paul, we may draw from Thy fountains water springing up to eternal life, and keep Thy most holy Passion impressed on our hearts, morals and life. Who livest and reignest.

Commemoration of St. Vitalis : Da, quaesumus, p. 247.

THE SAME DAY.

St. Vitalis, MARTYR.*

St. Vitalis, father of SS. Gervase and Protase, was put to death at Ravenna under Marcus Aurelius (third century). Having been tortured on the rack he was thrown into a deep hole and stoned to death. A church was consecrated to him in Rome ; the Station on the Friday in the Second Week in Lent. †

Mass : Protexísti, p. 243.—**Collects,** p. 222 *and* 225.

APRIL 29.

St. Peter of Verona, MARTYR.‡—*Double.—Red vestments.*

Born at Verona towards 1205 from Manichean parents, St. Peter from childhood opposed the heretics and entered the Order of St Dominic. He preserved such purity of body and soul that he never committed a mortal sin.

* See Historical Summary, p. 1008. † See Plan of the Stations at Rome, p. 510, P d 42.
‡ See Historical Summary, p. 1013.

We read in the Bull of his Canonisation: " A chosen branch from the vine of the Church has filled with its generous juice the royal chalice; the branch from which it has been cut by the sword, was of those which most strongly adhered to the divine stem " (*Gospel*).

The ardour of his faith so enflamed him that he wished to die for it and his prayer was heard. " As he lived piously in Christ it was necessary that he should be persecuted " (*Epistle*) and an impious assassin sent by the Manichees murdered him on the road from Como to Milan in 1252.

Let us ask God to grant us, through the merits of St. Peter, a faith so strong (*Collect*) that it may obtain for us, after all the adversities of this life (*Postcommunion*) the joys of the resurrection (*Epistle, Communion*).

Mass: Protexísti, p. 243, *except:*

Collect.—Make us, O Almighty God, we beseech Thee, with ardent devotion to strive for the faith of blessed Peter, Thy martyr, who, because of his zeal for the spreading of that same faith, was accounted worthy of the palm of martyrdom. Through our Lord.

Orémus.—Praesta, quaesumus, omnípotens Deus: ut beáti Petri Mártyris tui fidem cóngrua devotióne sectémur; qui, pro ejúsdem fídei dilatatióne, martyrii palmam méruit obtinére.* Per Dóminum.

Epistle: Memor esto, p. 226.

Secret.—Be moved, we beseech Thee, O Lord, by the prayers of Thy blessed martyr Peter, to give favourable ear to our supplications: and be Thou ever a defence to all who fight in the cause of the true faith. Through our Lord.

Secréta.—Preces, quas tibi, Dómine, offérimus intercedénte beáto Petro Mártyre tuo, cleménter inténde: et propugnatóres fídei sub tua protectióne custódi. Per Dóminum.

Postcommunion. — May the Sacraments of which we have partaken defend Thy faithful people, O Lord, and by the intercession of blessed Peter, Thy martyr, ensure them safety against all the attacks of their enemies. Through our Lord.

Postcommúnio. — Fidéles tuos, Dómine, custódiant sacraménta, quae súmpsimus: et intercedénte beáto Petro Mártyre tuo, contra omnes advérsos tueántur incúrsus. Per Dóminum.

April 30.

St. Catherine of Sienna, Virgin.*—*Double.—White vestments.*

" The Holy Order of Preachers which yesterday offered a red rose to Jesus risen again, offers Him to-day a lily of dazzling whiteness." †

* See Historical Summary, p. 1014.

† Liturgical Year by Dom Guéranger: Paschal Season, Vol. II. April 30.

St. Catherine of Sienna (1347-1380) was the last but one of 24 children. In her childhood she chose Jesus for her Spouse (*Epistle*). Subjecting her delicate body to frightful mortifications, her only support during her prolonged fasts was holy communion (*Postcommunion*).

She received from the crucified Lord the stigmata and inspired knowledge concerning the most profound mysteries of religion. It was by her persuasion that Gregory XI. left Avignon to return to Rome.

When, like Christ, she had reached her 33rd year, she entered heaven with her divine Spouse to take part in the nuptial banquet (*Gospel*) in the holy joys of the eternal Passover (*Introit*, *Alleluia*).

" Let us offer to God on this day the sacred Host embalmed with the virginal perfume of blessed Catherine " (*Secret*), so that He may grant us in return life eternal (*Postcommunion*).

Mass : Dilexísti, p. 291, *except :*

Orémus.— Da, quaesumus, omnípotens Deus : ut, qui beátae Catharínae Vírginis tuae natalítia cólimus ; et ánnua solemnitáte laetémur, et tantae virtútis proficiámus exémplo. Per Dóminum.

Collect.—O Almighty God, grant, we beseech Thee, unto us, who commemorate the passing from this life of Thy blessed virgin Catharine, year by year to keep with rejoicing this her festival, and unceasingly to profit by the great example of virtue she has left us. Through our Lord.

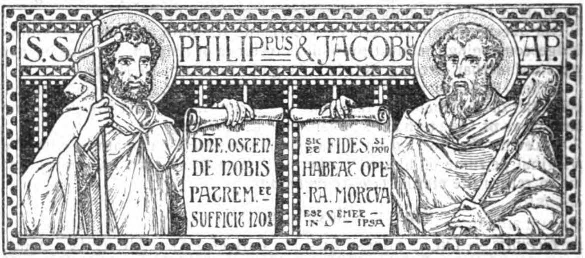
Secréta.—Ascéndant ad te, Dómine, quas in beátae Catharínae solemnitáte offérimus, preces, et hóstia salutáris, virgíneo fragrans odóre. Per Dóminum.

Secret.—In the virginal fragrance of the virtues of blessed Catharine, whose feast-day we are keeping, together with the saving victim to be laid upon Thine altar, may our prayers, O Lord, mount on high to Thee. Through our Lord.

Postcommúnio. — Aeternitátem nobis, Dómine, cónferat, qua pasti sumus, mensa coeléstis : quae beátae Catharínae Vírginis vitam étiam áluit temporálem. Per Dóminum.

Postcommunion. — May the heavenly banquet at which we have been seated, O Lord, ensure to us the possession of that life which is eternal : for this sacred food sustained even the earthly life of the blessed Catharine. Through our Lord.

FEASTS OF MAY.



MAY 1.

SS. Philip and James, APOSTLES.*—*Double of the Second Class. Red vestments.*

The feasts of the Apostles celebrated in the course of the year used to be feasts of obligation. That of St. Philip and St. James at this date recalls the translation of their relics at Rome where the Church of the Holy Apostles, consecrated on May 1 (the date of St. Philip's feast), was dedicated to them and received their relics. There was held the Station on all Fridays in Ember Week and on Easter Thursday. †

St. Philip, like Peter and Andrew, was of Bethsaida in Galilee. He died at Hierapolis in Phrygia, crucified as they were. It is he whom Jesus addresses at the multiplication of the loaves ‡ and it is through him as intermediary that the Gentiles seek to address the Saviour. § To him also we owe what the Master said in His discourse at the Last Supper: " Philip, who seeth Me, seeth My Father " (*Gospel*). To go to Christ is to go to God, for the works of the Messiah have proved His divinity (*Ibid.*). It is in virtue of His divine nature that He rose again, and the two Apostles whose feast coincides with the Easter feasts, by their martyrdom (*Introit, Epistle*) confirm the truth of which they have been witness.

St. James, called the Minor, was of Cana in Galilee. A cousin of our Lord, he had for brother the Apostle Jude, and was made, by Peter, Bishop of Jerusalem. It is of him that St. Paul speaks when he says: " I did not see any Apostle except James the brother of the Lord " ||. Called upon by the High Priest to deny Jesus, he was thrown down from the terrace of the Temple and his head was broken by the blow of a club.

Their names are inscribed in the Canon of the Mass (first list, p. 59).

Following the example of the Holy Apostles Philip and James (*Collect*), let us confess by a generous life the Divinity of the risen Christ.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Historical Summary, p. 1004. † See Plan of the Stations at Rome, p. 510, Ed. 3.
‡ John vi. 5. § Ibid., xii. 21. || St. Paul to the Galatians i. 19.

FIRST VESPERS.

First Four Psalms of Sunday, p. 98, *and* **Psalm** Laudáte Dóminum, p. 227.—**Antiphons of Second Vespers,** p. 1357.—**Chapter, Hymn** *and* **Verse** *of the* **Common** *in Paschal Time*, p. 210.

Ant.—Non turbétur * cor vestrum, neque formídet; créditis in Deum, et in me crédite: in domo Patris mei mansiónes multae sunt, allelúia, allelúia.

Ant. at the Magnificat. John xiv. 1.—Let not your heart be troubled, nor fear; you believe in God, believe also in Me. In My Father's house there are many mansions. Alleluia, alleluia.

Collect *of the Mass.*

MASS.

Intróitus. — Clamavérunt, ad te, Dómine, in témpore afflictiónis suae, et tu de coelo exaudísti eos, allelúia, allelúia. *Ps.* Exsultáte justi in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Introit. 2 Esdras ix. 27.—In the time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven, alleluia, alleluia. **Ps. xxxii. 1.** Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be to the Father.

Orémus. — Deus, qui nos ánnua Apostolórum tuórum Philíppi et Jacóbi solemnitáte laetíficas: praesta, quaesumus; ut, quorum gaudémus meritis, instruámur exémplis. Per Dóminum.

Collect.—O God, Who year by year, dost gladden us by the return of the festival-day of Thy holy apostles Philip and James: grant unto us, we beseech Thee, who gain by their merits, to profit likewise by the example they have left us. Through our Lord.

Epistle: Stabunt justi, p. 244.

Allelúia, allelúia.—℣. Confitebúntur coeli mirabília tua, Dómine: étenim veritátem tuam in ecclésia sanctórum.

Alleluia, alleluia. Ps. lxxxviii. 6.—℣. The heavens shall confess Thy wonders, O Lord; and Thy truth in the church of the saints.

Allelúia. ℣. Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum. **Allelúia.**

Alleluia. John xiv. 9.—℣. So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.

✠ Continuation of the holy **Gospel** according to St. John. xiv. 1-13.—At that time, Jesus said to His disciples: Let not your heart be troubled; you believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to Myself, that where I am you also may be. And whither I go you know, and the way you know. Thomas saith to Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him: I am the life. No man cometh to the Father, but by Me. If you had known Me, you would without doubt have known My Father also: and from henceforth you shall know Him; and you have seen Him. Philip saith to Him: Lord, show us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth the Father also. How sayest thou. Show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father Who abideth in Me, He doeth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise, believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Non turbétur cor vestrum. Créditis in Deum, et in me crédite. In domo Patris mei mansiónes multae sunt. Si quo minus dixíssem vobis: Quia vado paráre vobis locum. Et si abíero, et praeparávero vobis locum: íterum vénio, et accípiam vos ad meípsum, ut ubi sum ego, et vos sitis. Et quo ego vado scitis, et viam scitis. Dicit et Thomas: Dómine, nescímus quo vadis: et quómodo póssumus viam scire? Dicit ei Jesus: Ego sum via, véritas, et vita; nemo venit ad Patrem, nisi per me. Si cognovissétis me, et Patrem meum útique cognovissétis: et ámodo cognoscétis eum, et vidístis eum. Dicit ei Philíppus: Dómine, osténde nobis Patrem, et súfficit nobis. Dicit ei Jesus: Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem. Quómodo tu dicis: Osténde nobis Patrem? Non créditis, quia ego in Patre, et Pater in me est? Alióquin propter ópera ipsa crédite. Amen, amen dico vobis, qui credit in me, ópera quae ego fácio, et ipse fáciet, et majóra horum fáciet: quia ego ad Patrem vado. Et quodcúmque petiéritis Patrem in nómine meo, hoc fáciam.—**Credo.**

shall he do. Because I go to the Father: and whatsoever you shall ask the Father in My name, that will I do.—Credo.

Offertórium.— Confitebúntur coeli mirabília tua, Dómine: et veritátem tuam in Ecclésia sanctórum, allelúia, allelúia.

Offertory.—The heavens shall confess Thy wonders, O Lord; and Thy truth in the Church of the Saints. Alleluia, alleluia.

Secréta.—Múnera, Dómine, quae pro Apostolórum tuórum Philíppi et Jacóbi solemnitáte deférimus, propítius súscipe: et mala ómnia, quae merémur, avérte. Per Dóminum.

Secret.—Accept, O Lord, the offerings we make on this the festival-day of Thy holy apostles Philip and James: and mercifully turn aside all the evils our sins have deserved. Through our Lord.

Preface *of the Apostles*, p. 57.

Commúnio. — Tanto témpore vobíscum sum, et non cognovístis me? Philíppe, qui videt me, videt et Patrem meum, allelúia: non credis, quia ego in Patre, et Pater in me est? Allelúia, allelúia.

Communion.—So long a time have I been with you, and have you not known Me? Philip, he that seeth Me, seeth My Father also, alleluia; believest thou not that I am in the Father, and the Father in Me? Alleluia, alleluia.

Postcommúnio.—Quaesumus, Dómine, salutáribus repléti mystériis: ut, quorum solémnia celebrámus, eórum oratiónibus adjuvémur. Per Dóminum.

Postcommunion. — Filled, O Lord, with these saving mysteries, we entreat of Thee that we may be succoured by the prayers of the saints whose feast-day we are keeping. Through our Lord.

SECOND VESPERS

Psalms *from* **Common** *of Apostles*, p. 212.

Ant.—1. Dómine * osténde nobis Patrem, et sússicit nobis, allelúia.

Ant. 1. John xiv. 8.—Lord show unto us the Father, and it sufficeth us. Alleluia.

2. Philíppe, * qui videt me, videt et Patrem meum, allelúia.

2. John xiv. 9.—Philip, he that seeth Me, seeth My Father also. Alleluia.

3. Tanto témpore * vobíscum sum, et non cognovístis

3. John xiv. 9.—So long a time have I been with you, and

you have not known Me? Philip, he that seeth Me, seeth My Father also. Alleluia.

me? Philíppe, qui videt me, videt et Patrem meum, allelúia.

4. John xiv. 7.—If you had known Me, you would have known My Father also; and from henceforth you shall know Him, and you have seen Him. Alleluia, alleluia, alleluia.

4. Si cognovissétis me * et Patrem meum útique cognovissétis, et ámodo cognoscétis eum, et vidístis eum, allelúia, allelúia, allelúia.

5. John xiv. 15.—If you love Me, keep My commandments. Alleluia, alleluia, alleluia.

5. Si diligitis me * mandáta mea serváte, allelúia, allelúia, allelúia.

Chapter *and* **Hymn** *from the* **Common** (*P.T.*) p. 210. ℣. p. 212.

Ant. at the Magnificat. John xv. 7.—If you abide in Me, and My words abide in you, whatever you shall ask it shall be done unto you, alleluia, alleluia, alleluia.

Ant.—Si mansériti in me * et verba mea in vobis mánserint, quodcúmque petiéritis, fiet vobis, allelúia, allelúia, allelúia.

Commemoration of St. Athanasius: Antiphon: O Doctor . . . beáte Athanási, p. 263. ℣. Amávit, p. 255.

MAY 2.

St. Athanasius, Bishop, Confessor and Doctor.*.—*Double.* *White vestments.*

The Church, still covered with the blood of her martyrs, had, in the fifth century, to sustain the yet more dreadful assaults of heretics. Arius dared to despoil the divine Redeemer of all His glory as Son of God; to make of Him a simple creature only higher in grace than others.

God then raised St. Athanasius, " He fills him with the spirit of wisdom" (*Introit*), and " anoints him as Bishop of Alexandria, with his holy oil" (*Offertory*), for, as an athlete of Christ, he had to preach the Master's truth, at the price of innumerable sacrifices (*Epistle, Gospel*).

In 325, Athanasius was the herald of the illustrious assembly of the 318 bishops who condemned Arius at the Council of Nicaea, proclaiming that Jesus was the Son consubstantial with the Father. That is why he is often represented with a symbol of the Trinity as an emblem. He died in 373 and was named Doctor of the Church.

Let us, like St. Athanasius, affirm the Divinity of Jesus risen again.

MASS.

Introit. Ecclus. xv. 5.—In the midst of the Church the Lord

Intróitus.—In médio Ecclésiae apéruit os ejus: et implévit

* See Historical Summary, p. 1010.

eum Dóminus spíritu sapiéntiae et intelléctus: stolam glória induit eum, allelúia, allelúia. *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime. ℣. Glória Patri.

opened his mouth: and filled him with the Spirit of wisdom and understanding: He clothed him with a robe of glory. Alleluia, alleluia. Ps. xci.. 2 It is good to give praise to the Lord; and to sing to Thy name O Most High. ℣. Glory be to the Father.

Orémus. — Exáudi, quaesumus, Dómine, preces nostras, quas in beáti Athanásii Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, ejus intercedéntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

Collect.—Graciously hear our prayers, O Lord, we beseech Thee, which we offer in solemn commemoration of blessed Athanasius, Thy Confessor and bishop; and absolve us from all sins, by the merits of him who served Thee worthily, interceding for us. Through our Lord.

Léctio *Epistolae* beátis Pauli Apóstoli ad Corínthios. — FRATRES: Non nosmetípsos praedicámus, sed Jesum Christum Dóminum nostrum: nos autem servos vestros per Jesum: quóniam Deus, qui dixit de ténebris lucem splendéscere, ipse illúxit in córdibus nostris ad illuminatiónem sciéntiae claritátis Dei, in fácie Christi Jesu. Habémus autem thesáurum istum in vasis fictílibus: ut sublímitas sit virtútis Dei, et non ex nobis. In ómnibus tribulatiónem pátimur, sed non angustiámur: aporiámur, sed non destitúimur: persecutiónem pátimur, sed non derelínquimur: dejícimur, sed non perímus: semper mortificatiónem Jesu in córpore nostro circumferéntes, ut et vita Jesu manifestétur in corpóribus nostris.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 2 Cor. iv. 5-14.—BRETHREN, We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels that the excellency may be of the power of God and not of us. In all things we suffer tribulation, but are not distressed; we are straitened, but are not destitute; we suffer persecution, but are not forsaken; we are cast down, but we perish not; always bearing about in our body the mortification of Jesus, that the life also of Jesus

may be made manifest in our bodies. For we who live are always delivered unto death for Jesus' sake; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, as it is written, I believed, for which cause I have spoken; we also believe, for which cause we speak also: knowing that He Who raised up Jesus will raise up us also with Jesus, and place us with you.

Semper enim nos, qui vívimus, in mortem trádimur propter Jesum: ut et vita Jesu manifestétur in carne nostra mortáli. Ergo mors in nobis operátur, vita autem in vobis. Habéntes autem eúmdem spíritum fídei, sicut scriptum est: Crédidi, propter quod locútus sum: et nos crédimus, propter quod et lóquimur: sciéntes, quóniam qui suscitávit Jesum, et nos cum Jesu suscitábit, et constítuet vobíscum.

Alleluia, alleluia. Ps. cix. 4.—℣. Thou art a priest for ever, according to the order of Melchisedech.

Allelúia, allelúia.—℣. Tu es sacérdos in aetérnum secúndum órdinem Melchísedech.

Alleluia. Jas. 1. 12.—Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Allelúia. — ℣. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew x. 23-28.—At that time, Jesus said to His disciples: When they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel till the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them of his household? Therefore fear them not; for nothing is covered that shall not be revealed; nor hid that shall not

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Cum persequéntur vos in civitáte ista, fúgite in alíam. Amen dico vobis, non consummábitis civitátes Israel, donec véniat Fílius hóminis. Non est discípulus super magístrum, nec servus super dóminum suum. Súfficit discípulo, ut sit sicut magíster ejus: et servo, sicut dóminus ejus. Si patremfamílias Beélzebub vocavérunt: quanto magis doméstiocs ejus? Ne ergo timuéritis eos. Nihil enim est opértum, quod non revelábitur; et occúltum, quod non sciétur. Quod dico vobis

in ténebris, dícite in lúmine: et quod in aure audítis, praedicáte super tecta. Et nolíte timére eos, qui occídunt corpus, ánimam autem non possunt occídere: sed pótius timéte eum, qui potest ánimam et corpus pérdere in gehénnam.—**Credo.**

be known. That which I tell you in the dark, speak ye in the light; and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him that can destroy both soul and body in hell.—**Credo.**

Offertórium. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum, allelúia.

Offertory.—I have found David My servant: with My holy oil I have anointed him, and My hand shall strengthen him, alleluia.

Secréta. — Sancti Athanásii Confessóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos: ut, per haec piae placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum.

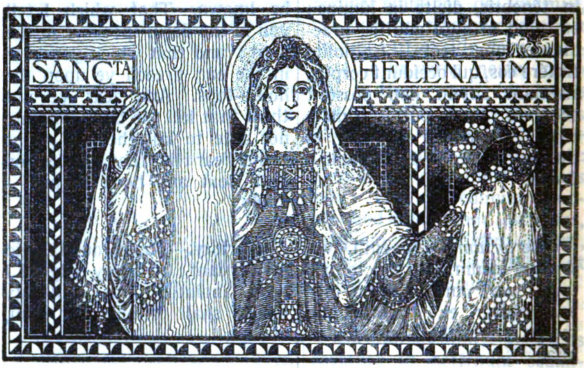
Secret.—We beseech, O Lord, that the annual solemnity of holy Athanasius, Thy Confessor and bishop, may render us acceptable to Thy mercy; that by these offices of pious expiation, while a blessed reward attends him, he may procure for us the gifts of Thy grace. Through our Lord.

Commúnio. — Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta, allelúia.

Communion. Matt. x. 27.—That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops, alleluia.

Postcommúnio. — Deus, fidélium remunerátor animárum: praesta; ut beáti Athanásii Confessóris tui atque Pontíficis, cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

Postcommunion. — O God, the rewarder of faithful souls, grant that we may obtain pardon by the prayers of blessed Athanasius, Thy Confessor and bishop, whose venerable festival we celebrate. Through our Lord.



MAY 3.

The Finding of the Holy Cross.*—*Double of the Second Class.*
Red vestments.

After the victory gained by Constantine by virtue of the Cross which appeared to him in the skies, and whose sign he reproduced in the Labarum, St. Helen, his mother, went to Jerusalem to try to find the true Cross. At the beginning of the second century, Hadrian had discovered Calvary and the Holy Sepulchre under a terrace of 100 metres in length, on which had been erected a statue of Jupiter and a temple of Venus. The Empress razed them to the ground, and, in digging up the soil, they discovered the nails (*Alleluia*) and the glorious trophy to which we owe " life, salvation and resurrection " (*Introit*). The miraculous cure of a woman authenticated the sacred tree (*Collect*).

St. Helen divided into three the precious wood which had been " worthy to bear the King of Heaven " (*Alleluia*), which had merely been figured by the cross on which the brazen serpent was raised. One part was deposited in Rome in the Church which on this account was called Holy Cross in Jerusalem † the second in Constantinople and the third in Jerusalem, This last relic having been carried off by the Persians and recovered by Heraclius, this emperor solemnly brought it back to Jerusalem on May 3, 628. Covered with gold and precious stones, the Emperor suddenly felt himself stopped by an invincible power. At this sight, Zacharias, Bishop of Jerusalem, told him to imitate the poverty and humility of Jesus bearing His cross. Heraclius thereupon covered his shoulders with a common cloak and without further hindrance went his way. (Breviary, September 14.)

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* See Historical Summary, p. 1009.

† See Plan of the Stations at Rome, p. 510, K i. 10.

FIRST VESPERS.

As at Second Vespers, except:

Ant.—O Crux * splendídior cunctis astris, mundo célebris, homínibus multum amábilis, sánctior univérsis: quae sola fuísti digna portáre taléntum mundi: dulce lignum, dulces clavos, dúlcia ferens póndera: salva praeséntem catérvam in tuis hódie láudibus congregátam. (*T. P.* Allelúia, allelúia).

Ant. at the Magnificat.—O Cross, brighter than all the stars, famed throughout the world, lovely unto men, of all things the most holy, who alone wast worthy to bear the ransom of the world: O sweet tree, O sweet nails, that bear so sweet a burden, deliver the multitude this day assembled in Thy praise. (*P.T.* Alleluia, alleluia.)

Commemoration of St. Athanasius: Antiphon: O Doctor . . . beáte Athanási, p. 263. ℣. Justum, p. 262.

MASS.

Intróitus. — Nos autem gloriári opórtet in cruce Dómini nostri Jesu Christi: in quo est salus, vita, et resurréctio nostra per quem salváti, et liberáti sumus, allelúia, allelúia. *Ps.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. ℣. Glória Patri.

Introit. Gal. vi. 14.—But it behoves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life and resurrection: by Whom we are saved, and delivered, alleluia, alleluia. Ps. lxvi. 2. May God have mercy on us and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy on us ℣. Glory be to the Father.

Orémus.—Deus, qui in praeclára salutíferae Crucis Inventióne, passiónis tuae mirácula suscitásti: concéde; ut vitális ligni prétio, aetérnae vitae suffrágia consequámur: Qui vivis.

Collect.—O God, Who, in the remarkable finding of the saving cross, didst revive the miracles of Thy Passion, grant that by the price of the wood of life, we may obtain the suffrages of life eternal. Who livest and reignest.

At low Masses only: **Commemoration of SS. Alexander and Companions,** p. 1368.

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippénses. — FRATRES: Hoc enim sentíte in vobis, quod et in Christo Jesu:

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians ii. 5-11.—BRETHREN, Let this mind be in you, which

was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*Here all kneel down*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetípsum exinanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Jesu omne genu flectátur coeléstium, terréstrium, et infernórum: et omnis língua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

Alleluia, alleluia. Ps. xcv. 10. — ℣. Say ye among the Gentiles, that the Lord hath reigned from the wood.

Allelúia, allelúia.— ℣. Dícite in géntibus, quia Dóminus regnávit a ligno.

Alleluia.— ℣. Sweet the wood, sweet the nails, sweet the load that hangs thereon. to bear up the King and Lord of heaven, no tree was worthy, save thou, O holy cross. Alleluia.

Allelúia.— ℣. Dulce lignum, dulces clavos, dúlcia ferens póndera: quae sola fuísti digna sustinére Regem coelórum, et Dóminum. Allelúia.

✠ Continuation of the holy **Gospel** according to St. John iii. 1-15.—At that time, there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night; and said to Him: Rabbi, we know that Thou art come, a teacher from God; for no man can do these signs which Thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Erat homo ex Pharisaeis, Nicodémus nómine, princeps Judaeórum. Hic venit ad Jesum nocte, et dixit ei: Rabbi, scimus quia a Deo venísti magíster, nemo enim potest haec signa fácere, quae tu facis, nisi fúerit Deus cum eo. Respóndit Jesus, et dixit ei: Amen, amen dico tibi, nisi quis renátus fúerit dénuo, non potest

vidére regnum Dei. Dicit ad eum Nicodémus: Quómodo potest homo nasci, cum sit senex? numquid potest in ventrem matris suae iteráto introíre, et renásci? Respóndit Jesus: Amen, amen dico tibi, nisi quis renátus fúerit ex aqua, et Spíritu Sancto, non potest introíre in regnum Dei. Quod natum est ex carne, caro est: et quod natum est ex spíritu, spíritus est. Non miréris quia dixi tibi: opórtet vos nasci dénuo. Spíritus ubi vult spirat, et vocem ejus audis, sed nescis unde véniat, aut quo vadat: sic est omnis, qui natus est ex spíritu. Respóndit Nicodémus, et dixit ei: Quómodo possunt haec fieri? Respóndit Jesus, et dixit ei: Tu es magíster in Israel, et haec ignóras? Amen, amen dico tibi, quia quod scimus lóquimur, et quod vídimus testámur, et testimónium nostrum non accípitis. Si terréna dixi vobis, et non créditis: quómodo, si díxero vobis coeléstia, credétis? Et nemo ascéndit in coelum nisi qui descéndit de coelo, Fílius hóminis, qui est in coelo. Et sicut Móyses exaltávit serpéntem in desérto; ita exaltári opórtet Fílium hóminis: ut omnis qui credit in ipsum, non péreat, sed hábeat vitam aetérnam.—**Credo.**

thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born again, when he is old? can he enter a second time into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee: You must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, nor whither He goeth; so is every one that is born of the Spirit. Nicodemus answered, and said to Him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up; that whosoever believeth in Him may not perish, but may have life everlasting.—**Credo.**

Offertórium.—Déxtera Dómini fecit virtútem, dextera Dómini exaltávit me: non mó-

Offertory. Ps. cxvii. 16, 17.—The right hand of the Lord hath wrought strength, the right

hand of the Lord hath exalted me; I shall not die, but live, and shall declare the works of the Lord, alleluia.

riar, sed vivam, et narrábo ópera Dómini, allelúia.

Secret.—Regard in mercy, O Lord, the sacrifice we offer up: for its sake may be spared all the horrors of war, and, escaping the snares set for us by our enemies, may we, under the banner of the holy cross of Thy Son, be established in that peace which Thy protection ensures. Through the same Lord.

Secréta. — Sacrifícium Dómine, quod tibi immolámus, placátus inténde: ut ab omni nos éruat bellórum nequitia, et per vexíllum sanctae Crucis Fílii tui, ad conteréndas potestátis advérsae insídias, nos in tuae protectiónis securitáte constítuat. Per eúmdum Dóminum.

At low Masses, **Commemoration of the Holy Martyrs,** p. 1368.—**Preface** *of the Cross* p. 53.

Communion.—By the sign of the cross, deliver us from our enemies, O Thou our God, alleluia.

Commúnio. — Per signum Crucis de inimícis nostris líbera nos, Deus noster, allelúia.

Postcommunion. — Filled now with bread from heaven, and quickened with the cup of the Spirit, we beseech Thee, O Almighty God, to save from the craft of the evil one, those whom Thou hast bidden to take part in the triumph of Thy Divine Son; for it was on the wood of the holy Cross, the instrument of Thy justice, that He wrought out the salvation of the whole world. Through our Lord.

Postcommúnio. — Repléti alimónia coeléstí, et spiritáli póculo recreáti, quaesumus, omnípotens Deus: ut ab hoste malígno deféndas, quos per lignum sanctae Crucis Fílii tui, arma justítiae pro salúte mundi, triumpháre jussísti. Per eúmdem Dóminum.

At low Masses, **Commemoration of the Holy Martyrs, p. 1369.**

SECOND VESPERS.

The First Four **Psalms** *for Sunday,* p. 98, *and* **Psalm** Laudáte Dóminum, p. 127.

Ant. 1.—O marvellous work of mercy! Death then died when Life died on the tree. (*P.T.* Alleluia).*

Ant. 1.—O magnum *pietátis opus! mors mórtua tunc est, in ligno quando mórtua vita fuit. (*T.P.* Allelúia).*

* This verse was read on the Cross in the Baptistery of St. Peter (Sixth century).

2.—Salva nos * Christe Salvátor, per virtútem Crucis : qui salvásti Petrum in mari, miserére nobis. (*T.P.* Allelúia.)

2. Save us, O Christ our Saviour, through the power of the Cross. O Thou Who didst save Peter in the sea, have mercy on us. (*P.T.* Alleluia.)

3.—Ecce Crucem Dómini * fúgite partes advérsae: vicit leo de tribu Juda, radix David. **Allelúia.**

3. Behold, the Lord's cross. Flee ye that are His enemies, the lion of the tribe of Judah, even the Root of David, hath gained victory, alleluia.

4. **Nos autem * gloriári** opórtet in cruce Dómini nostri Jesu Christi. (*T.P.* Allelúia.)

4. But it behoveth us to glory in the cross of our Lord Jesus Christ. (*P.T.* Alleluia.).

5. Per signum Crucis * de inimícis nostris líbera nos Deus noster. (*T.P.* Allelúia.)

5. By the sign of the cross deliver us from our enemies, O our God. (*P.T.* Alleluia.)

Capitulum.—Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetípsum exinanivit, formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo.

Chapter. Phil. ii. 5.—Brethren, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man.

Hymn : Vexilla Regis—*as on Passion Sunday,* **p. 681,** *except the sixth verse which is as follows:*

6. * O crux, ave, spes única,
Paschále, quae fers gáudium.
Piis adáuge grátiam,
Reísque dele crimina.

6. * Hail Cross! sole hope of our release,
Now in this joyous Paschal time;
Justice in godly souls increase
And free the guilty from their crime.

7. Te, fons salútis, Trínitas,
Colláudet omnis spíritus :

7. To Thee, Eternal Three in One,
Let homage meet by all be done :

* Here all kneel.

As by the Cross Thou dost restore,
So rule and guide us evermore. Amen.

Quibus Crucis victóriam
Largíris, adde praemium.
Amen.

℣. This sign of the cross shall be in heaven. Alleluia.
℞. When the Lord shall come to judgment. Alleluia.

℣. Hoc signum Crucis erit in coelo. Allelúia.
℞. Cum Dóminus ad judicándum vénerit. Allelúia.

Ant. at the Magnificat.—He Who broke the power of hell, humbled Himself to the holy cross; He was girded about with power, and the third day He rose again. Alleluia.

Ant. — Crucem sanctam súbiit, * qui inférnum confrégit: accínctus est poténtia, surréxit die tértia. Allelúia.

Commemoration of St. Monica: Antiphon: Simíle est, p. 300. ℣. Spécie tua, p. 300.

THE SAME DAY.

Commemoration of St. Alexander I., POPE, Eventius and Theodulus, MARTYRS, AND OF St. Juvenal, BISHOP, CONFESSOR *

Alexander governed the Church under the Emperor Hadrian. He prescribed water to be mixed with the wine at Mass on account of the blood and water that flowed from the side of Jesus. His name is inscribed in the Canon of the Mass (Second list, p. 65). He was martyred at the same time as the priests Eventius and Theodulus, in 117, and their bodies rest in Rome, in the church of St. Sabinus, where a Station is held on Ash Wednesday. † St. Juvenal, Bishop of Narni, fell asleep on this day in the peace of Christ risen, towards 377.

Mass: Sancti tui, p. 249, *except:*

Collect.—Grant, we beseech Thee, O Almighty God, unto us who keep the natal day of Thy saints Alexander, Eventius, Theodulus and Juvenalis, to be, by virtue of their prayers, saved from the evils which hang over us. Through our Lord.

Orátio.—Praesta, quaesumus, omnípotens Deus: ut, qui sanctórum tuórum Alexándri, Evéntii, Theodúli, atque Juvenális natalítia cólimus; a cunctis malis imminéntibus, eórum intercessiónibus liberémur. Per Dóminum.

Secret.—May thine abundant blessings, O Lord, come down upon this oblation: may it mercifully work out our salvation;

Secréta.—Super has hóstias, quaesumus, Dómine, benedíctio copiósa descéndat: quae et sanctificatiónem nobis cle-

* See Historical Summary, pp. 1007 and 1010.
† See Plan of the Stations at Rome, p. 510, E 1 38.

ménter operétur, et de Sanctórum nos solemnitáte laetíficet. Per Dóminum.

and may through it, the festival of Thy saints be truly for us a day of great joy. Through our Lord.

Postcommúnio. — Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis tuis Alexándro, Evéntio, Theodúlo, et Juvenále, sentiámus efféctum. Per Dóminum.

Postcommunion.—Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of Thy Saints, Alexander, Eventius, Theodulus and Juvenalis, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

May 4.

St. Monica, Widow.*—*Double.—White vestments.*

Born in Africa, St. Monica married a pagan whom she converted by her virtues. Having become a widow, she devoted herself to her son, Augustine, whose mind was corrupted by the errors of Manichaeism and his soul by the dissolute manners of Rome. "Night and day she prayed" (*Epistle*) and "she shed for him more tears than other mothers shed over a coffin." †

For above all else she was penetrated by the fear of God (*Introit*), and she knew that the soul, not to be rejected at the last separation of the good from the wicked, must sacrifice itself (*Gospel*). She atoned for the sins of Augustine. "Could you, O Lord, despise the contrite and humble heart of a chaste and sober widow? Could you reject the tears of one who asked not for money, nor for any temporal thing, but only the salvation of her son's soul?"

"God, in His mercy, accepted the tears of charity of blessed Monica" (*Collect*) and these two souls now share in the joy (*Communion*) of Jesus risen again.

St. Monica died at Ostia, in 387.

Mass: Cognóvi, p. 304, *except*

Orémus.—Deus, moeréntium consolátor et in te sperántium salus, qui beátae Mónicae pias lácrymas in conversióne fílii sui Augustíni misericórditer suscepísti: da nobis utriúsque intervéntu, peccáta nostra deploráre, et grátiae tuae indul-

Collect.—O God, the comforter of the sorrowful and the salvation of them that put their trust in Thee, Who, in bringing about the conversion of her son Augustine, had merciful regard to the loving tears of blessed Monica: grant that we, in be-

* See Historical Summary, p. 1010. † Confessions of St. Augustine, Book III. ch. 2.

half of whom the one and the other plead, may grieve over our sins and may win grace and pardon from Thee. Through our Lord.

géntiam invenire. Per Dóminum.

Epistle: Viduas honóra, p. 307.

✠ Continuation of the holy **Gospel** according to St. Luke vii. 11-16.—At that time, Jesus went into a city called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the city, behold a dead man was carried out, the only son of his mother; and she was a widow, and much people in the city were with her. And when the Lord saw her, He had compassion on her, and said to her: Weep not. And He came near, and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, arise: and he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up amongst us, and God hath visited His people.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Ibat Jesus in civitátem, quae vocátur Naim: et ibant cum eo discípuli ejus, et turba copiósa. Cum autem appropinquáret portae civitátis, ecce defúnctus efferebátur filius únicus matris suae: et haec vídua erat: et turba civitátis multa cum illa. Quam cum vidísset Dóminus, misericórdia motus super eam, dixit illi: Noli flere. Et accéssit, et tétigit lóculum. (Hi autem, qui portábant, stetérunt.) Et ait: Adoléscens, tibi dico, surge. Et resédit qui erat mórtuus, et coepit loqui. Et dedit illum matri suae. Accépit autem omnes timor: et magnificábant Deum, dicéntes: Quia prophéta magnus surréxit in nobis: et quia Deus visitávit plebem suam.

May 5.

St. Pius V., Pope, Confessor.*—*Double.—White vestments.*

Pius, born at Bosco in Lombardy, entered, at the age of fourteen, the Order of Preachers. As Bishop, Cardinal and Pope (*Introit, Epistle, Communion*), he put to profit the talents entrusted to him by God (*Gospel*).

His pontificate, although short, was one of the most glorious of the sixteenth century. Protestantism had proclaimed the reformation and Islam threatened the West. To remedy the ills under which Christendom

* See Historical Summary, p. 1015.

groaned, St. Pius V. enforced obedience to the decrees of the Council of Trent, published a new edition of the Missal and Breviary and obtained, by the prayers he asked for, the glorious victory won by the Christian forces at Lepanto in 1571. He instituted, on that occasion, the feast of our Lady of Victories which became, later on, the feast of the Most Holy Rosary.

He died on May 5, 1572, reciting the hymn of the Paschal Season.

Mass : Státuit, p. 255, *except :*

Orémus. — Deus, qui ad conteréndos Ecclésiae tuae hostes, et ad divínum cultum reparándum, beátum Pium Pontíficem máximum elígere dignátus es : fac nos ipsíus deféndi praesídiis, et ita tuis inhaerére obséquiis : ut, ómnium hóstium superátis insídiis, perpétua pace laetémur. Per Dóminum.

Collect.—O God, Who for the overthrowing of the enemies of Thy Church and for the restoring of the beauty of Thy worship, didst advance blessed Pius to the dignity of the supreme pontificate : grant that his prayers be ever our defence, and that we so cling to the observance of Thy commandments, that, escaping all the snares of our enemies, we abide in Thy peace for evermore. Through our Lord.

MAY 6.

St. John before the Latin Gate.*—*Greater Double.—Red vestments.*

Jesus had promised James and John, sons of Zebedee, that they would drink the chalice of His Passion so as to participate in the triumph of His resurrection (*Gospel*).

The Emperor Domitian caused John to be brought to Rome and condemned him to be plunged into a caldron of boiling oil.

But St. John, by a striking miracle, came forth from this torment more healthy and vigorous than before. A Sanctuary was built on this spot near the Latin gate and dedicated to the holy Apostle. There, is held the Station on Passion Saturday. †

Mass : Protexísti, p. 243, *except :*

Orémus. — Deus, qui cónspicis quia nos úndique mala nostra pertúrbant : praesta, quaesumus ; ut beáti Joánnis Apóstoli tui et Evangelístae intercéssio glorióa nos prótegat. Per Dóminum.

Collect.—O God, Who knowest that on every side we are borne down by our sins : deny us not, we entreat of Thee, the safeguard of the glorious intercession of blessed John Thine apostle and evangelist. Through our Lord.

* See Historical Summary, p. 1007 † See Plan of the Stations at Rome, p. 510 G h 17.

Alleluia, alleluia. Ps. xci. 13.—℣. The just shall flourish like the palm tree; he shall grow up like the cedar of Libanus.

Allelúia, allelúia ℣. Justus ut palma florébit: sicut cedrus Líbani multiplicábitur.

Alleluia. Hos. xiv. 6.—℣. The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Allelúia. ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew xx. 20, 23.—At that time, the mother of the sons of Zebedee came to Jesus with her sons, worshipping, and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. And Jesus answering said: You know not what you ask, can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by My Father.—**Credo.**

✠ Sequéntia sancti *Evangélii* secundum Matthaeum.—In illo témpore: Accéssit ad Jesum mater filiórum Zebedaei cum fíliis suis, adórans, et petens áliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut sédeant hi duo fílii mei, unus ad déxteram tuam, et unus ad sinístram in regno tuo. Respóndens autem Jesus, dixit: Nescítis quid petátis. Potéstis bíbere cálicem, quem ego bibitúrus sum? Dicunt ei: Póssumus. Ait illis: Cálicem quidem meum bibétis: sedére autem ad déxteram meam, vel sinístram, non est meum dare vobis, sed quibus parátum est a Patre meo.—**Credo.**

Secret.—Receive, we beseech Thee, O Lord, these our offerings and prayers: cleanse us by virtue of these heavenly mysteries, and graciously hear us. Through our Lord.

Secréta. — Munéribus nostris, quaesusmus, Dómine, precibúsque suscéptis: et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Preface *of the Apostles*, p. 57.

Postcommunion.— Comforted, O Lord, with bread from heaven, we beg of Thee, by its virtue, to quicken us unto life everlasting. Through our Lord.

Postcommúnio. — Refécti, Dómine, pane coeléssti: ad vitam, quaesumus, nutriámur aetérnam. Per Dóminum.

May 7.

St. Stanislaus, Bishop, Martyr.*—*Double.—Red vestments.*

Stanislaus, born in Poland, was made Bishop of Cracow in 1072. He became an object of hatred to Boleslas II., whom he reproached for his tyranny and dissolute life. One day, while he was saying Mass, the Prince rushed at him and slew him (*Collect*). This was in 1079. The Saint is the patron of Poland.

Mass : Protexísti, p. 243, *except :*

Orémus.—Deus, pro cujus honóre gloriósus Póntifex Stanisláus gládiis impiórum occúbuit : praesta, quaesumus : ut omnes, qui ejus implórant auxílium, petitiónis suae salutárem consequántur efféctum. Per Dóminum.

Collect.—O God, in defence of Whose honour the glorious bishop Stanislaus fell before the sword of the wicked : grant, we beseech Thee, that to all prayers put up to him, there be vouchsafed in all fulness the wished for answer. Through our Lord.

Secret *and* **Postcommunion, p. 221.**

May 8.

The Apparition of St. Michael the Archangel.†—*Greater double.—White vestments.*

The Easter feasts are those of angelical spirits, for the Resurrection "gives joy also to the Angels," says St. Gregory, "because in opening heaven to us again, it makes up for the losses which their ranks had sustained." The feast of the apparition of St. Michael, the chief of the celestial hosts, shows forth, in this Paschal Season, all the grandeur of the Saviour's triumph.

St. Michael himself comes to defend us in battle (*Alleluia*). He came down from heaven (*Ibid.*) and appeared in Italy towards 525 under the pontificate of Gelasius I., in Apulia, on the summit of Monte Gargano, near the Adriatic, on the same line as Rome to the west. He requested that a sanctuary should be erected to him where God should be worshipped, in memory of himself and all the angels, and this place became celebrated on account of numerous miracles.

Mass : Benedicite Dominum. *As on the Feast of St. Michael, September* 29, *adding the* **Alleluias** *for P.T. at* **Introit, Offertory** *and* **Communion.**

Instead of the *Gradual* and *Alleluia* the following is said.

Allelúia, allelúia.—℣. Sancte Michael Archángele, défende nos in prælio : ut non pereámus in treméndo judício.

Alleluia, alleluia.—℣. Holy Archangel Michael defend us in battle : that we may not perish in the dreadful judgment.

* See Historical Summary, p. 1012. † Ibid., p. 1010.

Alleluia.— ℣. The sea was shaken, and the earth trembled when the Archangel Michael came down from heaven. Alleluia.

Allelúia.— ℣. Concússum est mare, et contrémuit terra, ubi Archángelus Míchael descéndit de coelo. Allelúia.

MAY 9.

St. Gregory Nazianzen, Bishop, Confessor, Doctor.*—*Double.—White vestments.*

Gregory was born at Nazianzus in Cappadocia. He was educated at Athens in all the sciences, at the same time as St. Basil the Great, with whom he was always united in the bonds of a holy friendship. Brothers in their studies, they remained brothers in their monastic life and in the Episcopate. Having become Bishop of Nazianzus and later Patriarch of Constantinople (*Communion*), he was " light which raised on the candlestick sheds its rays on all those who dwell in the house " (*Gospel*). Filled with " the spirit of wisdom and intelligence " (*Introit, Epistle*), his profound knowledge of the Scriptures earned for him the title of Doctor and Theologian, which the Church has confirmed. St. Gregory died in 389.

Mass : In médio, p. 263, *and* **Epistle :** Justus, p. 267.

MAY 10.

St. Antoninus, Bishop, Confessor.†—*Double.—White vestments.*

At the age of 16 he entered the Order of St. Dominic. Having become Archbishop of Florence (*Communion*), St. Antoninus excelled in his pastoral office by the austerity of his life, his charity and his sacerdotal zeal (*Introit, Epistle, Alleluia*). His prudence earned for him the title of Antoninus of Counsel. He died rich in merits in 1459.

Mass : Státuit, p. 255, *except :*

Collect.—May the merits, O Lord, of St. Antoninus, Thy confessor and bishop, avail us : and may we who praise Thee because of the wonders Thou didst work in him, have cause ourselves to glory in the mercy Thou shalt show to us. Through our Lord.

Orátio. — Sancti Antoníni, Dómine, Confessóris tui atque Pontifícis, méritis adjuvémur : ut, sicut te in illo mirábilem praedicámus, ita in nos misericórdem fuisse gloriémur. Per Dóminum.

Commemoration of SS. Gordian *and* **Epimachus,** *as below.*

THE SAME DAY.

SS. Gordian and Epimachus, Martyrs.‡

Gordian, a Roman judge, was converted by a holy priest whom Julian, the Apostate, would have liked him to condemn. He was martyred towards 360 and was buried in the crypt where already lay the remains of the martyr St. Epimachus, brought from Alexandria.

* See Historical Summary, p. 1010. † Ibid., pp. 1014. ‡ Ibid., pp. 1008 and 1010

Mass: Sancti tui, p. 249, *except:*

Orémus. — Da, quaesumus, omnípotens Deus: ut, qui beatórum Mártyrum tuórum Gordiáni et Epimáchi solémnia cólimus, eórum apud te intercessiónibus adjuvémur. Per Dóminum.

Collect.—Grant, we beseech Thee, O Almighty God, that the intercession of Thy holy martyrs Gordian and Epimachus, whose feast-day we are keeping, may avail with Thee on our behalf. Through our Lord.

Epistle: Post haec, p. 1339.

Secréta. — Hóstias tibi, Dómine, beatórum Mártyrum tuórum Gordiáni et Epímachi dicátas méritis, benígnus ássume: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Secret.—Graciously receive, O Lord, the sacred victim, which, relying on the merits of Thy holy martyrs Gordian and Epimachus, we dedicate to Thee: and grant that it may be for us an everlasting help. Through our Lord.

Postcommúnio.—Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedéntibus sanctis Martyribus tuis Gordiáno et Epimácho, per haec contra ómnia advérsa muniámur. Per Dóminum.

Postcommunion. — O Almighty God, vouchsafe, we beseech Thee, that, through the prayers of Thy holy martyrs Gordian and Epimachus, the heavenly food of which we have eaten may be our sure defence in all adversity. Through our Lord.

MAY 12.

SS. Nereus, Achilleus, Domitilla and Pancras, MARTYRS.*

Semi-double.—Red vestments.

Nereus and Achilleus, officers of the household of Flavia Domitilla, a niece of the Emperors Titus and Domitian, were baptised by St. Peter. The Gospel praises their faith when it praises that of the officer who obtained the cure of his son and believed in Jesus.

These Saints having inspired Domitilla with the resolution to consecrate her virginity to God, Aurelianus, her betrothed, accused them all three of being Christians, and, out of hatred for Christ, they were put to death under the Emperor Domitian at Terracina (first century). Their bodies rest in Rome in the Church of St. Nereus and Achilleus. †

St. Pancras was arrested in Rome at the age of fourteen and put to death towards 275, under Aurelianus, for having refused to sacrifice to the gods. His constancy earned for him a place among the saints whose joy he shares (*Epistle, Communion*).

*See Historical Summary, pp. 1007, 1008 and 1009.
† See Plan of the Stations at Rome, p. 510, Fig 30.

MASS.

Introit. Ps. xxxii. 1, 19, 20.—Behold the eyes of the Lord are on them that fear Him, hoping in His mercy, alleluia : to deliver their souls from death : for He is our helper and protector, alleluia, alleluia. ℣. Ibid. 1. Rejoice in the Lord ye just : praise becometh the upright. ℣. Glory be to the Father.

Intróitus. — Ecce óculi Dómini super timéntes eum, sperántes in misericórdia ejus, allelúia : ut erípiat a morte ánimas eórum : quóniam adjútor, et protéctor noster est, allelúia, allelúia. *Ps.* Exsultáte justi in Dómino : rectos decet collaudátio. ℣. Glória Patri.

Collect.—May each year, O Lord, the return of the happy day of the triumph of Thy martyrs, Nereus, Achilleus, Domitilla and Pancras, be of solace to us, and ever make us more worthy to minister to Thee. Through our Lord.

Orémus.—Semper nos, Dómine, Mártyrum tuórum Nérei, Achíllei, Domitillae atque Pancrátii foveat, quaesumus, beáta solémnitas : et tuo dignos reddat obséquio. Per Dóminum.

Epistle : Stabunt justi, p. 244.

Alleluia, alleluia.—℣. This is the true brotherhood, which overcame the wickedness of the world : it followed Christ, attaining the noble kingdom of heaven.

Allelúia, allelúia.—℣. Haec est vera fratérnitas : quae vicit mundi crímina, Christum secúta est, inclyta tenens regna coeléstia.

Alleluia.—℣. The white-robed army of martyrs praises Thee, O Lord. Alleluia.

Allelúia. ℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúia.

✠ Continuation of the holy **Gospel** according to St. John iv. 46-53.—At that time, There was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judaea into Galilee, went to Him, and prayed Him to come down and heal his son ; for he was at the point of death. Jesus therefore said to him : Unless you see signs and wonders, you believe not. The

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore : Erat quidam régulus, cujus fílius infirmabátur Caphárnaum. Hic cum audísset quia Jesus adveníret a Judaea in Galilaeam, ábiit ad eum, et rogábat eum ut descénderet, et sanáret fílium ejus : incipiébat enim mori. Dixit ergo Jesus ad eum : Nisi signa et prodígia vidéritis, non créditis. Dicit ad eum régulus : Dó-

mine, descénde priúsquam moriátur filius meus. Dicit ei Jesus: Vade, filius tuus vivit. Crédidit homo sermóni, quem dixit ei Jesus, et ibat. Jam autem eo descendénte, servi occurrérunt ei, et nuntiavérunt dicéntes, quia filíus ejus víveret. Interrogábat ergo horam ab eis, in qua mélius habúerit. Et dixérunt ei: Quia heri hora séptima relíquit eum febris. Cognóvit ergo pater, quia illa hora erat, in qua dixit illi Jesus: Fílius tuus vivit: et crédidit ipse, et domus ejus tota.

ruler saith to Him, Lord, come down before that my son die. Jesus saith to him: *Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way.* And as he was going down, his servants met him, and they brought word, saying, that his son lived. He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father, therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth; and *himself believed, and his whole house.*

Offertory: Confitebúntur, p. 245.

Secréta. — Sanctórum Mártyrum tuórum, quaesumus, Dómine, Nérei, Achíllei, Domitíllae atque Pancrátii sit tibi grata conféssio: quae et múnera nostra comméndet, et tuam nobis indulgéntiam semper implóret. Per Dóminum.

Secret.—May, O Lord, the confession of Thy name by Thy holy martyrs Nereus, Achilleus, Domitilla and Pancras, ever be grateful in Thy sight; for its sake may our offerings be approved; and may it ever plead with Thee in our behalf. Through our Lord.

Commúnio. — Gaudéte justi in Dómino, allelúia: rectos decet collaudátio, allelúia.

Communion. Ps. xxxii. 1.—Rejoice, ye just, in the Lord, alleluia: praise becometh the upright, alleluia.

Postcommúnio. — Quaesumus, Dómine: ut beatórum Mártyrum tuórum Nérei, Achíllei, Domitíllae atque Pancrátii deprecatiónibus, sacraménta sancta, quae súmpsimus, ad tuae nobis profíciant placatiónis augméntum. Per Dóminum.

Postcommunion. — May the prayers of Thy blessed martyrs Nereus, Achilleus, Domitilla and Pancras, obtain for us, we beseech Thee, O Lord, that the sacraments we have received, more and more appease Thee in our regard. Through our Lord.

MAY 14.

St. Boniface, MARTYR.*—*Simple.—Red vestments.*

The victory of Jesus risen again and ascended to heaven extends to all the members of His mystical body, who, united to Him as the branches of the vine are to the stem, bear in Him abundance of fruit (*Gospel*). †

Arrested at Tarsus, Boniface " bore himself with much fortitude in presence of his torturers " (*Epistle*). They tore his body with iron hooks, they thrust pointed reeds under his nails, and poured molten lead into his mouth. He was beheaded at Tarsus on May 14, towards 275, under the Emperor Aurelian. His remains were brought to Rome and deposited on Mount Aventine, in the church which took his name.

Mass : Protexísti, p. 243, *except:*

Collect.—Grant us, O Almighty God, we beseech Thee, that the intercession of Thy holy martyr Boniface, whose feast-day we are keeping, may avail with Thee on our behalf. Through our Lord

Orémus — Da, quaesumus, omnípotens Deus: ut, qui beáti Bonifátii Mártyris tui solémnia cólimus, ejus apud te intercessiónibus adjuvémur. Per Dóminum.

Secret : (3) Munéribus, p. 246.—**Postcommunion :** Refécti, p. 247.

* See Historical Summary, p. 1009.

† This Gospel is part of the discourse of our Lord at the Last Supper, as are also the Gospels of the Sundays after Easter.



May 15.

St. John Baptist de la Salle, Confessor.*—*Double.—White vestments.*

Born at Rheims on April 30, 1651, of an illustrious family, St. John Baptist de la Salle made himself, from childhood, dear to all by the virtues of his soul, the gentleness of his nature and the keenness of his mind. He went to Paris to study theology at the Sorbonne. At 17 he was a Canon of the Cathedral. When he reached priesthood, he offered the Holy Sacrifice with fervent faith and intense love ; these never left him when he was at the altar. God had raised him " to give a Christian education to the poor and to confirm youths in the way of truth " (*Collect*). With this object in view he founded a new religious congregation which he called " Brothers of the Christian Schools " and which soon spread throughout the world.

Out of humility and out of love for poverty, he gave up his canonry and gave all he had to the poor (*Epistle*). " Inflamed with zeal for the salvation of souls, he spent himself during his whole life," says the Breviary, "for their greatest good." Assiduously treating himself with rigour, in fastings, flagellations and other austerities, he passed the night in prayer (*Introit*). Such was his manner of life, until, remarkable for every virtue, especially for his obedience, his zeal for the accomplishment of the divine will, his love and devotion towards the Apostolic See, and loaded with merits, he fell asleep in the Lord at Rouen on Good Friday, April 7, 1719, at the age of 68."

After striving to pass his life in the most humble duties, by serving Jesus in little children (*Gospel*), he was called to heaven by the divine Redeemer Whose glory he shares, and Who still blesses his work throughout the world.

" Let us burn with zeal like this saint to procure the glory of God by saving souls, so that we may share his reward in heaven " (*Collect*).

* See Historical Summary, p. 1016.

This Saint has a proper Mass, which is said in the Institutes of the Brothers of Christian Schools.

Mass: Os justi, p. 270, *except:*

Collect.—O God, Who didst raise up the holy confessor John Baptist, for the Christian education of the poor and for the strengthening of the steps of youth in the way of truth; whom, moreover, Thou hast made to be the father of a new family of Religious: grant us, we beseech Thee, helped by his prayers and example, to burn with zeal for Thy glory in the salvation of souls, and to become worthy of a share in his heavenly crown. Through our Lord.

Orémus. — Deus, qui ad christiánam páuperum eruditiónem, et ad juvéntam in via veritátis firmándam, sanctum Joánnem Baptístam Confessórem excitásti, et novam per eum in Ecclésia famíliam collegísti: concéde propítius; ut ejus intercessióne et exémplo, stúdio glóriae tuae in animárum salúte fervéntes, ejus in coelis corónae partícipes fíeri valeámus. Per Dóminum.

✠ Continuation of the holy **Gospel** according to St. Matthew xviii. 1-5.—At that time the disciples came to Jesus saying: Who thinkest Thou is the greater in the kingdom of Heaven? And Jesus calling unto Him a little child, set him in the midst of them and said: Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name, receiveth Me.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno coelórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum coelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno coelórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

May 16.

St. Ubaldus, Bishop, Confessor.*—*Semi-double.—White vestments.*

Ubaldus, born at Gubbio in Umbria, received episcopal consecration (*Introit, Epistle, Alleluia*) and was obliged by Pope Honorius II. to take the government of that church (*Communion*).

* See Historical Summary, p. 1012.

After having, under the guidance of the Holy Ghost, by his charity and apostolic zeal, put to full advantage the talents which God had entrusted to him, he piously fell asleep and "entered into the joy of his Lord" (*Gospel*) on Whitsunday evening.

He died in 1160 and his body has remained intact up to our time. Let us ask of this Saint, to whom God gave special power against Satan, to preserve us from all the malice of the devil (*Collect*).

Mass: Státuit, p. 255, ***except:***

Orémus. — Auxílium tuum nobis, Dómine, quaesumus, placátus impénde: et, intercessióne beáti Ubáldi Confessóris tui atque Pontíficis, contra omnis diáboli nequítias déxteram super nos tuae propitiatiónis exténde. Per Dóminum.

Collect.—Graciously, O Lord, vouchsafe to come to our aid: and because of the prayer, in our behalf, of blessed Ubaldus, Thy confessor and bishop, save us from all the craft of the devil, stretching forth in our defence the right hand of Thy mercy. Through our Lord.

MAY 17.

St. Paschal Baylon, CONFESSOR.*—*Double.—White vestments.*

Born in the kingdom of Aragon in Spain, St. Paschal in his childhood tended flocks. At 20, he entered the Order of St. Francis where he became a model of the greatest austerity, of the most complete obedience and of the most perfect seraphic poverty (*Epistle*).

His meditation on the things of God (*Introit*) was so profound that he was absorbed into ecstasies of love. It gave him a knowledge of divine things which enabled him to speak about the most obscure mysteries of the faith. He was especially celebrated for his devotion to the Blessed Sacrament (*Collect*), and would spend hours in prayer before the tabernacle. Pope Leo XIII. declared him protector of all Eucharistic Congresses and works. Like " the servants who await the coming of their master " (*Gospel*), St. Paschal awaited the coming of Jesus at the exact hour he had foretold, May 17, 1592, on Whitsunday, the anniversary of his birth, and he ascended to heaven following the risen Christ.

Let us imitate the love of St. Paschal for the Eucharist " so that we may deserve to draw from this banquet the same abundance of graces which he found there " (*Collect*).

Mass: Os justi, p. 270, ***except:***

Orémus.—Deus, qui beátum **Paschálem** Confessórem tuum **mirífica** erga córporis et sánguinis tui sacra mystéria dilectióne decorásti: concéde propí-

Collect.—O God, Who didst imbue blessed Paschal, Thy confessor, with wondrous love of the sacred mysteries of Thy body and blood: teach us, like

* See Historical Summary, p. 1012.

him, to draw fatness of soul from this divine banquet. Who livest and reignest.

tius ; ut, quam ille ex hoc divíno convívio spíritus percépit pinguédinem, eámdem et nos percípere mereámur : Qui vivis.

May 18.

St. Venantius, Martyr.*—*Double.—Red vestments.*

The Church, anxious during this part of the Paschal Cycle to glorify God for the victory of His Son, "consecrates this day by the triumph of the blessed Martyr Venantius" (*Collect*). "Living in Jesus and Jesus in him, he bore much fruit" (*Gospel*), "and was persecuted in order that he should bear still more" (*Ibid.*).

Born at Camerino in Umbria, he was led at the age of fifteen before Antiochus, governor of the town under the Emperor Decius. He was made to suffer cruel torments, but Angels came and assisted him. "His tormentors were touched with repentance by his constancy" (*Epistle*) and many were converted. He was beheaded towards 250. His body lies at Camerino in the church dedicated to him.

"Let us honour the merits of St. Venantius and imitate the constancy of his faith" (*Collect*).

In P.T. **Mass :** Protexísti, p. 243, *except :*

Collect.—O God, Who hast hallowed this day by the triumph of Thy blessed martyr Venantius : graciously listen to the prayers of Thy people, and grant that we who seek to do honour to his merit, may learn from him to be steadfast in the faith. Through our Lord.

Orémus. — Deus, qui hunc diem beáti Venántii Mártyris tui triúmpho consecrásti : exáudi preces pópuli tui, et praesta ; ut, qui ejus mérita venerámur, fidei constántiam imitémur. Per Dóminum.

Secret.—May the merits of blessed Venantius render, O Almighty God, this our oblation well-pleasing in Thy sight : may we be helped by his prayers, and may we one day be called to share in his glory. Through our Lord.

Secréta. — Hanc oblatiónem, omnípotens Deus, beáti Venántii mérita tibi reddant accéptam : ut, ipsíus subsídiis adjúti, glóriae ejus consórtes efficiámur. Per Dóminum.

Postcommunion. — Most humbly we entreat of Thee, O Lord, that the prayers of blessed Venantius, Thy martyr, may

Postcommúnio.—Súmpsimus, Dómine, aetérnae vitae sacraménta, te humíliter deprecántes : ut, beáto Venántio Márty-

* See Historical Summary, p. 1008.

re tuo pro nobis deprecánte, véniam nobis concílient, et grátiam. Per Dóminum.

avail to win for us Thy forgiveness and favour, whom Thou hast fed with the sacrament of life everlasting. Through our Lord.

Out of P.T.: **Mass:** In virtúte, p. 222, *with* **Collects** *above.*

MAY 19.

St. Peter Celestine, POPE, CONFESSOR.*—*Double.—White vestments.*

Among all the pastors to whom Jesus, risen again, committed the care of His Church, St. Peter Celestine is the one who most particularly shows forth the virtue of humility, the foundation of all holiness † according to St. Benedict, his father in God. Born in 1221, he retired into the desert when hardly adolescent (*Gospel*), and his virtues soon drew disciples around him. Such was the origin of the branch of the Benedictine Order known since under the name of Celestines, from the name which St. Peter took when he became Pope.

At the age of seventy-two, he was dragged out of his sweet solitude, received full sacerdotal power (*Introit, Epistle*) and occupied the chair of St. Peter (*Communion*), which had been vacant 27 months. Raised to this eminent dignity, he thought himself incapable of bearing such a burden and " placing humility above that elevation " (*Collect*), he voluntarily descended from the pontifical throne. He ended his days in contemplation, which his soul craved for, and died on May 19, in 1296.

Following the example of St. Peter Celestine, let us despise the honours of this world, in order happily to attain possession of the rewards promised to the humble (*Collect*).

Mass: Státuit, p. 255, *except:*

Orémus — Deus, qui beátum Petrum Coelestínum ad summi pontificátus ápicem sublimásti quique illum humilitáti postpónere docuísti: concéde propítius; ut ejus exémplo cuncta mundi despícere, et ad promíssa humílibus praemia perveníre felíciter mereámur. Per Dóminum.

Collect.—O God, Who wast pleased to raise blessed Peter Celestine to the supreme Pontificate, and nevertheless, didst teach him to set before that highest of earthly dignities the practising of the virtue of humility: make us, we beseech Thee, following his example, to care not at all for the high things of this world, and thereby to ensure for ourselves, the reward Thou hast promised to the humble of heart. Through our Lord.

Commemoration of St. Pudentiana, by the Collects of the Mass: Dilexísti, p. 291.

Gospel: Ecce nos relíquimus, p. 278.

* Historical Summary, p. 1013. † Rule of St. Benedict: Chap. 7.

THE SAME DAY.

Commemoration of St. Pudentiana, VIRGIN.*

St. Pudentiana, in this part of the Cycle, participates in the triumph of Christ over the devil, the flesh and the world. The daughter of Pudens, a Roman senator, she and her sister, Praxedes, consecrated their virginity to Jesus. At the death of her father she distributed all her riches to the poor, in agreement with her sister, and she was barely sixteen years old when she was martyred under the Emperor Antoninus. Her remains rest in her house which she had converted into a church. Her grandfather had received St. Peter there and she had placed it at the disposal of Pope Pius I., who celebrated the Holy Mysteries there during the persecution. This is the sanctuary of St. Pudentiana, where the Station of the Tuesday in the Third Week in Lent is held.†

Mass: Dilexísti, p. 291.

MAY 20.

St. Bernardine of Sienna, CONFESSOR.‡—*Semi-double.—White vestments.*

At this season of the year, when Jesus by His triumph has realised His name of Saviour, the Cycle celebrates the Feast of St. Bernardine who was consumed "by the very ardent love of this divine name" (*Collect*).

Born of a noble family of Sienna, St. Bernardine renounced all his possessions. He kept his chastity intact, in spite of the dangers which his handsome features exposed him to. The Church applies to him the words of Holy Scripture: "He had it in his power to violate the commandment of God, and he did not violate it" (*Epistle*). "Not placing his hope in money and treasures" (*Ibid.*) he left all, to follow Christ (*Gospel*), and entered the Order of St. Francis, one of whose glories he is. Travelling through towns and villages, everywhere he preached the name of Jesus (*Collect*) and thereby wrought many miracles.

St. Peter Celestine appeared to him to warn him of his approaching end which came on Ascension Eve, in 1444.

Let us ask God to grant us, through the intercession and merits of St. Bernardine, a great love for the name of Jesus and thereby to kindle in us the flame of divine charity (*Collect*).

Mass: Os justi, p. 270, *except:*

Collect.—O Lord Jesus, Who didst imbue blessed Bernardine, Thy confessor, with wondrous love of Thy name: moved by

Orémus. — Dómine Jesu, qui beáto Bernardíno, Confessóri tuo, exímium sancti nóminis tui amórem tribuísti: ejus, quae-

* See Historical Summary, p. 1008.
† See Plan of the Stations at Rome, p. 510, G d. 37. The name of Title was bestowed in the first centuries of the Church to places in Rome where the Christians met.
‡ See Historical Summary, p. 1014.

sumus, méritis et intercessióne, spíritum nobis tuae dilectiónis benígnus infúnde: Qui vivis.

his merits and prayers, graciously pour forth, we beseech Thee, into our hearts, the spirit of love of Thee. Who livest and reignest.

Gospel: Ecce nos relínquimus, p. 278.

MAY 25.

St. Gregory VII., POPE, CONFESSOR.*—*Double.—White vestments.*

Born at Soana in Tuscany, Hildebrand became a monk in the famous Benedictine monastery of Cluny, on which, at the time, depended 2,000 Abbeys. He soon became Prior, and was later elected Abbot of the Monastery of St. Paul beyond the Walls, and made a Cardinal of the Roman Church. At the death of Alexander II, he was elected Pope and took the name of Gregory VII. Thus entrusted with the government of the house of God (*Gospel, Communion*), he participated in the full priesthood of Jesus (*Introit, Epistle*).

At a time when the bishops, mostly simoniacal, were the dependents of lay princes, he strove with such constancy to defend the liberty of the Church (*Collect*) that, as we are assured, no Pontiff since the time of the Apostles undertook more labours for her or fought more courageously for her independence.

While he was saying Mass, a dove was seen to come down on him: the Holy Ghost thereby bore witness of the supernatural views that guided him in the government of the Church. Forced to leave Rome, he died at Salerno in 1085, saying those words, the first of which are from Ps. xliv.: "I have loved justice and have hated iniquity: that is why I die in exile."

Following the example of St. Gregory, let us overcome with courage all adversities (*Collect*).

Mass: Státuit, p. 255, *except:*

Orémus.—Deus, in te sperántium fortitúdo, qui beátum Gregórium, Confessórem tuum atque Pontíficem, pro tuénda Ecclésiae libertáte, virtúte constántiae roborásti: da nobis, ejus exémplo et intercessióne, ómnia adversántia fórtiter superáre. Per Dóminum.

Collect.—O God, the strength of them that put their trust in Thee, Who for the defence of the liberty of Thy Church didst endue blessed Gregory, Thy confessor and bishop, with the virtue of steadfastness: grant that, helped by his prayers and example, we, too, may bravely overcome whatsoever stands between us and Thee. Through our Lord.

Gospel: Vigiláte, p. 261

* See Historical Summary, p. 1912.

THE SAME DAY.

St. Urban I., POPE, MARTYR.*

It was Pope Urban who baptised Valerian, spouse of St. Cecilia, Tiburtius, brother of Valerian, and Maximus, their gaoler, whom we honoured on April 14. St. Urban was martyred in 230.

Mass : Protexisti, p. 243, *except:*

Collect.—Grant, we beseech Thee, O Almighty God, that the intercession of Thy holy martyr and bishop Urban, whose feast-day we are keeping, avail with Thee on our behalf. Through our Lord.

Orémus. — Da, quaesumus, omnípotens Deus: ut, qui beáti Urbáni Martyris tui atque Pontíficis solémnia cólimus, ejus apud te intercessiónibus, adjuvémur. Per Dóminum.

Secret.—May this sacred Victim, O Lord, cleanse us from our sins: and may it hallow Thy servants, to the worthier offering up of the same divine sacrifice. Through our Lord.

Secréta.—Haec hóstia, Dómine, quaesumus, emúndet nostra delícta: et ad sacrifícium celebrándum, subditórum tibi córpora, mentésque sanctíficet. Per Dóminum.

Postcommunion. — Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that through the intercession of blessed Urban, Thy martyr and bishop, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Postcommúnio. — Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultem, intercedénte beáto Urbáno, Mártyre tuo atque Pontífice, sentiámus efféctum. Per Dóminum.

MAY 26.

St. Philip Neri, CONFESSOR.†—*Double.—White vestments.*

St. Philip, born at Florence in the sixteenth century, left everything to serve the divine Master (*Gospel*), and founded the Congregation of the Oratory.

The Holy Ghost had inflamed him with such love for God (*Introit, Alleluia, Secret*), that the palpitations of his heart broke two of his ribs (*Communion*).

He would spend whole nights in the contemplation of heavenly things, and the Spirit of Truth " taught him true wisdom " (*Epistle*). His conversations with Jesus filled him with such intense joy that he exclaimed: " Enough, Lord, enough ! "

* See Historical Summary, p. 1007. † Ibid., p. 1015.

He loved young men: "Amuse yourselves," he said to them, "but do not offend God."

He died in 1595 on the feast of Corpus Christi.

Like St. Philip, with our hearts full of a holy and loving joy, let us run in the way of the commandments of God (*Collect*).

MASS.

Introitus. — Cáritas Dei diffúsa est in córdibus nostris, per inhabitántem Spíritum ejus in nobis. (*T.P.* Allelúia, allelúia.) *Ps.* Bénedic ánima mea Dómino: et ómnia quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Introit. — Rom. v. 5. The charity of God is poured forth in our hearts, by His Spirit dwelling within us (*P.T.* Alleluia, alleluia). Ps. cii. 1. Bless the Lord, O my soul; and let all that is within me bless His holy name. ℣. Glory be to the Father.

Orémus. — Deus, qui beátum Philíppum Confessórem tuum Sanctórum tuórum glória sublimásti: concéde propítius; ut cujus solemnitáte laetámur, ejus virtútum proficiámus exémplo. Per Dóminum.

Collect.—O God; Who hast numbered blessed Philip, Thy confessor, with Thy saints in glory: vouchsafe, we beseech Thee, to us who, with rejoicing, keep his feast-day, to profit by the manifold examples of virtue he has left us. Through our Lord.

Commemoration of St. Eleutherius: Infirmitátem, p. 216.

Epistola. Léctio libri Sapiéntiae. — OPTAVI, et datus est mihi sensus: et invocávi, et venit in me spíritus sapiéntiae: et praepósui illam regnis et sédibus, et divítias nihil esse duxi in comparatióne illíus: nec comparávi illi lápidem pretiósum: quóniam omne aurum in comparatióne illíus, aréna est exígua, et tamquam lutum aestimábitur argéntum in conspéctu illíus. Super salútem et spéciem diléxi illam, et propósui pro luce habére illam: quóniam inexstinguíbile est lumen illíus. Venérunt autem mihi ómnia bona páriter cum illa, et innumerábilis honéstas

Epistle. Lesson from the Book of Wisdom. Wisd. of Sol. vii. 7-14.—I WISHED, and understanding was given me; and I called, and the spirit of wisdom came upon me; and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her. Neither did I compare unto her any precious stone, for all gold in comparison of her is as a little sand, and silver in respect to her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light, for her light cannot be put out. Now all good things came to me together with her, and innumer-

able riches through her hands. And I rejoiced in them all; for this wisdom went before me, and I knew not that she was the mother of them all: which I have learned without guile, and communicate without envy, and her riches I hide not; for she is an infinite treasure to men, which they that use become the friends of God, being commended for the gifts of discipline.

per manus illíus, et laetátus sum in ómnibus: quóniam antecedébat me ista sapiéntia et ignorábam quóniam horum ómnium mater est. Quam sine fictióne dídici, et sine invídia commúnico, et honestátem illíus non abscóndo. Infinítus enim thesáurus est homínibus quo qui usi sunt, partícipes facti sunt,amicítiae Dei,propter disciplínae dona commendáti.

Gradual. Ps. xxxiii. 12, 6.—Come, children, hearken to me: I will teach you the fear of the Lord. ℣. Come ye to Him, and be enlightened: and your faces shall not be confounded.

Graduále. — Veníte, fílii, audíte me: timórem Dómini docébo vos. ℣. Accédite ad eum, et illuminámini: et fácies vestrae non confundéntur.

Alleluia, alleluia. Lam. i. 13.—℣. From above He hath sent a fire into my bones, and hath instructed me. Alleluia.

Allelúia, allelúia.—℣. De excélso misit ignem in óssibus meis, et erudívit me. Allelúia.

In Paschal Time, in place of the *Gradual*, is said:

℣. Ps. xxxviii. 4. My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

℣. Concáluit cor meum intra me: et in meditatióne mea exardéscet ignis. Allelúia.

Gospel: Sint lumbi, p. 272.

Offertory. Ps. cxviii. 32.—I have run the way of Thy commandments, when Thou didst enlarge my heart. (*P.T.* alleluia.)

Offertórium. — Viam mandatórum, tuórum cucúrri cum dilatásti cor meum. (*T.P.* Allelúia.)

Secret.—Mercifully regard, we beseech Thee, O Lord, the sacrifice laid upon Thine altar: and may the Holy Ghost enkindle within us that same sacred fire which, in wondrous wise, utterly consumed St. Philip's heart. Through our Lord . . . in the unity of the same.

Secréta. — Sacrifíciis praeséntibus, quaesumus, Dómine, inténde placátus: et praesta; ut illo nos igne Spíritus Sanctus inflámmet, quo beáti Philíppi cor mirabíliter penetrávit. Per Dóminum . . . in unitáte ejúsdem.

Commemoration of St. Eleutherius: Múnera, p. 221.

Commúnio.—Cor meum et caro mea exsultavérunt, in Deum vivum. (*T.P.* Allelúia.)

Communion. Ps. lxxxiii. 3.—My heart and my flesh have rejoiced in the living God. (*P.T.* Alleluia.)

Postcommúnio. — Coeléstibus, Dómine, pasti delíciis: quaesumus; ut beáti Philíppi Confessóris tui méritis et imitatióne, semper éadem, per quae verácitcr vívimus, appetámus. Per Dóminum.

Postcommunion.—Thou hast filled our hearts, O Lord, with the delights of heaven: may the merits and example of blessed Philip, Thy confessor, make us ever to hunger for that food which alone is the true bread of life. Through our Lord.

Commemoration of St. Eleutherius: Haec nos, p. 221.

THE SAME DAY.

St. Eleutherius, POPE, MARTYR.*

St. Eleutherius governed the Church during the period that followed the persecution of the Emperor Commodus. Faith, at the time, made great progress in the whole world. After a pontificate lasting fifteen years, he died in 185 and was buried in the Vatican Mount near the body of St. Peter.

Mass: *In Paschal Time:* Protexísti, p. 243. **Collects** *of the preceding Mass.—Out of Paschal Time:* Státuit, p. 255.

MAY 27.

St. Bede, The Venerable, CONFESSOR, DOCTOR.†—*Double.—White vestments.*

Born at Yarrow in Northumberland, Bede was committed, as a child, to St. Benedict Biscop, Abbot of the Benedictine monastery at Wearmouth, and became, himself, a son of the great Patriarch of the Monks of the West.

The Holy Ghost filled him with wisdom and intelligence (*Introit*), wherefore his writings, penetrated by holy doctrine (*Epistle*), were read aloud in the churches, even in his lifetime. As it was not permissible to call him Saint, he was called "The Venerable," a title he kept after his death. He was one of the most learned Churchmen in the VIII. century and his name is found among those of the Doctors of the Church.

Not satisfied with teaching men the Law and the Prophets, he also practised the most beautiful virtues (*Gospel*). On the Eve of the Ascension he received the Last Sacraments, embraced his brethren, lay down on the ground upon his hair-cloth, said: Glory be to the Father, the Son and the Holy Ghost, and fell asleep in the Lord on May 27, in 735.

Let us honour Bede, the holy Doctor, that we may always be enlightened by his wisdom and helped by his merits (*Collect*).

* See Historical Summary, p. 1007. † Ibid., p. 1010.

Mass: In médio, p. 263, *except:*

Collect.—O God, Who by the learning of blessed Bede, Thy confessor and doctor, hast covered Thy church with glory: to us Thy servants mercifully vouchsafe that his wisdom be a guiding light, and his merits a help to salvation. Through our Lord.

Orémus. — Deus, qui Ecclésiam tuam beáti Bedae Confessóris tui atque Doctóris eruditióne claríficas: concéde propítius fámulis tuis; ejus semper illustrári sapiéntia et méritis adjuvári. Per Dóminum.

THE SAME DAY.

St. John I., POPE, MARTYR.*

Pope St. John I. (525-526) governed the Church at the time when the Arian King Theodoric ravaged Italy. This king, having artfully enticed him to Ravenna, caused him to be thrown into a dark dungeon where he died. His body was buried at Rome, in the Basilica of St. Peter.

Mass: *In P.T.*, Protexísti, p. 243.—*Out of P.T.*, Sacerdótes, p. 219, *with* **Collects** *as above.*

MAY 28.

St. Augustine of Canterbury, ARCHBISHOP, CONFESSOR.†—*Double.—White vestments.*

The Cycle celebrates to-day the feast of another son of St. Benedict, who, filled with the Holy Ghost, like the Apostles, was sent to Great Britain by St. Gregory (596), with 40 monks of his community, in order to convert to Christ the people of that country (*Collect*).

Wherefore the *Gospel* recalls the seventy-two disciples whom Jesus sent to preach the kingdom of God, and the *Epistle* alludes to the apostolate of St. Paul who was busy night and day preaching the *Gospel* of God.

Received by King Ethelbert, at Canterbury, the capital of his kingdom, Augustine built a monastery there and later on established there his episcopal seat (*Introit*). The example of his life, added to his preaching and miracles, brought the King over to the true faith, and St. Augustine baptised over ten thousand Englishmen one Christmas Day. He died in 604.

Let us ask God through the intercession of St. Augustine to bring back erring hearts to the unity of Christian truth (*Collect*).

Mass: Sacerdótes tui, p. 259, *except:*

Collect.—O God, Who, by means of the preaching and miracle-working of blessed Au-

Orémus. — Deus, qui Anglórum gentes praedicatióne et miráculis beáti Augustíni Con-

* See Historical Summary, p. 1010. † Ibid., p. 1011.

fessóris tui atque Pontíficis, verae fídei luce illustráre dignátus es : concéde ; ut, ipso interveniénte, errántium corda ad veritátis tuae rédeant unitátem, et nos in tua simus voluntáte concórdes. Per Dóminum.

gustine, Thy confessor and bishop, didst vouchsafe to enlighten the English people with the light of the true faith: moved by his prayers, vouchsafe that the hearts of them that yet wander, may return to Thy truth, which is one, and that we ourselves be of one mind in the doing of Thy will. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Thessalonicénses. —FRATRES : Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo, ut crederétur nobis Evangélium : ita lóquimur, non quasi homínibus placéntes, sed Deo qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis : neque in occasióne avarítiae : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab áliis ; cum possémus vobis óneri esse ut Christi Apóstoli ; sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras : quóniam caríssimi nobis facti estis. Mémores enim estis, fratres, labóris nostri, et fatigatiónis : nocte ac die operántes, ne quem vestrum gravarémus, praedicávimus in vobis Evangélium Dei.

Lesson from the **Epistle of** Blessed Paul the Apostle to the Thessalonians. 1 Thess. 2-9.—BRETHREN, we had confidence in our God to speak unto you the gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But, as we were approved by God that the gospel should be committed to us, even so we speak, not as pleasing men, but God, Who proveth our hearts. For neither have we used at any time the speech of flattery, as you know ; nor taken an occasion of covetousness, God is witness : nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the Apostles of Christ : but we became little ones in the midst of you, as if a nurse should cherish her children : so desirous of you we would gladly impart unto you not only the gospel of God, but also our own souls ; because you were become most dear unto us. For, you remember, brethren, our labour and toil : working night and day lest we should be chargeable to any of you, we preached unto you the gospel of God.

Gospel: Designávit, p. 1346.

Secret.—Very humbly, O Lord, on this the festival day of blessed Augustine, Thy confessor and bishop, we offer up our sacrifice to Thee: beseeching that those sheep which have been lost, may once more be gathered into the one fold, to be quickened by this saving food. Through our Lord.

Secréta. — Sacrifícium tibi offérimus, Dómine, in solemnitáte beáti Augustíni Pontíficis et Confessóris tui, humíliter deprecántes: ut oves, quae periérunt, ad unum ovíle revérsae, hoc salutári pábulo nutriántur. Per Dóminum.

Postcommunion. — Comforted through our having partaken of this life-giving Victim, most humbly, O Lord, we entreat of Thee, that listening to the prayers of blessed Augustine, Thy confessor and bishop, Thou bring about that in every place, day by day, this same Victim be offered up to the glory of Thy name. Through our Lord.

Postcommúnio.—Hóstia salutári refécti: te, Dómine, súpplices exorámus; ut eádem, beáti Augustíni interveniénte suffrágio, in omni loco nómini tuo júgiter immolétur. Per Dóminum.

MAY 29.

St. Mary Magdalen dei Pazzi, VIRGIN.*—*Semi-double.*— *White vestments.*

Born at Florence (1566) of the illustrious Pazzi family, St. Mary Magdalen, at the age of 10, consecrated her virginity to Christ, Whom she chose as her spouse (*Epistle, Gospel, Communion*). Wherefore God loved her with a love of preference (*Introit*), and made her one of the virgins who form His court of honour (*Offertory*).

She took the Carmelite habit (1584) and subjected herself to frightful mortifications. The Holy Ghost, Who, from heaven, sent Jesus risen again to her, inflamed her with such love that she had to pour fresh water on her burning breast.

She would bitterly deplore that the infidels and sinners were in the way to perdition and offered to endure any torments for their salvation.

Her motto was "Suffer and not die." She died in 1607 and her body which she mortified in every way has remained incorrupt to our day.

Mass: Dilexísti, p. 291, *except:*

Collect.—O God, the lover of chastity, Who wast pleased to enkindle in the heart of blessed

Orémus.—Deus, virginitátis amátor, qui beátam Maríam Magdalénam Vírginem, tuo

* See Historical Summary, p. 1016.

amóre succénsum, coeléstibus donis decorásti: da; ut, quam festíva celebritáte venerámur, puritáte et caritáte imitémur. Per Dóminum.

Mary Magdalen, the virgin, a fierce fire of love for Thee, and to endow her, moreover, with heavenly gifts: we beseech Thee, enable us, who keep this feast-day in her honour, to strive after a purity and charity like unto hers. Through our Lord.

MAY 30.

St. Felix, POPE, MARTYR.*—*Simple.—Red vestments.*

St. Felix ascended in 269 the throne of Peter to whom Jesus before His Ascension had committed His Church. He commanded Masses to be celebrated over the tombs of martyrs, and it is in remembrance of this prescription that the relics of martyrs are placed in a small cavity of the altar stone, called tomb. The altar, nowadays, has indeed often the shape of a tomb, this being a relic of the "Confession" or underground tomb which is found under the High Altar in Roman basilicas, which is reached by stairs. The custom of uniting the remembrance of martyrs to the sacrifice of the Mass or of Calvary, shows that these martyrs, having entered into the bosom of Jesus (*Gospel*), have found there the strength to confess their faith before their enemies and the grace of being children of the Father (*Epistle*).

St. Felix bore witness to Christ in 274, under the persecution of Aurelian.

Mass: *In Paschal Time,* Protexísti, p. 243, *with* **Collects of Mass:** Státuit, p. 215. (*Out of Paschal Time,* Mass: Státuit, p. 255.)

MAY 31

St. Angela Merici, VIRGIN.†—*Double.—White vestments.*

Born at Desenzano, on the Lake of Garda, of pious parents, Angela, from her childhood, ever tried to please Jesus, the Spouse of her soul (*Epistle, Gospel, Communion*). She adopted the rule of the Third Order of St. Francis and united evangelical poverty to the merit of virginity. She "loved justice and hated iniquity" (*Introit*) and subjected her body to the severest austerities to atone for the sins of the world. "The disorders of society," she used to say, "are caused by those in families; there are few Christian mothers, because the education of young girls is neglected." In consequence of a vision she successfully formed, in 1535, in the Church, a new society of holy virgins (*Collect*). Its object being the Christian education of youth, she placed it under the patronage of St Ursula, the chief of an army of virgins. She died in 1540 at Brescia with the name of Jesus on her lips.

* See Historical Summary, p. 1007. † Ibid., p. 1015.

Mass: Dilexísti, p. 291, *except:*

Collect.—O God, Who didst will that blessed Angela should plant, to bring forth flowers in Thy church, a new society of consecrated virgins: grant that, through her intercession, we, too, may live a life guileless as that of the Angels, and by detaching our hearts from the love of the things of earth, be accounted worthy of eternal happiness. Through our Lord.

Orémus.—Deus, qui novum per beátam Angelam sacrárum vírginum collégium in Ecclésia tua doréscere voluísti; da nobis, ejus intercessióne, angélicis móribus vívere; ut, terrénis ómnibus abdicátis, gáudiis pérfrui mereámur aetérnis. Per Dóminum.

Commemoration of St. Petronilla, *by the* **Collects of the Mass:** Dilexísti, p. 291.

Secret.—May the sacrifice, O Lord, which we offer Thee in remembrance of blessed Angela, both implore for us the pardon of our iniquity, and procure for us the gifts of Thy grace. Through our Lord.

Secréta. — Hóstia, Dómine, quam tibi beátae Angelae memóriam recoléntes offérimus, et nostrae pravitátis véniam implóret, et grátiae tuae nobis dona concíliet. Per Dóminum.

Postcommunion. — Refreshed with heavenly food, we suppliantly beseech Thee, O Lord, that by the prayers and example of blessed Angela, being cleansed from all sin, we may be pleasing to Thee both in body and mind. Through our Lord.

Postcommúnio.—Coeléstì alimónia refécti, súpplices te, Dómine, deprecámur: ut beátae Angelae précibus et exémplo, ab omni labe mundáti et córpore tibi placeámus et mente. Per Dóminum.

THE SAME DAY.

St. Petronilla, VIRGIN.*

Aurelia Petronilla was the spiritual daughter of the prince of the Apostles in the first century. God delivered her, by sudden death, from the snares laid to imperil her virginity. Her body rests in the Basilica of St. Peter who had taught her the faith. It was near the tomb of St. Petronilla that the daughter of Pepin le Bref was baptised in Rome, and she has always been specially honoured by the kings of France.

Mass: Vultum túum, p. 294.—**Collects,** from Mass: Dilexísti, p. 291.

* See Historical Summary, p. 1008.

FEASTS OF JUNE.

JUNE 2.

SS. Marcellinus, Peter and Erasmus, BISHOPS, MARTYRS.*

Simple.—Red vestments.

The exorcist Peter, sent to prison under the Emperor Diocletian, converted his gaoler and all his family, and brought them to the priest Marcellinus who baptised them. The judge Serenus ordered them both to appear before him and they bore witness to Jesus Christ (*Gospel*). They were condemned to death and, after atrocious torments, were beheaded, towards 303.

Possessing the first fruits of the Holy Ghost, they awaited with sighs the adoption of the children of God and their sufferings nowise compared with the glory which now shines forth in them (*Epistle*). Both Saints are mentioned in the Canon of the Mass (second list, p. 65). We have already seen that the Station of the Saturday in the Second Week of Lent is held in the church dedicated to them.†

St. Erasmus, bishop, one of the "fourteen auxiliary Saints,"‡ lived in the solitudes of Lebanon. Cruelly martyred in Campania under the Emperors Diocletian and Maximian, he obtained in 303 the glorious palm of martyrdom. St. Benedict had a great devotion towards St. Erasmus. He is invoked for internal diseases.

Let us follow with fervour the examples of courage and fortitude of these Holy Martyrs, whose merits are our joy (*Collect*).

MASS.

Intróitus. — Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Introit. Ps. xxxiii. 18.—The just cried, and the Lord heard them: and delivered them out of all their troubles. Ibid. 2 I will bless the Lord at all times: His praise shall be ever in my mouth. ℣. Glory be to the Father.

Orémus.—Deus, qui nos ánnua sanctórum Mártyrum tuórum Marcellíni, Petri atque Erásmi solemnitáte laetíficas: praesta, quaesumus; ut, quorum gaudémus méritis, accendámur exémplis. Per Dóminum.

Collect.—O God, Who givest us joy in the annual solemnity of Thy blessed martyrs, Marcellinus, Peter and Erasmus: grant, we beseech Thee, that we may be animated by the examples of those in whose merits we rejoice. Through our Lord.

* See Historical Summary, p. 1009.
† See Plan of the Stations at Rome, p. 510, G t 24.
‡ See Engraving, July 25, feast of St. Christopher.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Romans viii. 18-23.—BRETHREN, I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him that made it subject in hope; because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain, even till now; and not only it, but ourselves also, who have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

Léctio *Epistolae* beáti **Pauli** apóstoli ad Romános.—FRATRES: Non sunt condígnae passiónes hujus témporis ad futúram glóriam, quae revelábitur in nobis. Nam expectátio creatúrae revelatiónem filiórum Dei exspéctat. Vanitáti enim creatúra subjécta est non volens, sed propter eum, qui subjécit eam in spe: quia et ipsa creatúra liberábitur a servitúte corruptiónis, in libertátem glóriae filiórum Dei. Scimus enim quod omnis creatúra ingemíscit, et párturit usque adhuc. Non solum autem illa, sed et nos ipsi primítias spíritus habéntes: et ipsi intra nos gémimus adoptiónem filiórum Dei exspectántes, redemptiónem córporis nostri.

Gradual. Ps. xxxiii. 18, 19.—The just cried, and the Lord heard them, and delivered them out of all their troubles. ℣ The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit.

Graduále. — Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spíritu salvábit.

Alleluia, alleluia.—℣. I have chosen you out of the world, that ye should go, and bring forth fruit, and that your fruit should endure. Alleluia.

Allelúia, allelúia. ℣. Ego vos elégi de mundo, ut eátis et fructum afferátis; et fructus vester máneat. Allelúia.

Gospel: Cum audiéritis, p. 234.

Offertory. Ps. xxxi. 11.—Be glad in the Lord, and rejoice ye just; and glory all ye right heart.

Offertórium. — Laetámini in Dómino, et exultáte justi: et gloriámini omnes recti corde.

Secréta.—Haec hóstia, quaesumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostrae pravitátis absólvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.

Secret.—May this sacred Victim, O Lord, which we offer up in celebration of the natal day of Thy holy martyrs, be to us an assurance both of Thy pardon and of the continuance of Thy gracious favours. Through our Lord.

Commúnio. — Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Communion. Wisd. of Sol. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommúnio. — Sacro múnere satiáti, súpplices te, Dómine, deprecámur: ut quod débitae servitútis celebrámus officio, salvatiónis tuae sentiámus augméntum. Per Dóminum.

Postcommunion. — Filled with Thy sacred gifts, we beseech Thee, O Lord, to suffer us to look upon our having thus been permitted dutifully to minister to Thee, as an assurance of our growth in Thy grace. Through our Lord.

In Paschal Time, **Mass:** Sancti tui, p. 249, *with* **Collects** *and* **Epistle** *as before. The* **Gradual** *is omitted, and after the first verse of the* **Alleluia,** *is said:*

℣. Pretiósa in conspéctu Dómini mors sanctórum ejus. Allelúia.

℣. Precious in the sight of the Lord is the death of His saints. Alleluia.

JUNE 4.

St. Francis Caracciolo, CONFESSOR*—*Double—White vestments.*

Francis, of the noble family of Caracciolo, in the Abruzzi, determined, during a severe illness, to devote himself entirely to the service of God, so as to be ready when the Master should come to take him away (*Gospel*).

A letter delivered to him by mistake apprised him of a project of two pious men to found a new religious institute. In this he saw a providential sign and he became one of the founders of the Order of Minor Clerks regular.

* See Historical Summary, p. 1916.

At his profession he took the name of Francis on account of his devotion to St. Francis of Assisi. To the love of penance he added a great zeal for prayer (*Collect*). Burning with love for the Blessed Sacrament, his heart melted like wax when he was in the presence of the Tabernacle (*Introit*); for there he felt the overflowing sweetness prepared by God for those who fear Him (*Communion*). He died at the age of forty, in 1608, on the Vigil of Corpus Christi, and "although his life was short, he completed a long course, for a spotless life is equivalent to protracted years." (*Epistle*).

Following St. Francis' example, let us pray and reduce our bodies to subjection (*Collect*) so that, burning like him with the fire of charity, we may worthily kneel at the sacred table (*Secret*).

MASS.

Introit. Ps. xxi. 15, 68, 10.—My heart is become like wax melting in the midst of my bowels: for the zeal of Thy house hath eaten me up. (*P.T.* Alleluia, alleluia.) Ps. lxxii. 1. How good is God to Israel: to them that are of a right heart. ℣. Glory be to the Father.

Intróitus.—Factum est cor meum tamquam cera liquéscens in médio ventris mei: quóniam zelus domus tuae comédit me. (*T.P.* Allelúia, allelúia). *Ps.* Quam bonus Israël Deus: his, qui recto sunt corde. ℣. Glória Patri

Collect.—O God, Who didst adorn blessed Francis, the institutor of a new order, with a desire of prayer and a love of penance; grant Thy servants to make such progress by imitating him, that, praying always, and bringing their bodies into subjection, they may deserve to arrive at heavenly glory. Through our Lord.

Orémus.—Deus, qui beátum Francíscum, novi órdinis institutórem, orándi stúdio et poeniténtiae amóre decorásti: da fámulis tuis in ejus imitatióne ita profícere; ut, semper orántes et corpus in servitútem redigéntes, ad coeléstem glóriam perveníre mereántur. Per Dóminum.

Epistle. Lesson from the Book of Wisdom. Wisd. of Sol. iv. 7-14.—THE just man, if he be prevented with death, shall be in rest. For venerable age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs. And a spotless life is old age. He pleased God and was beloved, and living

Epístola.—Léctio libri Sapiéntiae.—JUSTUS, si morte praeoccupátus fúerit, in refrigério erit. Senéctus enim venerábilis est non diutúrna, neque annórum número computáta: cani autem sunt sensus hóminis, et aetas senectútis vita immaculáta. Placens Deo factus est diléctus, et vivens inter peccatóres translátus est. Raptus est

ne malítia mutáret intelléctum ejus, aut ne fíctio decíperet ánimam illíus. Fascinátio enim nugacitátis obscúrat bona, et inconstántia concupiscéntiae transvértit sensum sine malítia. Consummátus in brevi explévit témpora multa, plácita enim erat Deo ánima illíus: propter hoc properávit edúcere illum de médio iniquitátum.

among sinners he was translated. He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time. For his soul pleased God: therefore He hastened to bring him out of the midst of iniquities.

Graduále. — Quemádmodum desíderat cervus ad fontes aquárum: ita desíderat ánima mea ad te, Deus. ℣. Sitívit ánima mea ad Deum fortem vivum.

Gradual. Ps. xli. 2.—As the hart panteth after the fountains of waters, so my soul panteth after Thee, O God. ℣. Ibid. 3. My soul hath thirsted after the strong living God.

Allelúia, allelúia.—℣. Defécit caro mea, et cor meum: Deus cordis mei, et pars mea Deus in aetérnum. Allelúia.

Alleluia, alleluia. Ps. lxxii. 26. —℣. My flesh and my heart hath fainted away: Thou art the God that is my portion for ever. Alleluia.

In Paschal Time, in place of the ***Gradual*** **is said:**

Allelúia, allelúia.—℣. Beátus quem elegísti, et assumpsísti: inhabitávit in átriis tuis.

Alleluia, alleluia. Ps. lxiv 5.—℣. Blessed is he whom Thou hast chosen and taken to Thee, he shall dwell in Thy courts.

Allelúia.—℣. Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. Allelúia.

Alleluia. Ps. cxi. 9.—℣. He hath distributed, He hath given to the poor, His justice remaineth for ever and ever Alleluia.

Gospel: Sint lumbi vestri, p. 272.

Offertórium. — Justus ut palma florébit; sicut cedrus Líbani multiplicábitur. (*T.P.* Allelúia.)

Offertory. Ps. xci. 13.—The just man shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

Secret. — Enkindle in our hearts, O most merciful Jesus, that fire of love which burned in the heart of blessed Francis, to whose glorious merits we are striving to do honour : and thereby make us worthy to kneel around Thy sacred table. Who livest and reignest.

Secréta. — Da nobis, clementíssime Jesu : ut praeclára beáti Francísci mérita recoléntes, eódem nos, ac ille, caritátis igne succénsi, digne in circúitu sacrae hujus mensae tuae esse valeámus : Qui vivis.

Communion. Ps. xxx. 20.—O how great is the multitude of Thy sweetness, O Lord, which Thou hast hidden from them that fear Thee! (*P.T.* Alleluia.)

Commúnio.—Quam magna multitúdo dulcédinis tuae, Dómine, quam abscondísti timéntibus te! (*T.P.* Allelúia.)

Postcommunion. — May we ever, O Lord, thankfully call to mind, and ever more and more profit by the divine sacrifice we have offered up to Thy majesty on this day, consecrated to the memory of Francis Thy saint. Through our Lord.

Postcommúnio — Sacrosáncti sacrifícii, quaesumus, Dómine, quod hódie in solemnitáte beáti Francísci tuae obtúlimus majestáti, grata semper in méntibus nostris memória persevéret, et fructus. Per Dóminum.

JUNE 5.

St. Boniface, BISHOP, MARTYR.*—*Double.—Red vestments.*

St. Boniface was born in England at the end of the seventh century. He is one of the great glories of the Order of St. Benedict. Gregory II. sent him to Germany where, with a select band of monks, he announced the Good News, as Jesus risen had commanded His Apostles to do, to the people of Hesse, Saxony and Thuringia (*Collect*).

Made a legate of the Apostolic See by Gregory II., he called together several synods, among which was the famous Council of Leptines in the diocese of Cambrai. Appointed Archbishop of Mainz by Pope Zachary, he, by his order, anointed Pepin, King of the Franks.

After the death of St. Willibrord, the Church of Utrecht in Frisia was committed to his care. The Frisians massacred him at Dokkum with thirty of his monks, in June 755. His body was buried in the celebrated Abbey of Fulda which he had founded.

MASS.

Introit. Isa. lxv. 19, 23.— I will rejoice in Jerusalem, and joy in My people, and the voice

Intróitus. — Exsultábo in Jerúsalem, et gaudébo in pópulo meo : et non audiétur in eo

* See Historical Summary, p. 1011.

ultra vox fletus et vox clamóris. Elécti mei non laborábunt frustra, neque generábunt in conturbatióne: quia semen benedictórum Dómini est, et nepótes eórum cum eis. (*T.P.* Allelúia, allelúia). *Ps.* Deus, áuribus nostris audívimus: patres nostri narravérunt opus, quod operátus es in diébus eórum ℣. Glória Patri.

of weeping shall no more be heard in her, nor the voice of crying. My elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them. (*P.T.* Alleluia, alleluia.) Ps. xliii. 2. We have heard, O God, with our ears: our fathers have declared to us the work Thou hast wrought in their days. ℣. Glory be to the Father.

Orémus. — Deus, qui multitúdinem populórum, beáti Bonifátii Mártyris tui atque Pontíficis zelo, ad agnitiónem tui nóminis vocáre dignátus es: concéde propítius; ut, cujus solémnia cólimus, étiam patrocínia sentiámus. Per Dóminum.

Collect.—O God, Who didst vouchsafe by the zeal of blessed Boniface, Thy martyr and bishop, to call a great multitude of peoples to the knowledge of Thy name; enable us, we beseech Thee, who keep this festival day in his honour, to profit by his prayers in our behalf. Through our Lord.

Epistola. Léctio libri Sapiéntiae.—Laudémus viros glorιósos, et paréntes nostros in generatióne sua. Multam glóriam fecit Dóminus magnificéntia, sua a saeculo. Dominántes in potestátibus suis, hómines magni virtúte, et prudéntia sua praediti, nuntiántes in prophétis dignitátem prophetárum, et imperántes in praesénti pópulo, et virtúte prudéntiae pópulis sanctíssima verba. In perítia sua requiréntes modos músicos, et narrántes cármina scripturárum. Hómines dívites in virtúte, pulchritúdinis stúdium habéntes: pacificántes in dómibus suis. Omnes isti in generatiónibus gentis suae glóriam adépti sunt, et in diébus suis

Epistle. Lesson from the Book of Ecclesiasticus xliv. 1-15.—LET us praise men of renown and our fathers in their generation. The Lord hath wrought great glory through His magnificence from the beginning. Such as have borne rule in their dominions, men of great power, and endued with their wisdom, showing forth in the prophets: and ruling over the present people, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tones, and published canticles of the scriptures. Rich men in virtue, studying beautifulness, living at peace in their houses. All these have gained glory in their genera-

tions, and were praised in their days. They that were born of them have left a name behind them, that their praises might be related: and there are some, of whom there is no memorial: who are perished, as if they had never been: and are born, as if they had never been born, and their children with them. But these were men of mercy, whose godly deeds have not failed: good things continue with their seed; their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

habéntur in láudibus. Qui de illis nati sunt, reliquérunt nomen narrándi laudes eórum. Et sunt quorum non est memória: periérunt quasi qui non fúerint: et nati sunt, quasi non nati, et fílii ipsórum cum ipsis. Sed illi viri misericórdiae sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fílii eórum propter illos usque in aetérnum manent: semen eórum et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem. Sapiéntiam ipsorum narrent pópuli, et laudem eórum núntiet Ecclésia.

Gradual. 1 Pet. iv. 13, 14.—Partaking of the sufferings of Christ rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. ℣. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory and power of God, and that which is His spirit resteth upon you.

Graduále. — Communicántes Christi passiónibus gaudéte, ut in revelatióne glóriae ejus gaudeátis exsultántes. ℣. Si exprobrámini in nómine Christi, beáti éritis: quóniam quod est honóris, glóriae, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscet.

Alleluia, alleluia. Isa. lxvi. 12. —℣. I will bring upon him as it were a river of peace, and as an overflowing torrent the glory. Alleluia.

Allelúia, allelúia. ℣. Declinábo super eum quasi flúvium pacis, et quasi torréntem inundántem glóriam. Allelúia.

In Paschal Time, in place of the Gradual is said.

Alleluia, alleluia. Ibid. lxvi. 10, 14.—℣. Rejoice with Jerusa-

Allelúia, allelúia. ℣. Laetámini cum Jerúsalem, et exsul-

tâte in ea omnes, qui dilígitis Dóminum.

Allelúia. ℣. Vidébitis, et gaudébit cor vestrum : cognoscétur manus Dómini in servis ejus. Allelúia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore : Videns Jesus turbas, ascéndit in montem, et cum sedísset accessérunt ad eum discípuli ejus, et apériens os suum docébat eos, dicens : Beáti páuperes spíritu : quóniam ipsórum est regnum coelórum. Beáti mites : quóniam ipsi possidébunt terram. Beáti qui lugent : quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam : quóniam ipsi saturabúntur. Beáti misericórdes : quóniam ipsi misericórdiam consequéntur. Beáti mundo corde : quóniam ipsi Deum vidébunt. Beáti pacífici : quóniam fílii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam : quóniam ipsórum est regnum coelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me : gaudéte, et exultáte, quóniam merces vestra copiósa est in coelis.—**Credo.**

Offertórium. — Benedícam Dóminum, qui tríbuit mihi intelléctum : providébam Deum in conspéctu meo semper, quóniam a dextris est mihi ne commóvear. (*T.P.* Allelúia.)

lem, and be glad with her, all you that love the Lord.

Alleluia.—℣. You shall see, and your heart shall rejoice : the hand of the Lord shall be known to His servants. Alleluia.

✠ Continuation of the holy **Gospel** according to St. Matthew v. 1-12.—At that time Jesus seeing the multitudes, went up into a mountain ; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying : Blessed are the poor in spirit ; for theirs is the kingdom of heaven. Blessed are the meek ; for they shall possess the land. Blessed are they that mourn ; for they shall be comforted. Blessed are they that hunger and thirst after justice : for they shall have their fill. Blessed are the clean of heart ; for they shall see God. Blessed are the peace-makers ; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake : be glad and rejoice, for your reward is very great in heaven.—**Credo.**

Offertory. Ps. xv. 7, 8.—I will bless the Lord Who hath given me understanding : I set the Lord always in my sight ; for He is at my right hand, that I be not moved. (*P.T.* Alleluia.)

Secret. — May, we beseech Thee, O Lord, Thine abundant blessing come down upon this our sacrifice: may that blessing in Thy mercy, work out our sanctification, and make us to recall with rejoicing of heart this feast of St. Boniface, Thy martyr and bishop. Through our Lord.

Secréta. — Super has hóstias, Dómine, quaesumus, benedíctio copiósa descéndat: quae et sanctificatiónem nostram misericórditer operétur: et de sancti Bonifátii Mártyris tui atque Pontíficis fáciat solenmitáte gaudére. Per Dóminum.

Communion. Apoc. iii. 21.— To him that shall overcome, I will give to sit with Me in My throne: as I also have overcome, and am set down with My Father in His throne. (*P.T.* Alleluia.)

Commúnio.—Qui vícerit, dabo ei sedére mecum in throno meo: sicut et ego vici, et sedi cum Patre meo in throno ejus. (*T.P.* Allelúia.)

Postcommunion. — Thou hast sanctified us, O Lord, by this mystery of salvation: let not, we beseech Thee, at any time fail us the intercession of St. Boniface, Thy martyr and bishop, whom, in Thy goodness, Thou hast set over us to be our advocate in heaven. Through our Lord.

Postcommúnio.—Sanctificáti, Dómine, salutári mystério: quaesumus; ut nobis sancti Bonifátii Mártyris tui atque Pontíficis pia non desit orátio, cujus nos donásti patrocínio gubernári. Per Dóminum.



June 6.

St. Norbert, Bishop, Confessor.*—*Double.—White vestments.*

Norbert, born in 1080 at Xanten near Cologne, was educated at the Emperor's Court. One day when he was riding accompanied by a servant, he was surprised by a hurricane. Like St. Paul, on the way to Damascus, he heard a voice calling him to the service of the Church. At this moment a crash of thunder threw him to the ground. He got up again, determined to consecrate himself to God. Having been admitted to holy orders, he devoted himself entirely to preaching the word of God (*Collect*).

Later on, guided by the Holy Ghost, Who continually sanctifies the Church through the centuries, he chose a retreat in a deserted spot, called Prémontré, not far from Soissons, and founded there the Order which bears this name (*Collect*). At the death of this holy Founder, this new family numbered at this place alone over one thousand Canons regular. St. Norbert shared the full priesthood of Christ, being anointed Archbishop of Magdeburg (*Introit*, *Epistle*, *Gradual*, *Offertory*). He helped Pope Innocent II. to triumph over the anti-pope Anacletus and was the friend of St. Bernard.

After having put to full profit the talents with which God had entrusted him for the government of his religious family and diocese (*Gospel*, *Communion*), "This man of God," says the breviary, "full of the Holy Ghost and laden with merits, fell asleep in the Lord, A.D. 1134."

Let us ask of God "to practise what St. Norbert taught by word and by example" (*Collect*).

Mass: Státuit, p. 255, *except*:

Orémus.—Deus, qui beátum Norbértum, Confessórem tuum atque Pontíficem, verbi tui

Collect.—O God, Who didst raise up blessed Norbert, Thy confessor and bishop, to be a

* See Historical Summary, p. 1012.

powerful preacher of Thy word, and through him didst bestow fresh spiritual offspring upon Thy church: for the sake of his merits, grant, we beseech Thee, that Thy grace may strengthen us to put in practice the lessons he, both by word and by work, has taught us. Through our Lord.

praecónem exímium effecísti, et per eum Ecclésiam tuam nova prole fecundásti: praesta, quaesumus; ut, ejúsdem suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte, exercére, valeámus. Per Dóminum.

JUNE 9.

SS. Primus and Felician, MARTYRS.*—*Simple.—Red vestments.*

Primus and Felician were Romans. Brothers by blood, they became brothers still more when, having been called to bear much fruit (*Offertory*), they confessed their faith in Jesus Christ. Accused and arrested under Diocletian and Maximian, they were, in spite of their great age, cast into prison.

The Holy Ghost filled them "with His virtue and His strength" (*Offertory*). Giving them the breast-plate of justice and the impenetrable shield of equity (*Epistle*), He made them experience how sweet is the yoke of the Lord, which they had taken upon themselves, and how light is His burden (*Gospel*).

The constancy of Felician was first put to the test. Nailed by his hands and feet to the trunk of a tree, he remained hanging there for three days, without eating or drinking. They then tried to make his brother believe that he had sacrificed to the idols, but Primus declared that he knew Felician was happy in the midst of his sufferings and that he would remain united to him in martyrdom. "This is," as the *Alleluia* sings, "the true brotherhood which has triumphed over the criminal world." The pretor then ordered that molten lead should be poured into his mouth, in presence of his brother.

They were led to the amphitheatre, but the lions who were to devour them crouched at their feet. So they were beheaded (286).

Their names live as centuries roll on (*Introit*), for they have received in heaven, from the hand of the Lord, a kingdom of glory and a crown of sparkling beauty (*Epistle*).

Let us join, in heart, the faithful of Rome who, on this day, honour the precious remains of these two martyrs at the Church of St. Stephen on Mount Coelius.†

Out of Paschal Time, **Mass**: Sapiéntiam, p. 235, *except*:

Collect.—Make us, we beseech Thee, O Lord, ever to keep in a worthy manner, the feast of

Orémus.—Fac nos, quaesumus, Dómine, sanctórum Mártyrum tuórum Primi et Felici-

* See Historical Summary, p. 1009.
† See Plan of the Stations at Rome, p. 510, G f 12.

áni semper festa sectári: quorum suffrágiis protectiónis tuae dona sentiámus. Per Dóminum.

Thy holy martyrs Primus and Felician: and may their loving intercession enable us to feel, that Thy compassionate hand is at all times stretched out to protect us. Through our Lord.

Graduále. — Confitebúntur coeli mirabília tua, Dómine: étenim veritátem tuam in Ecclésia sanctórum. ℣. Misericórdias tuas, Dómine, in aetérnum cantábo, in generatióne et progénie.

Gradual. Ps. lxxxviii. 6, 2.—The heavens shall confess Thy wonders, O Lord, and Thy truth in the church of the saints. ℣. Thy mercy, O Lord, I will sing for ever, to generation and generation.

Allelúia, allelúia.—℣. Haec est vera fratérnitas, quae vicit mundi crímina: Christum secúta, est, inclyta tenens regna coeléstia. Allelúia.

Alleluia, alleluia.—This is the true brotherhood which overcame the wickedness of the world; it followed Christ, attaining the noble kingdom of heaven. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine coeli et terrae, quia abscóndisti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

✠ Continuation of the holy **Gospel** according to St. Matthew xi. 25-30.—At that time, Jesus answered, and said: I praise Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so it hath seemed good in Thy sight. All things are delivered to Me by My Father; and no one knoweth the Son, but the Father; neither doth anyone know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labour, and are burdened; and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart; and you shall find rest to your souls; for My yoke is sweet and My burden light.

Offertory. Ps. lxvii. 36.—God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people, blessed be God. Alleluia.

Offertórium.—Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suae: benedíctus Deus, allelúia.

Secret.—May the sacrifice, O Lord, which we are about to offer up in memory of the precious death of Thy holy martyrs, appease Thy wrath; may it wash away our sins, and may it lead Thee to listen graciously to the prayers of Thy servants. Through our Lord.

Secréta.— Fiat tibi, quaesumus, Dómine, hóstia sacránda placábilis, pretiósi celebritáte martyrii quae et peccáta nostra puríficet, et tuórum tibi vota concíliet famulórum. Per Dóminum.

Communion. John xv. 16.—I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain.

Commúnio. — Ego vos elégi de mundo, ut eátis, et fructum afferátis; et fructus vester máneat.

Postcommunion. — O Almighty God, we beseech Thee, that our having had part in Thy heavenly mysteries, on this solemn festival of Thy holy martyrs, Primus and Felician, may be to us an assurance of Thy merciful forgiveness. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Primi et Feliciáni coeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquírat. Per Dóminum.

In Paschal Time, **Mass:** Sancti tui, p. 249, *with* **Collects** *and* **Gospel** *as above.*

The *Gradual* is omitted. The *Alleluia* is said and as second verse:

℣. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúia.

JUNE 10.

St. Margaret, QUEEN OF SCOTLAND.*—*Semi-double.—White vestments.*

Margaret, Queen of Scotland, was descended from the English kings by her father and from the Caesars by her mother. Like the prudent

* See Historical Summary, p. 1012.

woman, mentioned in the *Epistle*, the practice of Christian virtues made her still more illustrious.

Filled with the fear of God (*Introit*), she subjected herself to fearful mortifications and by her example she brought the King, her husband, to a better life and her subjects to more Christian morals. She brought up her eight children with such piety that several of them led a life of high perfection. Nothing, however, was more admirable in her than her ardent charity towards her neighbour (*Collect*). She was called the mother of orphans and the treasurer of the poor of Jesus Christ. Such was the price at which she bought the precious pearl of the Kingdom of Heaven (*Gospel*).

Purified by six months of bodily suffering, she gave up her soul to God in 1093 at Edinburgh. The holiness of her life and numerous miracles wrought after her death have made her worship celebrated in the whole world. She was chosen by Clement X. as patron of the Scottish nation over which she had reigned for thirty years.

Let us admire the work of the Holy Ghost in the soul of the holy queen whom He chose for the furtherance of Christ's Kingdom in Scotland and let us invoke her for the return of Scotland to Roman unity.

Mass: Cognóvi, p. 304, *except:*

Orémus. — Deus, qui beátam Margarítam regínam exímia in páuperes caritáte mirábilem effecísti: da; ut ejus intercessióne et exémplo, tua in córdibus nostris cáritas júgiter augeátur. Per Dóminum.

Collect.—O God, Who didst imbue the blessed Queen Margaret with a spirit of singular charity in regard to Thy poor: grant that, through her prayers and example, in our hearts likewise Thy charity may more and more deeply take root. Through our Lord.

June 11.

St. Barnabas, Apostle.*—*Greater-double.—Red vestments.*

The Church, founded by Jesus and filled with the Holy Ghost at Pentecost, was to spread throughout the world. When St. Paul, after his long retreat in Arabia, came to Jerusalem for the first time after his conversion, and wished to submit to the approval of Peter the mission to the Gentiles committed to him by the Master Himself, it was St. Barnabas who presented him to the Apostles.

"A good man and full of the Holy Ghost" (*Epistle*) St. Barnabas evangelised, during twelve years, with St. Paul, the pagans in the island of Cyprus and in a great number of towns and countries (*Gradual*). Wherefore the Church honours him as an Apostle and the liturgy applies to him the words of Jesus announcing to the twelve that having been established as princes over the whole earth (*Offertory*), they would be seated on thrones to judge the twelve tribes of Israel (*Communion*). Having separated

* See Historical Summary, p. 1004.

from St. Paul, he returned to Cyprus where the Jews of Salamis plotted against him. Remembering then the words of the Master Who sent His Apostles like sheep in the midst of wolves (*Gospel*), he said to the faithful: "The wolf only attacks the shepherd first to throw himself next upon the flock. Be firm in the faith." The Holy Ghost dictated to him the words he had to say to the Jews (*Gospel*); but they stoned him as a blasphemer. He was buried with the Gospel of St. Matthew which he had copied with his own hand. His name is mentioned in the Canon of the Mass immediately after that of St. Mathias (second list, p. 65).*

Let us imitate the Apostolic spirit of St. Barnabas whose soul was all inflamed with the ardours of the Holy Ghost.

MASS.

Introit. Ps. cxxxviii. 17.—To me Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened. Ibid. i. 2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. ℣. Glory be to the Father.

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cognovísti me, tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Collect.—O God, Who givest us joy by the merits and intercession of blessed Barnabas, Thy apostle, mercifully grant that we, who beg blessings of Thee through him, may obtain them by the gift of Thy grace. Through our Lord.

Orémus.—Deus, qui nos beáti Bárnabae Apóstoli tui méritis et intercessióne laetíficas: concéde propítius; ut, qui tua per eum benefícia póscimus, dono tuae grátiae consequámur. Per Dóminum.

Epistle. Lesson from the Acts of the Apostles xi. 21-26, xiii. 1-3.—In those days, a great number of believers at Antioch were converted to the Lord; and the tidings came to the ears of the Church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch: who, when

Epistola. Léctio Actuum Apostolórum.—In diébus illis: Multus númerus credéntium Antiochíae convérsus est ad Dóminum. Pervénit autem sermo ad aures ecclésiae, quae erat Jerosólymis, super istis: et misérunt Bárnabam usque ad Antiochíam. Qui cum perveníssèt, et vidísset

* In the "Communicantes" figure eleven of the apostles chosen by our Lord Himself and St. Paul whom the Church does not separate from St. Peter.—St. Mathias and St. Barnabas are mentioned at the "*nobis quoque peccatoribus*" because they were called to the Apostleship after the death of the Saviour. There are then altogether fourteen apostles mentioned in the two places, just as during the year there are feasts of fourteen apostles.

grátiam Dei, gavísus est: et hortabátur omnes in propósito cordis permanére in Dómino: quia erat vir bonus, et plenus Spíritu Sancto, et fide. Et appósita est multa turba Dómino. Proféctus est autem Bárnabas Tarsum, ut quaereret Saulum: quem cum invenísset, perdúxit Antiochíam. Et annum totum conversáti sunt ibi in ecclésia: et docuérunt turbam multam, ita ut cognominaréntur primum Antiochíae discípuli, Christiáni. Erant autem in ecclésia, quae erat Antiochíae, prophétae et doctóres, in quibus Bárnabis et Simon, qui vocabátur Niger, et Lúcius Cyrenénsis, et Mánahen, qui erat Heródis Tetrárchae collactáneus, et Saulus. Ministrántibus autem illis Dómino, et jejunántibus, dixit illis Spíritus Sanctus: Segregáte mihi Saulum, et Bárnabam in opus, ad quod assúmpsi eos. Tunc jejunántes et orántes, imponentésque eis manus, dimsiérunt illos.

he was come, and had seen the grace of God, rejoiced: and he exhorted them all with purpose of heart to continue in the Lord: *for he was a good man, and full of the Holy Ghost and of faith.* And a great multitude was added to the Lord. And Barnabas went to Tarsus, to seek Saul; whom, when he had found, he brought to Antioch. And they conversed there in the Church a whole year; and they taught a great multitude; so that at Antioch the disciples were first named Christians. Now there were in the Church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the Tetrarch, and Saul. And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: *Separate me Saul and Barnabas, for the work whereunto I have taken them.* Then they fasting and praying, and imposing their hands upon them, sent them away.

Graduále.—In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum. ℣. Coeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Gradual. Ps. xviii. 5, 2.—Their sound went forth into all the earth; and their words to the ends of the world. ℣. The heavens show forth the glory of God; and the firmament declareth the work of His hands.

Allelúia, allelúia. — ℣. Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúia.

Alleluia, alleluia. John xv. 16.—℣. I have chosen you out of the world, that you should go, and should bring forth fruit; and your fruit should remain. **Alleluia.**

✠ Continuation of the holy **Gospel** according to St. Matthew x. 16-22.—AT that time, Jesus said to His disciples: Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents, and simple as doves. But beware of men: for they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings, for My sake, for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how, or what, to speak; for it shall be given you in that hour what to speak: for it is not you that speak, but the Spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against the parents, and shall put them to death; and you shall be hated by all men for My name's sake: but he that shall persevere to the end, he shall be saved.—**Credo.**

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—IN illo témpore: Dixit Jesus discípulis suis: Ecce ego mitto vos sicut oves in médio lupórum. Estóte ergo prudéntes sicut serpéntes, et símplices sicut colúmbae. Cavéte autem ab homínibus. Tradent enim vos in concíliis et in synagógis suis flagellábunt vos: et ad praesides, et ad reges ducémini propter me in testimónium illis, et géntibus. Cum autem tradent vos, nolíte cogitáre quómodo, aut quid loquámini: dábitur enim vobis in illa hora quid loquámini. Non enim vos estis qui loquímini, sed Spíritus Patris vestri, qui lóquitur in vobis. Tradet autem frater fratrem in mortem, et pater fílium: et insúrgent fílii in paréntes, et morte eos affícient: et éritis ódio ómnibus propter nómen meum: qui autem perseveráverit usque in finem, hic salvus erit.—**Credo.**

Offertory. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord, throughout all generations.

Offertórium. — Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine, in omni progénie et generatióne.

Secret.—Sanctify, O Lord, the gifts we offer, and by the intercession of blessed Barnabas, Thy apostle, cleanse us by them from the stains of our sins. Through our Lord.

Secréta.—Múnera, Dómine, obláta sanctífica, et intercedénte beáto Bárnaba Apóstolo tuo, nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum.

Preface of the Apostles, p. 57.

Commúnio.—Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Communion. Matt. xix. 28.—You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel.

Postcommúnio.—Súpplices te rogámus, omnípotens Deus : ut, quos tuis réficis sacraméntis, intercedénte beáto Bárnaba Apóstolo tuo, tibi étiam plácitis móribus dignánter tríbuas deservíre. Per Dóminum.

Postcommunion. — We humbly beseech Thee, O Almighty God, that, by the intercession of blessed Barnabas, Thy apostle, Thou wouldst enable those to serve Thee worthily, whom Thou dost refresh by Thy sacraments. Through our Lord.

In Paschal Time, the **Mass :** Protexísti *is said,* p. 243, *with* **Collects, Epistle** *and* **Gospel** *as above.*

JUNE 12

St. John of St. Facundus, CONFESSOR.*—*Double.—White vestments.*

St. John was born at San Facondo in Spain and his youth was spent in a Benedictine monastery. Favoured by the Holy Ghost with a marvellous gift for peace-making (*Collect*), from childhood he exhorted other children to concord. During the civil war he preached for peace in Salamanca and succeeded in putting an end to factions there.

He distributed his rich revenues among the poor (*Epistle*) and devoted his time to works of charity, to prayer and to the contemplation of divine wisdom (*Introit*).

In order to be ready when the Master came to fetch him (*Gospel*) he entered the Order of St. Augustine, where he was distinguished for his extraordinary devotion during Holy Mass. He died in 1470, crying out : " Lord, I place all my confidence in Thee at this last hour, and into Thy hands I commit my soul."

Let us ask the Holy Ghost, author of peace, and source of divine charity, to fill us with the love and spirit of reconciliation of which St. John gave us the example, so that we may never be separated from Jesus (*Collect*).

Mass : Os justi, p. 270, *except:*

Orémus.—Deus, auctor pacis et amátor caritátis, qui beátum Joánnem Confessórem tuum mirífica dissidéntes componéndi grátia decorásti : ejus méritis et intercessióne concéde ; ut, in

Collect.—O God, the author of peace, and lover of charity, Who didst adorn blessed John, Thy confessor, with a wonderful grace for reconciling those at variance ; grant by his merits

* See Historical Summary, p. 1014.

and intercession, that, being established in Thy charity, we may not by any temptations be separated from Thee. Through our Lord.

tua caritáte firmáti, nullis a te tentatiónibus separémur. Per Dóminum.

THE SAME DAY.

SS. Basilides, Cyrinus, Nabor and Nazarius, MARTYRS.*

These Saints, Roman soldiers, noble by birth and illustrious by their virtues, became Christians under Diocletian. Arrested and cast into prison, they were condemned to death and beheaded. Their bodies were thrown to the wild beasts who respected them, and were buried with honour by the Christians.

Mass : Intret, p. 232.

Collect.—May, O Lord, our keeping this festival in honour of the natal-day of Thy holy martyrs, Basilides, Cyrinus, Nabor and Nazarius, shed brightness on our lives : and may such high place in glory as their unfailing excellence won for them, be to us the reward of the devout service we pay Thee. Through our Lord.

Orémus. — Sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii, quaesumus, Dómine, natalítia nobis votíva respléndeant : et, quod illis cóntulit excelléntia sempitérna, frúctibus nostrae devotiónis accréscat. Per Dóminum.

Secret.—We venerate, O Lord, this day, the blood shed by Thy holy martyrs ; and in their honour we offer up this solemn sacrifice in which are rehearsed the miracles of Thy grace, by which so great a victory was won. Through our Lord.

Secréta. — Pro sanctórum tuórum Basílidis, Cyríni, Náboris atque Nazárii sánguine venerándo, hóstias tibi, Dómine solémniter immolámus, tua mirabília pertractántes : per quem talis est perfécta victória. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Almighty God, that we who year by year keep the festival-day of Thy holy martyrs Basilides, Cyrinus, Nabor and Nazarius, may at all times profit by the prayers they put up to Thee on our behalf. Through our Lord.

Postcommúnio.—Semper, Dómine sanctórum Mártyrum tuórum Basílidis, Cyríni, Náboris atque Nazárii solémnia celebrántes : praesta, quaesumus ; ut eórum patrocínia júgiter sentiámus. Per Dóminum.

* See Historical Summary, p. 1009.

JUNE 13.

St. Antony of Padua, CONFESSOR.—*Double.**—*White vestments.*

" Always present and living in the Church, the Holy Ghost raised up, in the 13th century, the sons of Dominic and of Francis " writes Dom Guéranger. These new hosts, organised for new needs, threw themselves into the arena, pursuing heretics, thundering against vice, mixing with the people whom they enrolled in crowds in their third orders, the assured refuge of Christian life. Of all the sons of the patriarch of Assisi, the best known, the most powerful before God and men, is Antony, whose feast we are celebrating." †

Born at Lisbon, of noble parents, he despised all riches (*Gospel*). Full of the Holy Ghost, Who transformed the Apostles, he entered the religious host so as to be able to fight for the faith and to be ready when the Master came (*Gospel*).

Living a retired life in Tuscany, he gave himself up to divine contemplation (*Introit*); he then received the mission to preach the *Gospel.* The wisdom of his doctrine and his eloquence caused him to be called the Ark of the Testament and the Hammer of Heretics. A year before his death he came to Padua where, loaded with merits, he died at the age of thirty-five in 1231, and was established by Jesus over all His riches (*Communion*).

Remembering how Antony recovered, by divine intervention, a sacred book that had been stolen from him, let us ask this Saint not only to make us recover earthly and perishable things, but also to obtain for us the spiritual help by which we may deserve to enjoy eternal riches (*Collect*).

Mass : Os justi, p. 270, *except:*

Orémus. — Ecclésiam tuam, Deus, beáti Antónii Confessóris tui solémnitas votíva laetíficet: ut spirituálibus semper muniátur auxíliis, et gáudiis pérfrui mereátur aetérnis. Per Dóminum.

Collect.—May the votive solemnity of blessed Antony, Thy confessor, give joy to Thy Church, O God; that it may be ever defended by spiritual assistance, and deserve to possess eternal joys. Through our Lord.

Epistle : Spectáculum facti, p. 274.

After the *Gradual*, p. 267, in place of ℣. *Beatus vir*, is said:

℣. Amávit eum Dóminus, et ornávit eum: stolam glóriae induit eum. Allelúia.

℣. Ecclus. xlv. 9.—The Lord loved him, and adorned him: He clothed him with a robe of glory. Alleluia.

Secréta. — Praesens oblátio fiat, Dómine, pópulo tuo salutáris: pro quo dignátus es

Secret.—May this sacrifice, O Lord, avail Thy people unto salvation: since it is for their

* See Historical Summary, p. 1013. † Liturgical Year, June 13.

sake that Thou hast vouchsafed to offer Thyself to the Father, a living victim. Who, with the same God the Father and the Holy Ghost.

Patri tuo te vivéntem hóstiam immoláre: Qui cum eódem Deo Patre, et Spíritu sancto vivis et regnas Deus, per ómnia saecula saeculórum.

Postcommunion. — Being filled with divine gifts, we beseech Thee, O Lord, that by the merits and intercession of blessed Antony, Thy confessor, we may experience the effect of the salutary sacrifice. Through our Lord.

Postcommúnio.—Divínis, Dómine, munéribus satiáti: quaesumus; ut beáti Antónii Confessóris tui méritis et intercessióne, salutáris sacrifícii sentiámus efféctum. Per Dóminum.

JUNE 14.

St. Basil the Great, Bishop, Confessor and Doctor.*—
Double.—White vestments.

St. Basil was born at Caesarea in Cappadocia. After having completed his studies at Constantinople and Athens with his intimate friend Gregory of Nazianzen, he renounced the world, left his family (*Gospel*), and embraced monastic life in the province of Pontus. Like full seasoned salt (*Gospel*), he gave to his teaching the full flavour of the *Gospel* and nourished with holy Truth the people of Caesarea committed to his care (*Communion*).

He was the author of the famous rule which bears his name; it was praised by St. Benedict and is still observed by the monks of the East. The Holy Ghost filled him with His divine wisdom and with intelligence (*Introit*): when, therefore, he wrote against those who rebelled against the sound doctrine (*Epistle*), he attacked the Arians, who denied the divinity of Jesus Christ and prepared the triumph of orthodoxy over the error of the Macedonians by firmly establishing the Catholic dogma regarding the Holy Ghost.

He is one of the four great Doctors of the East. He died in 379.

Let us ask St. Basil to fill us with his faith in the divinity of the third Person of the Holy Trinity, and to deliver us from sin (*Offertory*) which hinders the working of the Holy Ghost in our souls.

Mass: In médio, p. 263, *except:*

Collect.—Graciously hear, we beseech Thee, O Lord, the prayers we offer Thee on this festival-day of blessed Basil, Thy confessor and bishop: he deserved to render Thee a

Orémus.—Exáudi, quaesumus, Dómine, preces nostras, quas in beáti Basílii Confessóris tui atque Pontíficis solemnitáte deférimus: et, qui tibi digne méruit famulári, ejus interce-

* See Historical Summary, p. 1010.

déntibus méritis, ab ómnibus nos absólve peccátis. Per Dóminum.

worthy service; may his merits appeal to Thee to free us from all our sins. Through our Lord.

At the end of the *Gradual* : *Os justi,* in place of ℣. Amavit, is said:

℣. Invéni David servum meum, óleo sancto meo unxi eum. Allelúia.

℣. Ps. lxxxviii. 21.—I have found David My servant: with My holy oil I have anointed him. Alleluia.

Gospel: Si quis venit, p. 217, *to which is added:*

Bonum est sal. Si autem sal evanúerit, in quo condiétur? Neque in terram, neque in sterquilínium útile est, sed foras mittétur. Qui habet aures audiéndi, áudiat.—**Credo.**

Salt is good: but if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.—**Credo.**

Offertórium.—Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him, and in My name shall his horn be exalted.

Secréta.—Sancti Basilíi Conféssóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos: ut, per haec piae placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum.

Secret.—May the festival we keep year by year in honour of blessed Basil, Thy confessor and bishop, make us pleasing, O Lord, to Thy loving kindness, and, by virtue of this devout service of propitiation, while assuring him his happy reward, obtain for us the gifts of Thy grace. Through our Lord

Commúnio.—Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Communion. Luke xii. 42.—A faithful and wise servant, whom the Lord hath set over His family, to give them their measure of wheat in due season.

Postcommúnio.—Deus, fidélium remunerátor animárum: praesta; ut beáti Basílii Conféssóris tui atque Pontíficis,

Postcommunion. — O God, the rewarder of faithful souls, grant through the prayers of blessed Basil, Thy confessor and

bishop, whose venerable feast-day we are celebrating, we may receive the pardon of our sins. Through our Lord.

cujus venerándam celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

June 15.

SS. Vitus, Modestus and Crescentia, Martyrs.*—*Simple.—Red vestments.*

Vitus, also called Guy, belonged to an illustrious Sicilian family. His father (unknown to whom he had been baptised), having delivered him to the judge Valerian to be scourged, was struck blind. The prayers of the Saint obtained his recovery but did not convert him. Vitus was then saved from his father's cruelty by Modestus, his tutor, and by Crescentia his nurse who took him to another part of the country. There his holiness became so famous that Diocletian had recourse to him to deliver his son tormented by the devil. Guy healed him (*Gospel*). But the ungrateful prince having failed to induce the Saint to worship the false gods, caused him to be arrested with Modestus and Crescentia. They were plunged into a caldron of molten lead and flaming resin and were then quartered. After having tested them like gold in the furnace (*Epistle*), God delivered them from all these sufferings (*Introit*) and rejoiced them by giving them a place of honour at the heavenly banquet (*Gradual*). They died in 303. St. Vitus is one of the fourteen auxiliary saints.†

Let us have recourse to St. Vitus, to be preserved from the bite of mad dogs and from the sad disease which bears his name. He will obtain for us great docility towards the Holy Ghost, in order that we do good in all liberty, humility and charity (*Collect*).

Mass: Introit, Multae tribulatiónes, p. 1445.

Collect.—Grant to Thy Church, we beseech Thee, O Lord, by the intercession of Thy holy martyrs, Vitus, Modestus and Crescentia, not to be proud-minded, but to make progress in Thy sight by pleasing humility; that despising what is evil, it may exercise with free charity the things which are right. Through our Lord.

Orémus.—Da Ecclésiae tuae, quaesumus, Dómine, sanctis Martyribus tuis Vito, Modésto atque Crescéntia intercedéntibus, supérbe non sápere, sed tibi plácita humilitáte profícere: ut, prava despíciens, quaecúmque recta sunt, líbera exérceat caritáte. Per Dóminum.

Epistle: Justórum ánimae, p. 233.

Gradual. Ps. cxlix. 5, 1.—The saints shall rejoice in glory:

Graduále. — Exsultábunt sancti in glória: laetabúntur in

* See Historical Summary, p. 1009.
† See Engraving, July 25, feast of St. Christopher.

cubílibus suis. ℣. Cantáte Dómino cánticum novum: laus ejus in ecclésia sanctórum.

they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle: let His praise be in the Church of the saints.

Allelúia, allelúia.— ℣. Sancti tui, Dómine, benedícent te: glóriam regni tui dicent. Allelúia.

Alleluia, alleluia. Ps. cxliv. 10, 11.— ℣. Thy saints shall bless Thee, O Lord, they shall speak of the glory of Thy kingdom. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore: Dixit Jesus discípulis suis: Qui vos audit, me audit: et qui vos spernit, me spernit. Qui autem me spernit, spernit eum qui misit me. Revérsi sunt autem septuagínta duo cum gáudio, dicéntes: Dómine, étiam daemónia subjiciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgar de coelo cadéntem. Ecce dedi vobis potestátem calcándi supra serpéntes et scorpiónes, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére, quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in coelis.

✠ Continuation of the holy **Gospel** according to St. Luke x. 16-20.—At that time, Jesus said to His disciples: He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name: and He said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents, and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in heaven.

Offertórium. — Mirábilis Deus in sanctis suis: Deus Israël ipse dabit virtútem et fortitúdinem plebis suae; benedíctus Deus.

Offertory. Ps. lxvii. 36.—God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people: blessed be God.

Secréta. — Sicut glóriam divínae poténtiae múnera pro Sanctis obláta testántur: sic nobis efféctum, Dómine, tuae salvatiónis impéndant. Per Dóminum.

Secret.—The offering we lay before Thee, O Lord, in honour of Thy saints, bears witness to Thine Almighty power: may it ensure to us the happiness which it is Thine to bestow. Through our Lord.

Communion. Wisd. of Sol. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die; but they are in peace.

Commúnio. — Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Postcommunion. — Thy solemn blessing, O Lord, now rests upon us. Through the prayers of Thy holy martyrs Vitus, Modestus and Crescentia, may the healing sacrament we have received avail us in body and in soul.

Postcommúnio. — Repléti, Dómine, benedictióne solémni: quaesumus; ut per intercessiónem sanctórum Mártyrum tuórum Viti, Modésti et Crescéntiae, medicína sacraménti et corpóribus nostris prosit, et méntibus. Per Dóminum.

In Paschal Time, **Mass:** Sancti tui, p. 249, *with* **Collects** *and* **Gospel** *as above.*

JUNE 18.

St. Ephrem, DEACON, CONFESSOR, DOCTOR.*—*Double.—White vestments.*

St. Ephrem was born at Nisibis in Mesopotamia and was one of the lights of the Church (*Gospel*). His father, a pagan priest, cast him from his home. He then lived as a hermit in the desert and was ordained Deacon of Edessa (*Communion*). Led by the Holy Ghost to Caesarea in Cappadocia, he saw St. Basil there. In order to refute the numerous errors which were being spread by the prayers and canticles of the heretics, he wrote poems and Christian hymns, celebrating the mysteries of the lives of Christ, the Blessed Virgin and the Saints. That is why he is called "the harp of the Holy Ghost." He always had a great devotion to Our Lady. He died at Edessa in 379 under the Emperor Valens. Benedict XV. proclaimed him a Doctor of the universal Church (*Collect*).

Let us ask God, through the intercession of St. Ephrem, to defend His Church against the snares of error and perverseness (*Collect*).

Mass: In médio, p. 263, *except:*

Collect.—O God, Who hast willed to enlighten Thy Church by the wondrous learning and excellent merits of the life of blessed Ephrem Thy confessor and doctor: we suppliantly beseech Thee that at his inter-

Orémus. — Deus, qui Ecclésiam tuam beati Ephraem Confessóris tui et Doctóris mira eruditióne et praecláris vitae méritis illustráre voluísti: te súpplices exorámus; ut, ipso intercédente, eam advérsus

* See Historical Summary, p. 1017.

errória et pravitátis insídias perénni tua virtúte deféndas. Per Dóminum.

cession Thou mayest defend it by Thine everlasting power against the snares of error and wickedness. Through our Lord.

Commemoration of SS. Mark and Marcellianus, *from the next Mass.*

THE SAME DAY.

SS. Mark and Marcellianus, MARTYRS.*—*Simple.—Red vestments.*

Brothers by birth, St. Mark and Marcellianus were brothers especially because they generously shed their blood for the sake of Christ (*Alleluia*). Persecuted for their faith, like the Prophets and the Apostles (*Gospel*), they were arrested under the Emperor Diocletian and were nailed by the feet to a post where they remained hanging.

The Holy Ghost, Who filled their hearts with the holy love of God and the hope of an eternal reward, sustained them in their torments (*Epistle*) and protected them in their tribulations (*Introit*). " Never," they exclaimed, " have we enjoyed such delights as those we feel in suffering for Jesus Christ."

After a day and night of suffering, they were pierced with arrows, in A.D. 286, and their souls " delivered like the sparrow from the bird-catcher's net " (*Offertory*) entered for ever " into the kingdom which had been prepared for them from the beginning of the world " (*Communion*).

On this day, the anniversary of the heavenly birth of these two Holy Martyrs, let us ask God, through their intercession, to deliver us from all the ills that threaten us (*Collect*).

Mass : Introit : Salus autem, p. 238.

Orémus. — Praesta, quaesumus, omnípotens Deus, ut, qui sanctórum Mártyrum tuórum Marci et Marcelliáni natalítia cólimus ; a cunctis malis imminéntibus eórum intercessiónibus liberémur. Per Dóminum.

Collect.—Grant, we beseech Thee, Almighty God, that we who celebrate the birthday of Thy holy martyrs Mark and Marcellianus, may, through their intercession, be delivered from all the evils that are ready to fall upon us. Through our Lord.

Léctio *Epístolae* beáti Pauli Apóstoli ad Romános.—FRATRES : Justificáti ex fide, pacem habeámus ad Deum per Dóminum nostrum Jesum Christum : per quem et habémus accéssum per fidem in grátiam istam, in

Lesson from the **Epistle** of Blessed Paul the Apostle to the Romans v. 1-5.—BRETHREN, being justified by faith, let us have peace with God, through our Lord Jesus Christ ; by whom also we have access through

* See Historical Summary p. 1900.

faith into His grace, wherein we stand, and glory in the hope of the glory of the sons of God. And not only so, but we glory also in tribulations; knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confoundeth not; because the charity of God is poured forth in our hearts by the Holy Ghost Who is given to us.

qua stamus, et gloriámur in spe glóriae filiórum Dei. Non solum autem, sed et gloriámur in tribulatiónibus: sciéntes quod tribulátio patiéntiam operátur, patiéntia autem probatiónem, probátio vero spem, spes autem non confúndit: quia cáritas Dei diffúsa est in córdibus nostris per Spíritum sanctum, qui datus est nobis.

Gradual.—The souls of the just are in the hand of God; and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die: but they are in peace.

Graduále.—Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae. ℣. Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Alleluia, alleluia.—This is the true brotherhood, which conquered the wickedness of the world: it followed Christ, and possesses the noble kingdom of heaven.

Allelúia, allelúia.— ℣. Haec est vera fratérnitas, quae vicit mundi crímina: Christum secúta est, ínclyta tenens regna coeléstia.

✠ Continuation of the holy **Gospel**, according to St. Luke xi. 47-51.—At that time, Jesus said to the Scribes and Pharisees: Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and persecute. That the blood of all prophets, which was shed from the foundation of the world, may be required

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—In illo témpore: Dicébat Jesus Scribis et Pharisaeis: Vae vobis, qui aedificátis monuménta Prophetárum: patres autem vestri occidérunt illos. Profécto testificámini quod consentítis opéribus patrum vestrórum quóniam ipsi quidem eos occidérunt, vos autem aedificátis eórum sepúlcra. Proptérea et sapiéntia Dei dixit: Mittam ad illos Prophétas, et Apóstolos, et ex illis occídent, et persequéntur: ut inquirátur sanguis ómnium Prophetárum, qui effúsus est a constitutióne mundi a generatióne ista, a sánguine Abel us-

que ad sanguinem Zacharíae, qui périit inter altáre et aedem. Ita dico vobis, requirétur ab hac generatióne.

of this generation; from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

Offertórium.—Anima nostra, sicut passer erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory. Ps. cxxiii. 7.—Our soul hath been delivered, as a sparrow out of the snare of the fowlers: the snare is broken, and we are delivered.

Secréta.—Múnera tibi, Dómine, dicáta sanctífica: et, intercedéntibus sanctis Martyribus tuis Marco et Marcelliáno, per éadem nos placátus inténde. Per Dóminum.

Secret.—Sanctify, O Lord, the offerings devoted to Thee, and by the intercession of Thy holy martyrs, Mark and Marcellianus, by the same look favourably upon us. Through our Lord.

Commúnio. — Amen dico vobis, quod uni ex mínimis meis fecístis, mihi fecístis: venite benedícti Patris mei, possidéte parátum vobis regnum ab initio saeculi.

Communion. Matt. xxv. 40, 34.—Amen, I say to you: what you did to one of my least, you did to Me: Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world.

Postcommúnio. — Salutáris tui, Dómine, múnere satiáti, súpplices exorámus: ut, cujus laetámur gustu, intercedéntibus sanctis Martyribus tuis Marco et Marcelliáno, renovémur efféctu. Per Dóminum.

Postcommunion. — We who have been filled with the gift of Thy salvation, humbly beseech Thee, O Lord, that, by the intercession of Thy holy martyrs Mark and Marcellianus, we may be renewed by the fruit of that which we delight to taste. Through our Lord.

In Paschal Time, **Mass**: Sancti tui, p. 249, *with* **Collects, Alleluia** *and* **Gospel** *as above. To the* **Alleluia** *is added:* Te Mártyrum, p. 239.

June 19.

St. Juliana Falconieri, Virgin.*—*Double.—White vestments.*

Born at Florence in 1270, of the illustrious family of Falconieri, Juliana, from childhood, gave such signs of holiness that her uncle St. Alexis

* See Historical Summary, p. 1014.

Falconieri declared to her mother that she had given birth to an angel. Never in the course of her life did she raise her eyes to look at a man's face, and to hear sin spoken of made her tremble (*Introit*).

At the age of 15, she solemnly consecrated her virginity to God (*Epistle, Gospel*). " O Juliana, only longing for the nuptials of the heavenly Lamb, you leave your paternal roof and conduct a choir of virgins. You sigh night and day for the dolours of your Spouse, nailed to the cross, and you shed tears at the feet of the Mother of God, whose heart is pierced by seven swords." *

Having founded the Order of Mantellati † she was asked by St. Philip Beniti to take charge of the whole Order of Servites which honours in a special manner the Dolours of the Virgin.

On two days a week her only food was the bread of Angels. At the age of 70, not being able to retain any food, she lamented the impossibility of receiving Holy Communion. She asked that at least the Blessed Sacrament should be held near her heart and the Sacred Bread miraculously disappeared leaving an impression in the shape of a host representing the image of Jesus crucified (*Collect*). She then breathed her last and was joyfully conducted to the throne of the Divine King (*Gradual*). It was on June 19, 1340.

Let us beseech the Holy Ghost to grant that we may, like St. Juliana, be nourished and strengthened in our agony by the body of Christ which will be our viaticum to the heavenly home (*Collect*).

Mass : Dilexísti, p. 291, *except:*

Collect.—O God, Who, blessed Juliana Thy virgin being sick unto death, didst in wondrous wise solace her with the precious body of Thy Son : for the sake of her merits, vouchsafe unto us, we beseech Thee, that when our last hour shall have come, we may in like manner be comforted and strengthened by holy communion, and may be by Thee safely guided into our heavenly country. Through the same Lord.

Orémus.—Deus, qui beátam Juliánam Vírginem tuam extrémo morbo laborátem, pretióso Fílii tui córpore mirabíliter recreáre dignátus es : concéde, quaesumus ; ut, ejus intercedéntibus méritis, nos quoque eódem in mortis agóne refécti ac roboráti, ad coeléstem pátriam perducámur. Per eúmdem Dóminum.

Commemoration of SS. Gervase and Protase *by the* **Collects** *below.*

THE SAME DAY.

SS. Gervase and Protase, MARTYRS.‡—*Red vestments.*

Sons of St. Vitalus and St. Valeria, these two saints were martyred under Nero at Milan A.D. 170. Gervase was beaten to death, and Protase, after having been scourged, was beheaded. St. Ambrose discovered their bodies in 386. Their names are included in the litanies of the Saints.

* Hymn at First Vespers.
† They were called Mantellati on account of the short mantle they wore.
‡ See Historical Summary, p. 1008.

MASS.

Intróitus. — Loquétur Dóminus pacem in plebem suam: et super sanctos suos, et in eos, qui convertúntur ad ipsum. *Ps.* Benedixísti, Dómine, terram tuam, avertísti captivitátem Jacob. ℣. Glória Patri.

Introit. Ps. lxxxiv. 9.—The Lord will speak peace unto His people: and unto His saints: and unto them that are converted to the heart. Ibid. 2. O Lord, Thou hast blessed Thy land: Thou hast turned away the captivity of Jacob. ℣. Glory be to the Father.

Collects *of the* **Mass**: Salus autem, p. 238.

Léctio *Epistolae* beáti Petri apóstoli. — Carissimi: Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriae ejus gaudeátis exultántes. Si exprobrámini in nómine Christi beáti éritis: quóniam quod est honóris, glóriae, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscit. Nemo autem vestrum patiátur ut homicída, aut fur, aut malédicus, aut alienórum appetítor. Si autem ut christiánus, non erubéscat, glorificet autem Deum in isto nómine. Quóniam tempus est ut incípiat judícium a domo Dei. Si autem primum a nobis: quis finis eórum qui non credunt Dei Evangélio? Et si justus vix salvábitur, ímpius et peccátor ubi parébunt? Itaque et hi, qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

Lesson from the **Epistle** of blessed Peter the Apostle. 1 Pet. iv. 13-19.—Dearly beloved, if you partake of the sufferings of Christ, rejoice that when His glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed: for that which is of the honour, glory, and power of God, and that which is His Spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But, if as a Christian, let him not be ashamed, but let him glorify God in that name. For the time is, that judgment should begin at the house of God. And, if first at us, what shall be the end of them that believe not the gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

Graduále.—Gloriósus Deus in sanctis suis: mirábilis in

Gradual. Exod. xv. 11.—The Lord is glorious in holiness, ter-

rible and praise-worthy, doing wonders. ℣. Ibid. 6. Thy right hand, O Lord, is magnified in strength : Thy right hand, O Lord, hath slain the enemy.

majestáte, fáciens prodígia. ℣. Déxtera tua, Dómine, glorificáta est in virtúte : déxtera manus tua confrégit inimícos.

Alleluia, alleluia.— ℣. This is the true brotherhood, which overcame the wickedness of the world ; it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Allelúia, allelúia. ℣. Haec est vera fratérnitas, quae vicit mundi crímina : Christum secúta est, ínclyta tenens regna coeléstia. Allelúia.

Gospel : Descéndens, p. 237.—**Offertory :** Laetámini, p. 251.

Communion. Ps. lxxviii. 2, 11.—O God, they have given the dead bodies of Thy servants to be meat for the fowls of the air : the flesh of Thy saints for the beasts of the earth : according to the greatness of Thy arm, take possession of the children of them that have been put to death.

Commúnio.—Posuérunt mortália servórum tuórum, Dómine, escas volatílibus coeli, carnes sanctórum tuórum béstiis terrae : secúndum magnitúdinem brachii tui pósside fílios morte punitórum.

June 20.

St. Silverius, Pope, Martyr.*—*Simple.—Red vestments.*

A son of Pope Hormisdas, who was married before receiving holy orders, Silverius was invested with full sacerdotal powers on succeeding Agapitus on the Pontifical throne (*Introit, Alleluia*). Theodora, Empress of Constantinople, entreated him to restore to the pontifical throne of that city, a heresiarch, who, " living a slave to his impious wishes and not having the Spirit of God " (*Epistle*), had been deposed by Agapitus. The Pope having refused, Theodora caused him to be exiled in the Island of Ponza.

As a disciple of Christ, the holy Pontiff followed Him bearing his heavy cross (*Gospel*), and from there governed the Church " taking for his food," as he is reported to have said, " the bread of affliction and the water of anguish."

A short time after, Silverius, worn out by privations and sufferings, fell asleep in the Lord in 538. His body, carried to Rome and buried in the Vatican Basilica, was illustrated by numerous miracles.

Guided by the Holy Ghost, let us beseech God to help our weakness (*Collect*), and to fill us with the courage shown by blessed Silverius in the defence of truth.

* See Historical Summary, p. 1010.

Mass: Statúit, p. 215, *except:*

Léctio *Epistolae* beáti Judae Apóstoli. — CARISSIMI: Mémores estóte verbórum, quae praedícta sunt ab Apóstolis Dómini nostri Jesu Christi, qui dicébant vobis, quóniam in novíssimo témpore vénient illusóres, secúndum desidéria sua ambulántes in impietátibus. Hi sunt, qui ségregant semetípsos, animáles, Spíritum non habéntes. Vos autem, caríssimi, superaedificántes vosmetípsos sanctíssimae vestrae fídei, in Spíritu Sancto orántes, vosmetípsos in dilectióne Dei serváte, exspectántes misericórdiam Dómini nostri Jesu Christi in vitam aetérnam.

Lesson from the **Epistle** of blessed Jude the Apostle 17-21. —DEARLY beloved, be mindful of the words, which have been spoken before by the apostles, of our Lord Jesus Christ, Who told you, that in the last time there should come mockers, walking, according to their own desires, in ungodliness. These are they who separate themselves; sensual men, having not the Spirit. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto life everlasting.

JUNE 21.

St. Aloysius Gonzaga, CONFESSOR.*—*Double.*—*White vestments.*

The Holy Ghost, " distributor of heavenly gifts " (*Collect*), made of Aloysius, a young prince of the noble family of Gonzaga, an angel on earth, uniting in him all the marvels of innocence and mortification (*Ibid*). Wherefore the Church applies to him the verse of the Psalm where the humanity of Adam before the fall and that of Christ are declared hardly inferior to angelic nature (*Introit*). His birth to a heavenly life preceded in a certain manner his natural birth, for he was born at the Castle of Castiglione in Spain in such perilous circumstances that they hastened his baptism (*Gradual*). As an infant, all those who carried him in their arms thought they held an angel. At the age of nine, at Florence, he made a vow of virginity before the altar of the Blessed Virgin, and practised during his whole life the strictest modesty in his looks. Amid the seductions of the princely courts, to which his father sent him, he kept his first innocence so faithfully that he seemed confirmed in grace (*Epistle*). Towards the age of eleven, he received for the first time the bread of Angels from the hands of St. Charles Borromeo (*Communion*). At sixteen he entered at Rome the Company of Jesus, of which he is one of the glories. He so distinguished himself by his mortification and love of God that he is compared to the elect in the state they are fixed in at the general resurrection. " They live like angels," says Jesus, because the soul will exercise full command over the body which will participate in its spiritual nature.

* See Historical Summary, p. 1015.

At the age of twenty-two (1591), wearing his innocence like a nuptial robe, on which shone the pearls of his continual tears, he died a victim to his devotion to the plague-stricken and ascended the holy mountain to take part in the heavenly banquet to which God invites the pure of heart (*Secret, Offertory, Gradual*).

Let us have recourse to the merits and intercession of St. Aloysius. Benedict XIII. gave him as a pattern to young people, in order that, not having always imitated him in his innocence, they may at least imitate him by doing penance (*Collect*).

MASS.

Introit. Ps. viii. 6.—Thou hast made him a little less than the Angels: Thou hast crowned him with glory. Ps. cxlviii. 2. Praise ye the Lord, all His Angels: praise ye Him, all His hosts. ℣. Glory be to the Father.

Intróitus. — Minuísti eum paulo minus ab Angelis: glória et honóre coronásti eum. *Ps.* Laudáte Dóminum omnes Angeli ejus: laudáte eum omnes virtútes ejus. ℣. Glória Patri.

Collect.—O God, Who, in distributing Thy heavenly gifts, didst in the angelic youth Aloysius, unite wonderful innocence of life with a singular spirit of penance: for the sake of his merits and prayers, vouchsafe unto us, who are no longer innocent as he was, the grace to live like him as penitents. Through our Lord.

Orémus. — Coeléstium donórum distribútor, Deus, qui in angélico júvene Aloísio miram vitae innocéntiam pari cum poeniténtia sociásti: ejus méritis et précibus concéde; ut, innocéntem non secúti, paeniténtem imitémur. Per Dóminum.

Epistle: Beátus vir, p. 270, *as far as:* bona illíus in Dómino.

Gradual. Ps. lxx. 5, 6.—My hope, O Lord, from my youth: by Thee have I been confirmed from the womb; from my mother's womb Thou art my protector. ℣. Ps. xl. 13. But Thou hast upheld me by reason of my innocence, and hast established me in Thy sight for ever.

Graduále. — Dómine, spes mea a juventúte mea: in te confirmátus sum ex útero: de ventre matris meae tu es protéctor meus. ℣. Me autem propter innocéntiam suscepísti: et confirmásti me in conspéctu tuo in aetérnum.

Alleluia, alleluia. Ps. lxiv. 5.—℣. Blessed is he whom Thou hast chosen and taken to Thee; he shall dwell in Thy courts. Alleluia.

Allelúia, allelúia.— ℣. Beátus quem elegísti et assumpsísti: inhabitábit in átriis tuis. Allelúia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Respóndens Jesus, ait Sadducaeis: Errátis, nesciéntes Scriptúras, neque virtútem Dei. In resurrectióne enim neque nubent, neque nubéntur: sed erunt sicut Angeli Dei in coelo. De resurrectióne autem mortuórum non legístis quod dictum est a Deo dicénte vobis: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob? Non est Deus mortuórum, sed vivéntium. Et audiéntes turbae, mirabántur in doctrína ejus. Pharisaei autem audiéntes quod siléntium imposuísset Sadducaeis, convenérunt in unum: et interrogávit eum unus ex eis legis doctor, tentans eum: Magíster, quod est mandátum magnum in lege? Ait illi Jesus: Díliges Dóminum Deum tuum ex toto corde tuo, et in tota ánima tua, et in tota mente tua. Hoc est máximum, et primum mandátum. Secúndum autem símile est huic: Díliges próximum tuum, sicut teipsum. In his duóbus mandátis universa lex pendet, et prophétae.

✠ Continuation of the holy **Gospel** according to St. Matthew xxii. 29-40.—At that time, Jesus answering, said to the Sadducees: You err, not knowing the Scriptures, nor the power of God. For in the resurrection they shall neither marry nor be married; but shall be as the Angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God, saying to you: I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. And the multitudes hearing it, were in admiration at His doctrine. But the Pharisees, hearing that He had silenced the Sadducees, came together, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord Thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the prophets.

Offertórium.—Quis ascéndet in montem Dómini, aut quis stabit in loco sancto ejus? Innocens mánibus, et mundo corde.

Offertory. Ps. xxiii. 3, 4.—Who shall ascend unto the mountain of the Lord? or who shall stand in His holy place? the innocent in hands, and clean of heart.

Secréta.—Coeléсti convívio fac nos, Dómine, nuptiáli veste

Secret.—Grant, O Lord, that we may sit at the heavenly

banquet clothed in the wedding-garment which the godly and continual tears of blessed Aloysius adorned with priceless pearls. Through our Lord.

indútos accúmbere: quam beáti Aloísii pia praeparátio, et juges lácrymae inaestimabílibus ornábant margarítis. Per Dóminum.

Communion. Ps. lxxvii. 24, 25.—He gave them the bread of heaven: man ate the bread of angels.

Commúnio. — Panem coeli dedit eis: panem Angelórum manducávit homo.

Postcommunion. — Grant, O Lord, that we who have been fed with the food of angels, may also live the lives of angels; and by the example of him whom we honour on this day, may always continue to give Thee thanks. Through our Lord.

Postcommúnio. — Angelórum esca nutrítos, angélicis étiam, Dómine, da móribus vívere: et ejus, quem hódie cólimus, exémplo, in gratiárum semper actióne manére. Per Dóminum.

JUNE 22.

St. Paulinus, BISHOP, CONFESSOR.*—*Double.—White vestments.*

Paulinus, born in 353 of a very distinguished Roman family at Bordeaux, in Aquitaine, distinguished himself in his studies and became Senator at the age of twenty-five. Elected Consul, he established his residence at Nola, in Campania, near the tomb of St. Felix, the martyred priest whose feast the Church celebrates on January 14,† he was suddenly touched by grace and was soon after baptised. Following the example of Christ, "Who, being rich, made Himself poor" (*Epistle*), and Who counselled the practice of the virtue of poverty (*Gospel*), he abandoned his great riches and at this price bought the kingdom of heaven. Having separated from his wife, who also gave herself to God, he became a priest. Later he was made Bishop of Nola (*Introit, Gradual, Alleluia, Offertory, Communion*).

His former friends blamed him. He "is content with the approval of Jesus."‡ Soon afterwards the Goths ravaged Campania and while they despoiled the rich of Rome, not gaining any merits thereby, St. Paulinus, who had abandoned his riches voluntarily and for Christ's sake, is rewarded a hundredfold hereafter and eternal life. He died in 431 at the age of seventy-eight, and was buried near St. Felix at Nola.

MASS.

Introit. Ps. cxxxi. 9-10.—Let Thy priests, O Lord, be clothed with justice, and let Thy saints rejoice: for Thy servant David's sake, turn not away the face of

Intróitus. — Sacerdótes tui, Dómine, índuant justítiam: et sancti tui exsúltent: propter David servum tuum, non avértas fáciem Christi tui. *Ps.* Me-

* See Historical Summary, p. 1010. † See p. 1210. ‡ Poem X. *ad Ausonium.*

méntо, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Thy anointed. Ibid. 1. O Lord, remember David and all his meekness. ℣. Glory be to the Father.

Orémus. — Deus, qui ómnia pro te in hoc saeculo relinquéntibus, céntuplum in futúro et vitam aetérnam promisísti: concéde propítius; ut sancti Pontíficis Paulíni vestígiis inhaeréntes, valeámus terréna despícere, et sola coeléstia desideráre: Qui vivis.

Collect.—O God, Who hast promised a hundredfold hereafter and life everlasting to those who leave all things in this world for Thy sake; grant in Thy mercy that we may follow in the footsteps of the holy bishop Paulinus and may learn to despise the things of this world and desire only those of heaven. Who livest and reignest.

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios.—FRATRES: Scitis grátiam Dómini nostri Jesu Christi, quóniam propter vos egénus factus est, cum esset dives, ut illíus inópia vos dívites essétis. Et consílium in hoc do: hoc enim vobis útile est, qui non solum fácere, sed et velle coepístis ab anno prióre: nunc vero et facto perfícite: ut quemádmodum promptus est ánimus voluntátis, ita sit et perficiéndi ex eo quod habétis. Si enim volúntas prompta est, secúndum id quod habet, accépta est, non secúndum id quod non habet. Non enim ut áliis sit remíssio, vobis autem tribulátio, sed ex aequalitáte. In praesénti témpore vestra abundántia illórum inópiam súppleat: ut et illórum abundántia vestrae inópiae sit suppleméntum, ut fiat aequálitas, sicut scriptum est: Qui multum, non abundávit: et qui módicum, non minorávit.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 2 Cor. viii. 9-15.—BRETHREN: You know the grace of our Lord Jesus Christ, that, being rich, He became poor for your sakes; that through His poverty you might be rich. And herein I give my counsel: for this is profitable for you, who have begun not only to do, but also to be willing, a year ago; now therefore perform it also in deed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have. For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. For I mean not that others should be eased, and you burthened, but by an equality. In this present time let your abundance supply their want, that their abundance also may supply your want; that there may be an equality, as it is written: He that had much had nothing over; and he that had little had no want.

Gradual. Ecclus. xliv. 16.—Behold a great priest, who in his days pleased God. ℣. Ibid. 20. There was not any found like to him, who kept the law of the Most High.

Graduále. — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Alleluia, alleluia. Ps. cix. 4.—℣. Thou art a priest for ever according to the order of Melchisedech. Alleluia.

Allelúia, allelúia. — ℣. Tu es sacérdos in aeternum, secúndum órdinem Melchísedech. Allelúia.

Gospel : Nolíte timére, p. 275.

Offertory. Ps. lxxxviii. 21, 22.—I have found David My servant, with My holy oil I have anointed him ; for My hand shall help him, and My arm shall strengthen him.

Offertórium. — Invéni David servum meum, óleo sancto meo unxi eum : manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Secret.—Give unto us, O Lord, after the example of the holy bishop Paulinus, to unite a sacrifice of perfect charity with the offering we lay upon Thine altar ; and by our readiness to do good to others to win for ourselves a share in Thine everlasting mercies. Through our Lord.

Secréta.—Da nobis, Dómine, perféctae caritátis sacrifícium, exémplo sancti Pontíficis Paulíni, cum altáris oblatióne conjúngere : et beneficéntiae stúdio sempitérnam misericórdiam promeréri. Per Dóminum.

Communion. Luke xii. 42.—A faithful and wise servant, whom the Lord hath set over his family, to give them their measure of wheat in due season.

Commúnio. — Fidélis servus et prudens, quem constítuit dóminus super famíliam suam : ut det illis in témpore trítici mensúram.

Postcommunion. — For the sake of these sacred mysteries, O Lord, do Thou bestow upon us that spirit of love and of humility, which Thy holy bishop Paulinus drew from this divine source ; and, listening to his prayers, do Thou, in Thy loving kindness, pour out the riches of Thy grace upon all who call upon Thee Through our Lord.

Postcommúnio,—Tribue nobis per haec sancta, Dómine, illum pietátis et humilitátis affectum, quem ex hoc divíno fonte hausit sanctus Póntifex tuus Paulínus : et, ipsíus intercessióne, in omnes, qui te deprecántur, grátiae tuae divítias benígnus effúnde. Per Dóminum.

June 23.

The Vigil of St. John the Baptist.—*Purple vestments.*

In the Gospel of March 25, we read that the Angel Gabriel announced to Mary that three months later, Elizabeth, in virtue of a divine miracle, would have a son. This is why the Nativity of St. John the Baptist is celebrated towards the end of June. This important feast is preceded by a Vigil.

MASS.

Intróitus.—Ne timeas, Zacharía, exaudíta est orátio tua: et Elísabeth uxor tua páriet tibi fílium, et vocábis nomen ejus Joánnem: et erit magnus coram Dómino: et Spíritu sancto replébitur adhuc ex útero matris suae: et multi in nativitáte ejus gaudébunt. ℣. Dómine, in virtúte tua laetábitur rex: et super salutáre tuum exsultábit veheménter. ℣. Glória Patri.

Introit. Luke i. 13, 15, 14.—Fear not Zachary; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and he shall be great before the Lord and he shall be filled with the Holy Ghost even from his mother's womb; and many shall rejoice at his birth. Ps. xx. 2. In Thy strength, O Lord, the king shall joy: and in Thy salvation he shall rejoice exceedingly. ℣. Glory be to the Father.

Orémus. — Praesta, quaesumus, omnípotens Deus ut família tua per viam salútis incédat; et beáti Joánnis praecursóris hortaménta sectándo, ad eum quem praedíxit, secúra pervéniat, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

Collect.—Grant, we beseech Thee, O Almighty God, that Thy servants may walk on in the way of salvation; and by following the exhortations of blessed John the precursor, may securely attain the possession of Him Whom he foretold, our Lord Jesus Christ, Who liveth, etc

Second Collect: Concéde, p. 159; **Third Collect:** Ecclésiae, p. 154, *or* Deus omnium, p. 155.

Léctio *Jeremíae* Prophétae. —In diébus illis: Factum est verbum Dómini ad me, dicens: Príusquam te formárem in útero, novi te: et ántequam exíres de vulva, sanctificávi, te et prophétam in géntibus dedi te. Et dixi: A, a, a, Dómine Deus: ecce néscio loqui, quia puer ego sum. Et dixit Dó-

Epistle.—Lesson from Jeremias the Prophet i. 4-10.—In those days the word of the Lord came to me, saying: Before I formed thee in the bowels of thy mother, I knew thee; and before thou camest forth out of the womb I sanctified thee, and made thee a prophet unto the nations. And I said: Ah, ah, ah, Lord

God; behold I cannot speak, for I am a child. And the Lord said to me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatever I shall command thee, thou shalt speak. Be not afraid at their presence; for I am with thee to deliver thee, saith the Lord. And the Lord put forth His hand, and touched my mouth: and the Lord said to me: Behold I have given My words in thy mouth: lo, I have set thee this day over the nations, and over kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant; saith the Lord Almighty.

minus ad me: Noli dícere: Puer sum: quóniam ad ómnia, quae mittam te, ibis: et univérsa, quaecúmque mandávero tibi, loquéris. Ne tímeas a fácie eórum: quia tecum ego sum, ut éruam te, dicit Dóminus. Et misit Dóminus manum suam, et tétigit os meum: et dixit Dóminus ad me: Ecce dedi verba mea in ore tuo: ecce constítui te hódie super gentes, et super regna, ut evéllas, et déstruas, et dispérdas, et díssipes, et aedífices, et plantes: dicit Dóminus omnípotens.

Gradual. John i. 6, 7.—There was a man sent from God, whose name was John. ℣. This man came to bear witness of the light, to prepare unto the Lord a perfect people.

Graduále.—Fuit homo missus a Deo, cui nomen erat Joánnes. ℣. Hic venit ut testimónium perhibéret de lúmine, paráre Dómino plebem perféctam.

✠ The Beginning of the holy **Gospel** according to St. Luke i. 5-17.—THERE was, in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia: and his wife was of the daughters of Aaron, and her name Elizabeth: and they were both just before God, walking in all the commandments and justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years. And it came to pass, when he executed his priestly function, in the order of his course, before God, according to the custom of the priestly office, it was his lot

✠ Inítium sancti *Evangélii* secúndum Lucam.—Fuit in diébus Heródis, regis Judaeae, sacérdos quidam nómine Zacharías, de vice Abía, et uxor illíus de filiábus Aaron, et nomen ejus Elísabeth. Erant autem justi ambo ante Deum, incedéntein ómnibus mandátis, et justificatiónibus Dómini sine queréla, et non erat illis fílius, eo quod esset Elisabeth stérilis, et ambo processissent in diébus suis. Factum est autem, cum sacerdótio fungerétur in órdine vicis suae ante Deum, secúndum consuetúdinem sacerdótii, sorte éxiit, ut incénsum póneret ingréssus in templum Dómini: et omnis multitúdo pópuli erat

orans foris hora incénsi. Appáruit autem illi Angelus Dómini, stans a dextris altáris incénsi. Et Zacharías turbátus est, videns, et timor írruit super eum. Ait autem ad illum Angelus: Ne tímeas Zacharía, quóniam exaudíta est deprecátio tua: et uxor tua Elisabeth páriet tibi fílium, et vocábis nomen ejus Joánnem: et erit gáudium tibi, et exsultátio, et multi in nativitáte ejus gaudébunt: erit enim magnus coram Dómino: et vinum, et siceram non bibet, et Spíritu Sancto replébitur adhuc ex útero matris suae: et multos filiórum Israël convértet a Dóminum Deum ipsórum: et ipse praecédet ante illum in spíritu, et virtúte Elíae: ut convértat corda patrum in fílios et incrédulos ad prudéntiam justórum, paráre Dómino plebem perféctam.

to offer incense, going into the temple of the Lord; and all the multitude of the people was praying without at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him was troubled, and fear fell upon him; but the angel said to him: Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his nativity. For he shall be great before the Lord; and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God: and he shall go before Him in the spirit and power of Elias, that he may turn the hearts of the fathers to the children, and the incredulous of the wisdom of the just, to prepare unto the Lord a perfect people.

Offertórium. — Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Offertory. Ps. viii. 6, 7.—Thou hast crowned him with glory and honour, and hast set him over the works of Thy hands, O Lord.

Secréta.—Múnera, Dómine, obláta sanctífica: et, intercedénte beáto Joánne Baptísta, nos per haec a peccatórum nostrórum máculis emúnda. Per Dóminum.

Secret.—Sanctify, O Lord, the offerings we make; and by the intercession of blessed John Baptist, cleanse us by these from the stains of our sins. Through our Lord.

Other **Secrets,** pp. 159 *and* 154-155.

Commúnio.—Magna est glória ejus in salutári tuo: glóri-

Communion. Ps. xx. 6.—His glory is great in Thy salvation;

glory and great beauty shalt Thou lay upon him, O Lord.

Postcommunion. — May the excellent prayer of blessed John Baptist accompany us, O Lord; and may he obtain for us the mercy of Him whose coming he foretold, our Lord Jesus Christ, Thy Son, Who livest, etc.

am et magnum decórem impónes super eum, Dómine.

Postcommúnio. — Beáti Joánnis Baptístae nos, Dómine, praeclára comitétur orátio: et quem ventúrum esse praedíxit, poscat nobis fore placátum Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

Other **Postcommunions**, pp. 159 *and* 154-155.

June 24.

The Nativity of St. John the Baptist.*—*Double of the First Class with an Octave.—White vestments.*

"A Prophet of the Most High" (*Alleluia*), St. John is pre-figured by Isaias and Jeremias (*Introit, Epistle, Gradual*); still more, he was consecrated before birth to announce Jesus (*Secret*) and to prepare souls for His coming.

The *Gospel* narrates the prodigies which accompanied his birth. Zachary gives his child the name which St. Gabriel has brought him from heaven, which signifies: The Lord has pardoned. He immediately recovers his speech and, filled with the Holy Ghost, he foretells the greatness of his son: "He shall walk before the face of the Lord to give unto the people the knowledge of salvation."

The angel Gabriel had announced to Zachary that "many would rejoice in the birth of St. John the Baptist" † Indeed, not only "the neighbours and relations of Elizabeth" ‡ solemnised the event, but every year, on its anniversary, the whole Church invites her children to share in this holy joy. She knows that the nativity "of this Prophet of the Most High" § at this summer Christmas is intimately connected with the Advent of the Messiah.

After the feast of the Nativity of St. John, the days become shorter, while, on the contrary, after the Nativity of the Saviour, of which this feast is the prelude, the days become longer. The Precursor must efface himself before Jesus Who is the true light of souls. "He must increase," says St. John, "and I must decrease." ||

The solstices were the occasion of pagan feasts when fires were lighted to honour the orb which gives us light. The Church christianised these rites seeing in them a symbol of St. John who was "a burning and brilliant lamp." ¶ Indeed "she encouraged this kind of manifestation which corresponded so well with the character of the feast. The St. John bonfires happily completed the liturgical solemnity; they showed the

* See Historical Summary, p. 1002.
† Luke i. 15.
‡ Ibid. i. 57.
§ Ibid., i. 76.
|| John iii. 30.
¶ Ibid. v. 35.

Church and the earthly city united in one thought." † The name of the Precursor is inscribed in the Canon of the Mass at the head of the Second List, p. 65.

Formerly, on his feast day three masses were celebrated in his honour, and numerous churches were dedicated to him. Parents loved to give his name to their children.

Paul the Deacon, a monk of Monte Cassino and a friend of Charlemagne, had composed, in honour of St. John the Baptist, the hymn: "*Ut queant laxis*." In the thirteenth century the Benedictine monk Guy of Arezzo noticed that the notes sung on the first syllables formed the sequence of the first six degrees of the scale. He named each degree by the corresponding syllable: (Ut, re, mi, fa, sol, la, si) and thereby greatly facilitated the study of musical intervals.

Ut queant laxis *re*sonare fibris	(Do-re)	*see* p. 1443.
*Mi*ra gestorum *fa*mieli tuorum	(Mi-fa)	
*So*lve polluti *la*bii reatum	(Sol-la)	
*S*ancte *J*ohannes	(Si) ‡	

"That Thy servants may sing with full voice the marvels of Thy works, purify their sullied lips, O St. John."

Immediately Zachary made signs that he wished to call his son John,. he recovered his speech; and lo! a hymn composed in honour of the Prophet, whose voice resounds in the desert, becomes the occasion of a new progress in music.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

The First Four **Psalms** *for* **Sunday,** p. 98, *and* **Psalm:** Laudáte Dóminum, p. 127.

Ant.—1. Ipse praeíbit * ante illum in spíritu et virtúte Elíae paráre Dómino plebem perféctam.	**Ant. 1.** Luke i. 17.— He shall go before Him in the spirit and power of Elias, to prepare unto the Lord a perfect people.
2. Joánnes * est nomen ejus: vinum et síceram non bibet, et multi in nativitáte ejus gaudébunt.	**2.** Ibid. i. 63, i. 14.—John is his name. Wine and strong drink shall he not drink, and many shall rejoice in his birth.
3. Ex útero senectútis * et stérili Joánnes natus est praecúrsor Dómini.	**3.** From an aged and barren womb was born John, the forerunner of the Lord.
4. Iste puer * magnus coram Dómino: nam et manus ejus cum ipso est.	**4.** Ibid. i. 15.—This child is great before the Lord, for the hand of God is with him.
5. Nazaraeus * vocábitur puer iste: vinum et síceram non	**5.** Ibid. i. 15.—This child shall be called a Nazarite; wine and

† Liturgical Year by Dom Guéranger: The Nativity of St. John the Baptist.
‡ S.J.—Si.



St. John the Baptist, the Precursor of Christ.

bibet, et omne immúndum non manducábit ex útero matris suae.

strong drink shall he not drink, and from his mother's womb shall he eat nothing unclean.

Chapter *and* **Hymn of the Second Vespers,** p. 1442

℣. Fuit homo missus a Deo.

℟. Cui nomen erat Joánnes.

℣. John xi. 6.—There was a man sent from God.

℟. Whose name was John.

Ant.—Ingrésso * Zacharía templum Dómini, appáruit ei Gábriel Angelus, stans a dextris altáris incénsi.

Ant. at the Magnificat. Luke i. 9.—When Zacharias had entered the temple of the Lord, there appeared to him the angel Gabriel, standing at the right hand of the altar of incense.

MASS.

Intróitus. — De ventre matris meae vocávit me Dóminus nómine meo : et pósuit os meum ut gládium acútum : sub teguménto manus suae protéxit me, et pósuit me quasi sagíttam eléctam. *Ps.* Bonum est confitéri Dómino : et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Introit. Isa. xlix. 1, 2.—The Lord hath called me by my name from the womb of my mother, and He hath made my mouth like a sharp sword ; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow. Ps. xci. 2. It is good to give praise to the Lord, and to sing to Thy name, O Most High. ℣. Glory be to the Father.

Orémus. — Deus, qui praeséntem diem honorábilem nobis in beáti Joánnis nativitáte fecísti : da pópulis tuis spirituálium grátiam gaudiórum ; et ómnium fidélium mentes dírige in viam salútis aetérnae. Per Dóminum.

Collect.—O God, Who hast made this day to be honoured by us, because upon it blessed John was born into this world : pour forth upon Thy people the grace of spiritual joy, and guide the feet of all the faithful into the way of eternal salvation. Through our Lord.

Epistola. Léctio Isaíae Prophétae. — Audíte ínsulae, et atténdite pópuli de longe : Dóminus ab útero vocávit me, de ventre matris meae recordátus est nóminis mei.

Epistle. — Lesson from Isaias the Prophet xlix. 1, 3, 5, 6, 7.—Give ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my

mother He hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow; in His quiver He has hidden me. And He said to me: Thou art My servant Israel, for in thee will I glory. And now saith the Lord that formed me from the womb to be His servant: Behold I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth. Kings shall see and princes shall rise up, and adore for the Lord's sake, and for the Holy One of Israel, Who hath chosen thee.

Et pósuit os meum quasi gládium acútum: in umbra manus suae protéxit me, et pósuit me sicut sagíttam eléctam: in pháretra sua abscóndit me. Et dixit mihi: Servus meus es tu, Israël, quia in te gloriábor. Et nunc dicit Dóminus, formans me ex útero servum sibi: Ecce dedi te in lucem géntium, ut sis salus mea usque ad extrémum terrae. Reges vidébunt, et consúrgent príncipes, et adorábunt propter Dóminum, et sanctum Israël, qui elégit te.

Gradual.—Before I formed thee in the bowels of thy mother, I knew thee: and before thou camest forth out of the womb, I sanctified thee. ℣. The Lord put forth His hand, and touched my mouth: and said to me.

Graduále. — Priúsquam te formárem in útero, novi te: et ántequam exíres de ventre, sanctificávi te. ℣. Misit Dóminus manum suam, et tétigit os meum, et dixit mihi.

Alleluia, alleluia.—℣. Thou, child, shalt be called the Prophet of the Highest; thou shalt go before the Lord to prepare His ways. Alleluia.

Allelúia, allelúia.—℣. Tu, puer, prophéta Altíssimi vocáberis: praeíbis ante Dóminum paráre vias ejus. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Luke i. 57-68.—ELIZABETH's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name,

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—ELISABETH implétum est tempus pariéndi, et péperit fílium. Et audiérunt vicíni, et cognáti ejus, quia magnificávit Dóminus misericórdiam suam cum illa, et congratulabántur ei. Et factum est in die octávo, venérunt circumcídere púerum, et vocábant eum nómine patris sui Zacharíam. Et respóndens mater ejus, dixit: Nequáquam sed vocá-

bitur Joánnes. Et dixérunt ad illam: Quia nemo est in cognatióne tua, qui vocétur hoc nómine. Innuébant autem patri ejus, quem vellet vocári eum. Et póstulans pugillárem, scripsit, dicens: Joánnes est nomen ejus. Et miráti sunt univérsi. Apértum est autem illico os ejus, et lingua ejus, et loquebátur benedícens Deum. Et factus est timor super omnes vicínos eórum: et super ómnia montána Judaeae divulgabántur ómnia verba haec: et posuérunt omnes, qui audíerant in corde suo, dicéntes: Quis, putas, puer iste erit? Etenim manus Dómini erat cum illo. Et Zacharías pater ejus replétus est Spíritu Sancto, et prophetávit, dicens: Benedíctus Dóminus Deus Israël, quia visitávit et fecit redemptiónem plebis suae.

Zachary. And his mother answering, said, not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by that name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name: and they all wondered. And immediately his mouth was opened, and his tongue loosed; and he spoke, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea; and they that had heard them, laid them up in their heart, saying, What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; and he prophesied, saying, Blessed be the Lord God of Israel, because He hath visited, and wrought the redemption of His people.

Offertórium.—Justus ut palma florébit: sicut cedrus, quae in Líbano est, multiplicábitur.

Offertory. Ps. cxi. 13.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus.

Secréta. — Tua, Dómine, munéribus altária cumulámus: illíus nativitátem honóre débito celebrántes, qui Salvatórem mundi et cécinit adfutúrum, et adésse monstrávit, Dóminum nostrum Jesum Christum Filium tuum: Qui tecum.

Secret.—We heap up gifts upon Thine altars, O Lord, to give due honour to the birthday of him who both foretold the coming of the Saviour of the world and proclaimed Him, when He came, our Lord Jesus Christ, Thy Son: Who liveth.

Commúnio. — Tu, puer, prophéta Altíssimi vocáberis: praeíbis enim ante fáciem Dó-

Communion. Luke i. 76.—Thou child, shalt be called the Prophet of the Most High; for

thou shalt go before the face of the Lord to prepare His ways.

mini paráre vias ejus.

Postcommunion. — Let Thy Church, O God, be glad at the birth of blessed John the Baptist; for through him she knew the author of her new birth, our Lord Jesus Christ, Thy Son: Who liveth.

Postcommúnio.—Sumat Ecclésia tua, Deus, beáti Joánnis Baptístae generatióne laetítiam: per quem suae regeneratiónis cognóvit auctórem, Dóminum nostrum Jesum Christum Fílium tuum: Qui tecum.

SECOND VESPERS.

The First Four **Psalms for Sunday, p. 98,** *and* **Psalm cxvi: Laudáte Dóminum, p. 127.**

Ant.—1. Elizabeth, the wife of Zacharias, gave birth to a man of might, the forerunner of the Lord.

*Ant.*1.—Elísabeth Zacharíae * magnum virum génuit, Joánnem Baptístam praecursórem Dómini.

2. Luke i. 62.—They made signs unto his father, by what name he should be called: and he wrote, saying: His name is John.

2.—Innuébant * patri ejus, quem vellet vocári eum: et scripsit, dicens: Joánnes est nomen ejus.

3. Ibid. i. 14.—His name shall be called John, and many shall rejoice in his birth.

3.—Joánnes vocábitur * nomen ejus: et in nativitáte ejus multi gaudébunt.

4. Matt. xi. 11.—Among those born of women, there hath not risen a greater than John the Baptist.

4.—Inter natos * mulíerum non surréxit major Joánne Baptísta.
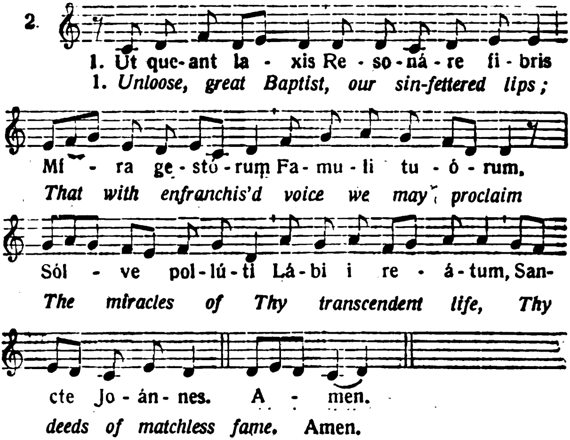
5. Luke i. 76.—Thou, child, shalt be called the Prophet of the Highest, thou shalt go before the Lord to prepare His ways.

5.—Tu puer * Prophéta Altíssimi vocáberis: praeíbis ante Dóminum paráre vias ejus.

Chapter. Isa. xlix. 1.—Give ear ye isles, and hearken ye people from afar: the Lord hath called me from the womb, from the bowels of my mother hath He been mindful of my name.

Capitulum.—Audite insulae, et atténdite pópuli de longe: Dóminus ab útero vocávit me * de ventre matris meae recordátus est nóminis mei.

Hymn.



2 Núntius celso véniens Olympo,
Te patri magnum fore nascitúrum,
Nomen, et vitae sériem geréndae
Ordíne promit.

3. Ille promíssi dúbius supérni,
Pérdidit promptae módulos loquélae:
Sed reformásti génitus perémptae
Organa vocis.

4. Ventris obstrúso récubans cubíli
Sénseras Regem thálamo manéntem:
Hinc parens nati méritis utérque
Abdita pandit.

2. Oh, lot sublime! an Angel quits the skies,
Thy birth, thy name, thy glory to declare
Unto thy priestly sire; while to the Lord
He offers Israel's prayer.

3. Mistrustful of the promise from on high,
His speech forsakes him at the angel's word;
But thou on thine eighth day dost re-attune
For him the vocal chord.

4. No marvel; since yet cloister'd in the womb,
The presence of thy King had thee inspir'd;
What time Elizabeth and Mary sang
With joy prophetic fir'd.

5. Immortal glory to the Father be,
With his Almighty sole-begotten Son,
And Thee, co-equal Spirit, One in Three,
While endless ages run. Amen.

5. Sit decus Patri, genitaeque Proli,
Et tibi compar utriúsque virtus,
Spíritus semper, Deus unus, omni
Témporis aevo. Amen.

℣. Luke i. 15. — This child is great before the Lord.
℟. Luke i. 66.—For in truth His hand is with him.

℣. Iste puer magnus coram Dómino.
℣. Nam et manus ejus cum ipso est.

Ant. at the Magnificat. Matt. xi. 9.—The child that is born to us is more than a prophet; for this is he of whom the Saviour said: Among those born of women there hath not risen a greater than John the Baptist.

Ant.—Puer * qui natus est nobis, plus quam prophéta est: hic est enim, de quo Salvátor ait: Inter natos muliérum non surréxit major Joánne Baptísta.

Commemoration of St. William: Antiphon: Similábo, p. 270, ℣. Amávit, p. 269.

JUNE 25.

St. William, ABBOT.*—*Double.—White vestments.*

William was born of noble parents at Vercelli, in Piedmont. Having left his family and renounced his riches (*Gospel*), he built a monastery on Monte Vergine. Like Moses, to whom God gave His Law on the mountain (*Epistle*), under the guidance of heaven he gave to the congregation of hermits, whose Father he became (*Communion*), a rule, inspired, in a great measure, by that of St. Benedict. His holy life was entirely spent in the meditation of divine things (*Introit*), and he became renowned by his numerous miracles.

After having foretold the moment of his death, he fell asleep in the Lord in 1142, and in heaven his brow was encircled with "the crown of precious stones" (*Gradual, Offertory*), the symbol of his virtues.

Let us walk in the footsteps of St. William, with the help of his prayers (*Collect*).

Mass: Os justi, p. 276, *except:*

Collect.—O God, Who, to help our weakness, hast given us Thy saints to be our example and protection in the way of eternal life; grant that we may

Orémus. — Deus, qui infirmitáti nostrae, ad teréndam salútis viam in Sanctis tuis exémplum et praesídium collocásti: da nobis, ita beáti Guliélmi Ab-

* See Historical Summary, p. 1012.

bátis mérita venerári ; ut ejúsdem excipiámus suffrágia, et vestígia prosequámur. Per Dóminum.

so venerate the merits of the blessed abbot William, so that we may both gain his prayers and follow in his footsteps. Through our Lord.

Commemoration of the Octave of St. John the Baptist, p. 1439.

JUNE 26.

SS. John and Paul, MARTYRS.*—*Double.—Red vestments.*

The two brothers John and Paul were Romans and in the service of Constantius, son of Constantine. Julian the Apostate, having invited them to be among his familiar friends, they refused, so as to remain faithful to Jesus.

Ten days were allowed them to deliberate, and they used them in distributing all they possessed to the poor. They were then arrested and " without fearing those who can only kill the body and beyond that can do nothing more " (*Gospel*), they became in 362 brothers more than ever, by the same faith and the same martyrdom (*Collect, Gradual, Alleluia*). The Church compares them " to the two olive trees and to the two candlesticks, mentioned in the Apocalypse, which shine before the Lord." † " These just men," she adds, " have stood before the Lord and have not been separated from one another." ‡ Wherefore both their names, mentioned in the Canon of the *Mass* (First List, p. 59) pass on from generation to generation, while their bodies rest in peace (*Epistle*) in the ancient Church erected in their honour on Mount Coelius at Rome. It is there that the Station is held on the Friday after Ash-Wednesday.§

Let us enjoy to-day with the Church, the double triumph of SS. John and Paul (*Collect*) and let us, like them, courageously confess Jesus before men so that He may recognise us for His own before His angels (*Gospel*).

MASS

Intróitus.—Multae tribulatiónes justórum, et de his ómnibus liberávit eos Dóminus : Dóminus custódit ómnia ossa eórum : unum ex his non conterétur. *Ps.* Benedícam Dóminum in omni témpore . semper laus ejus in ore meo. ℣. Glória Patri.

Introit. Ps. xxxiii. 20, 21.—Many are the afflictions of the just, and out of all these the Lord hath delivered them : the Lord keepeth all their bones ; not one of them shall be broken. Ibid. 2. I will bless the Lord at all times : His praise shall be always in my mouth. ℣. Glory be to the Father.

* See Historical Summary, p. 1010.
† Response at Matins.
‡ Anthem at the Magnificat.
§ See Plan of the Stations at Rome p. 510, Ff 16.

Collect.—Grant, we beseech Thee, Almighty God, that we may receive twofold joy on this day's festival of the triumph of blessed John and Paul, whom the same faith and the same martyrdom made to be truly brethren. Through our Lord.

Orémus. — Quaesumus, omnípotens Deus : ut nos gemináta laetítia hodiérnae festivitatis excípiat, quae de beatorum Joánnis et Pauli glorificatióne procédit ; quos éadem fides et pássio vere fecit esse germános. Per Dóminum.

Commemoration of the Octave of St. John : Deus qui, p. 1439.

Epistle. Lesson from the book of Wisdom. Ecclus. xliv. 10-15.—These are men of mercy, whose godly deeds have not failed : good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants : and their children for their sakes remain for ever : their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people shew forth their wisdom, and the church declare their praise.

Epistola. Léctio libri Sapiéntiae. — Hi viri misericórdiae sunt, quorum pietátes non defuérunt : cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum : et fílii eórum propter illos usque in aetérnum manent : semen eórum, et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet ecclésia.

Gradual. Ps. cxxxii. 1, 2.—Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. It is like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Graduále. — Ecce quam bonum et quam jucúndum habitáre fratres in unum. ℣. Sicut unguéntum in cápite, quod descéndit in barbam, barbam Aaron.

Alleluia, alleluia.— ℣. This is the true fraternity, which overcame the guilt of the world : they followed Christ, and attained the glorious kingdom of heaven. Alleluia.

Allelúia, allelúia. — ℣. Haec est vera fratérnitas, quae vicit mundi crímina : Christum secúta est, ínclyta tenens regna coeléstia. Allelúia.

Gospel : Atténdite, p. 240.

Offertory. Ps. v. 12, 13.—All they that love Thy name shall glory in Thee, for Thou, O Lord, wilt bless the just : O Lord,

Offertórium. — Gloriabúntur in te omnes, qui díligunt nomen tuum, quóniam tu, Dómine, benedíces justo : Dó-

mine, ut scuto bonae voluntátis tuae coronásti nos.

Thou hast crowned us, as with a shield of Thy good will.

Secréta.—Hóstias tibi, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli dicátas méritis, benígnus assúme: et ad perpétuum nobis tribue provenire subsídium. Per Dóminum.

Secret.—Graciously receive, O Lord, the sacred victim, we, relying on the merits of Thy holy martyrs, John and Paul, offer up to Thee: and grant that it may be to us an everlasting help. Through our Lord.

Commemoration of the Octave of St. John the Baptist: Tua Dómine, p. 1441.

Commúnio. — Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Communion. **Wisd. of Sol. iii. 4, 5, 6.**—Though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as a holocaust He hath received them.

Postcommúnio.—Súmpsimus, Dómine, sanctórum Mártyrum tuórum Joánnis et Pauli solémnia célebrántes, sacraménta coeléstia: praesta, quaesumus; ut, quod temporáliter gérimus, aetérnis gáudiis consequámur. Per Dóminum.

Postcommunion. — We have received, O Lord, Thy heavenly sacraments on this feast-day, kept by us in honour of Thy holy martyrs, John and Paul: do Thou, we beseech Thee, vouchsafe to make ours for eternity, the divine gift Thou in this lifetime after time bestowest upon us. Through our Lord.

Commemoration of the Octave of St. John the Baptist: Sumat, p. 1442.

JUNE 27.

Third Day of the Octave of St. John.

The Church, honouring the Saints in proportion to the part they played in the mystery of the Incarnation of the Word, gives to St. John a special place.*

Each day in the *Mass*, as well as at the *Confiteor*, at the *Suscipe* and at the *Nobis quoque peccatoribus*, the name of St. John the Baptist precedes that of the Apostles. It is the same in the Litanies of all the

* The rubrics which accompany the Bull *Divino Afflatu* of Pius X. establish the following order among the feasts: "The feasts of the Lord, of the Blessed Virgin Mary, of the Angels, of St. John the Baptist, of St. Joseph, of the holy Apostles."

Saints. His feast immediately precedes that of the Apostles St. Peter and St. Paul. By ending the mission of the Prophets and commencing that of the Apostles, he is the link between the Old and the New Testament.

Let us, also, give to St. John the Baptist the place of honour which is due to him in our worship of the Saints. This worship must, indeed, be hierarchically ordered so that we may never forget that Jesus is the principal author of our redemption, and that the Saints are more or less great as they are more or less united to Him as secondary instruments.

The feast of the nativity of St. John the Baptist falls at the season when the Cycle shows us the Church which, as this Saint foretold,* was born in the baptism of the Holy Ghost and of fire at Pentecost, and goes on continually developing herself. It is, indeed, to the holy Precursor that she owes it to have known Jesus, the spouse that makes her fruitful and the mother of many souls.

As with the Jews, a friend was the intermediary between the bride and the spouse and prepared the wedding-feast, St. John is called in the *Gospel* the "friend of the Spouse." † It is he whom God has chosen to prepare for the Lord, by his preaching and baptism of penance, a perfect people.‡ And after having adorned the bride, he presents the Spouse to her. "John was the man sent as a witness so that through him all should believe in Jesus."§

Jesus comes to him in the waters of the Jordan and at this divine contact the water acquired the virtue which in baptism causes our souls to be born to supernatural life. St. John baptises Christ in the Jordan, he hears the voice of the Father proclaiming that Jesus is His well-beloved Son. He sees the Holy Ghost hovering over Him in the form of a dove and he reveals that Jesus is "the Lamb of God." ||

Let us remember that after having baptised the Master, the one who is called John the Baptiser has also presided over our own christening, for all the baptisteries (particularly that of St. John of the Lateran in Rome) are dedicated to him, and his image is to be used for the adornment of baptismal fonts. Having thus been brought by him to Jesus, let us also through St. John approach the Eucharist, reciting the words of the *Agnus Dei*, by which he indicates the Saviour.

Mass *as on the feast day*, p. 1439.

JUNE 28.

St. Irenaeus, BISHOP AND MARTYR.—*Double.—Red vestments.*

Towards the end of the second century when gnostic sects endeavoured to undermine the basis of the Christian religion, God raised St. Irenaeus to oppose them. "He granted him the grace to destroy the heresies by the truth of his doctrine" (*Collect*).

Succeeding St. Pothinus in the See of Lyons in 177, St. Irenaeus "preached in season and out of season" as St. Paul prescribes (*Epistle*) and constituted himself defender of Christ (*Gospel*) and of His Spouse. "The Church," he declares, "disseminated throughout the world, to the extremities of the earth, professes the faith she has received from the

* Matt. iii. 1
† John iii. 29.
‡ Luke i. 14.
§ Last Gospel.
|| John i. 32.

Apostles, who themselves received it from the Son of God." This Church has its centre at Rome. "With her, every church must be in agreement because of her superior primacy; for through the succession of Roman Pontiffs the apostolic tradition of the Church has come down to us."*

An ardent apologist, St. Irenaeus was also a profound theologian. He has been called the father of the Catholic theology and the golden link binding the spirit of the Gospel to the doctrine of the Fathers. With his ears still full of the last echoes of apostolic teaching (*Alleluia*), he was the first to write a reasoned summary of our faith. His treatise: "False doctrine unmasked and refuted" also called "Against heresies" gave the death blow to gnostic heresy.

St. Jerome gives him the glorious title of Martyr. He died, as is believed, during the persecution of Septimus Severus in 202. Benedict XV. extended his feast to the universal Church.

MASS.

Intróitus. — Lex veritátis fuit in ore ejus, et iníquitas non est invénta in lábiis ejus: in pace, et in aequitáte ambulávit mecum, et multos avértit ab iniquitáte. *Ps.* Cum his, quo odérunt pacem, eram pacíficus: cum loquébar illis, impugnábant me gratis. ℣. Glória Patri.

Introit. Mal. ii. 6.—The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and in equity, and turned many away from iniquity. Ps. cxix. 7. With them that hated peace I was peaceable: when I spoke to them they fought against me without cause. ℣. Glory be to the Father.

Orémus. — Deus, qui beáto Irenaeo Mártyri tuo atque Pontífici tribuísti, ut et veritáte doctrínae expugnáret haereses, et pacem Ecclésiae felíciter confirmáret: da, quaesumus, plebi tuae in sancta religióne constántiam; et pacem tuam nostris concéde tempóribus. Per Dóminum.

Collect.—O God, of Whose gift it was that blessed Irenaeus should both fight against heresy with the weapon of true doctrine, and also establish peace in Thy Church: give unto Thy people, we beseech Thee, constancy in their holy religion, and grant us Thy peace in our days. Through our Lord.

Commemoration of the Octave of St. John, p. 1439, *and of the* **Vigil of the Apostles,** p. 1452.

Léctio *Epistolae* beáti Pauli Apóstoli ad Timótheum.—Carissime: Pérmane in iis, quae didicísti, et crédita sunt tibi: Consciens a quo didíceris; et quia ab infántia sacras lítteras nosti, quae te possunt instrúere ad

Lesson from the **Epistle** of Blessed Paul the Apostle to Timothy. 2 Tim. iii. 14-17, iv. 1-5.—Dearly beloved: Continue thou in those things which thou hast learned, and which have been committed to thee:

* Haer. Book I., chap. VI. and X.—Book III., chap. III., No. 2.

knowing of whom thou hast learned them: and because from thine infancy thou hast known the Holy Scriptures, which can instruct thee to salvation, through the faith which is Christ Jesus. All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work. I charge thee before God and Jesus Christ, Who shall judge the living and the dead, by His coming, and His kingdom: Preach the word: be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine. For there shall come a time when they shall not endure sound doctrine; but according to their own desires shall heap up to themselves teachers, having itching ears, and from the truth, indeed, will turn away their hearing and be turned unto fables. But do thou watch; in all things labour; do the work of an evangelist: fulfil thy ministry.

salútem, per fidem, quae est in Christo Jesu. Omnis Scriptúra divínitus inspiráta útilis est ad docéndum, ad arguéndum, ad erudiéndum in justítia: ut perféctus sit homo Dei, ad omne opus bonum instrúctus. Testíficor coram Deo, et Jesu Christo, qui judicatúrus est vivos et mórtuos, per advéntum ipsíus, et regnum ejus: praedica verbum, insta opportúne, importúne: argue, óbsecra, íncrepa in omni patiéntia, et doctrína. Erit enim tempus, cum sanam doctrínam non sustinébunt, sed ad sua desidéria coacervábunt sibi magístros, pruriéntes áuribus, et a veritáte quidem audítum avértent, ad fábulas autem converténtur. Tu vero vígila, in ómnibus labóra, opus fac Evangelístae, ministérium tuum imple.

Gradual. Ps. cxxi. 8.—For my brethren's and my neighbour's sake I spake peace concerning thee. ℣. Ps. xxxvi. 37. Keep innocence and behold equity; for to a man who loves peace there are things that remain over.

Graduále. — Propter fratres meos, et próximos meos loquébar pacem de te. Custódi innocéntiam, et vide aequitátem: quóniam sunt relíquiae hómini pacífico.

Alleluia, alleluia. Ecclus. vi. 35.—Stand in the multitude of the prudent priests, and from thy heart join thyself to their wisdom, that thou mayest hear every discourse of God. Alleluia.

Allelúia, allelúia. — ℣. In multitúdine presbyterórum prudéntium sta, et sapiéntiae illórum ex corde conjúngere, ut omnem narratiónem Dei possis audíre. Allelúia.

Gospel: *see* p. 227, *from:* Nolíte timére.

Offertory. Ecclus. xxiv. 44.—My doctrine I make to shine for

Offertórium. — Doctrínam quasi antelucánum illúmino

ómnibus, et enarrábo illam usque ad longínquum.

all like the dawn at morn, and will declare it afar off.

Secréta. — Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias dicátae tibi plebis suscípere; ut pax a tua pietáte concéssa, christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum.

Secret.—O God, Who permittest the peoples that believe in Thee not to be shaken by any terrors: deign to receive the prayers and offerings of a people concentrated to Thee; that peace may be granted us by Thy merciful love, so as to keep Christian lands safe from every enemy. Through our Lord.

Commemoration of the Octave, p. 1441, and of the **Vigil,** p. 1454.

Commúnio. — Vidéte quóniam non soli mihi laborávi, sed ómnibus exquiréntibus veritátem.

Communion. Ecclus. xxiv. 47. —See ye, that I have not laboured for myself only, but for all that seek out the truth.

Postcommúnio. — Deus, auctor pacis et amátor, quem nosse, vívere cui servíre, regnáre est: prótege ab ómnibus impugnatiónibus súpplices tuos; ut, qui in defensióne tua confídimus, beáti Irenaei Mártyris tui atque Pontíficis intercessióne, nullius hostilitátis arma timeámus. Per Dóminum.

Postcommunion.—O God, the author and lover of peace, Whom to know is truly to live, Whom to serve is truly to reign: do Thou protect us, Thy suppliants, from all hostile attacks: so that, by the intercession of blessed Irenaeus, Thy martyr and bishop, we, who put all our trust in Thy defence, may not fear the onset of any of our foes. Through our Lord.

Commemoration of the Octave, p. 1442, and of the **Vigil,** p. 1454.

The Gospel of the Vigil is said at the end of the *Mass.*

THE SAME DAY.

The Vigil of the Feast of SS. Peter and Paul.

The Church celebrates to-morrow the feast of the two Apostles who are the two foundations on which she is solidly established (*Collect*).

"The rigour which a people subjects itself to by certain days of preparation," writes Dom Guéranger, "is a mark of the faith which it has preserved, showing that it understands the greatness of the object proposed by holy Liturgy to its worship."*

Peter raised to his cross (*Introit, Gospel*), like Christ, rises above the world. He seals in his blood his confession of faith (*Gospel of to-morrow*), and love (*Gospel*) in Jesus, and henceforth it will be in His name (*Ibid*) and as His vicar that he will be king of souls.

* Liturgical Year: Vigil of the Holy Apostles.

Paul, by sharing his labours and martyrdom, shares his kingship and his triumph.

MASS.

Introit. John xxi. 18, 19.—The Lord said to Peter: When thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not: and this He said, signifying by what death he should glorify God. Ps. xviii. 2. The heavens show forth the glory of God: and the firmament declareth the works of His hands. ℣. Glory be to the Father.

Intróitus. — Dicit Dóminus Petro: Cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis: hoc autem dixit, significans qua morte clarificatúrus esset Deum. *Ps.* Coeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum. ℣. Glória Patri.

The Gloria in excélsis is not said.

Collect.—We beseech Thee, Almighty God, that Thou suffer no disturbance to shake us, whom Thou hast founded as on a rock on the confession of Thine apostle. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus: ut nullis nos permíttas perturbatiónibus cóncuti; quos in apostólicae confessiónis petra solidásti. Per Dóminum.

Second Collect: Concéde, p. 159; **Third Collect:** Ecclésiae, p. 154, *or* Deus omnium, p. 155.

Epistle. Lesson from the Acts of the Apostles iii. 1-10.—In those days, Peter and John went up into the temple, at the ninth hour of prayer. And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter, with John, fastening his eyes upon

Epistola. Léctio Actuum Apostolórum.—In diébus illis: Petrus et Joánnes ascendébant in templum ád horam oratiónis nonam. Et quidam vir, qui erat claudus ex útero matris suae, bajulabátur: quem ponébant quotídie ad portam templi, quae dícitur Speciósa, ut péteret eleemósynam ab introeúntibus in templum. Is cum vidísset Petrum et Joánnem incipiéntes introíre in templum, rogábat, ut eleemósynam accíperet. Intuens autem in eum Petrus cum Jo-

ánne, dixit: Réspice in nos. At ille intendébat in eos, sperans se áliquid acceptúrum ab eis. Petrus autem dixit: Argéntum et aurum non est mihi: quod autem hábeo, hoc tibi do: In nómine Jesu Christi Nazaréni surge, et ámbula. Et apprehénsa manu ejus déxtera, allevávit eum, et prótinus consolidátae sunt bases ejus, et plantae. Et exsíliens stetit, et ambulábat: et intrávit cum illis in templum, ámbulans, et exsíliens, et laudans Deum. Et vidit omnis pópulus eum ambulántem, et laudántem Deum. Cognoscébant autem illum, quod ipse erat, qui ad eleemósynam sedébat ad Speciósam portam templi: et impléti sunt stupóre et éxtasi in eo, quod contígerat illi.

him, said: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. But Peter said: Silver and gold I have none, but what I have I give thee: In the name of Jesus Christ of Nazareth, arise and walk. And taking him by the right hand, he lifted him up: and forthwith his feet and soles received strength. And he leaping up, stood and walked: and went in with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened to him.

Graduále.—In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum. ℣. Coeli enárrant glóriam Dei: et ópera mánuum ejus annúntiat firmaméntum.

Gradual. Ps. xviii. 5, 2.—Their sound went forth into all the earth: and tneir words to the ends of the world. ℣. The heavens show forth the glory of God: and the firmament declareth the works of His hands.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Dixit Jesus Simóni Petro: Simon Joánnis, diligis me plus his? Dicit ei: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei íterum: Simon Joánnis, díligis me? Ait illi: Etiam, Dómine, tu scis quia amo te. Dicit ei: Pasce agnos meos. Dicit ei tértio: Simon Joánnis, amas me? Contristátus est

✠ Continuation of the holy **Gospel** according to St. John xxi. 15-19.—At that time, Jesus said to Simon Peter, Simon son of John, lovest thou Me more than these? He saith to Him: Yea Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him, Yea Lord, Thou knowest that I love Thee. He

saith to him. Feed My lambs. He saith to him the third time: Simon, son of John, lovest thou Me? And he said to Him, Lord, Thou knowest all things; Thou knowest that I love Thee. He said to him: Feed My sheep. Amen, amen I say to thee, when thou was younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch for thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this He said, signifying by what death he should glorify God.

Petrus, quia dixit ei tértio, Amas me? et dixit ei: Dómine, tu ómnia nosti: tu scis quia amo te. Dixit ei: Pasce oves meas. Amen, amen dico tibi: cum esses júnior, cingébas te, et ambulábas ubi volébas: cum autem senúeris, exténdes manus tuas, et álius te cinget, et ducet quo tu non vis. Hoc autem dixit, signíficans qua morte clarificatúrus esset Deum.

Offertory.—Ps. cxxxviii. 17.—To me Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened.

Offertórium. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Secret.—Give ear, O Lord, to the pleading of Thine apostles: hallow the offerings of Thy people, and cleanse us from all stain of sin. Through our Lord.

Secréta. — Munus pópuli tui, quaesumus, Dómine, apostólica intercessióne sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per Dóminum.

Other **Secrets,** p. 159 *and* 154 *or* 155.

Communion. John xxi. 15, 17.—Simon, son of John, lovest thou Me more than these? Lord, Thou knowest all things, Thou knowest, Lord, that I love Thee.

Commúnio. — Simon Joánnis, díligis me plus his? Dómine, tu ómnia nosti: tu scis, Dómine, quia amo te.

Postcommunion. — Thou hast filled us, O Lord, with heavenly food: be moved by the prayers of Thine apostles, and deliver us from all dangers. Through our Lord.

Postcommúnio. — Quos coeléstí, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

Other **Postcommunions:** p. 159 *and* 154 *or* 155.



The Holy Apostles Peter and Paul.

June 29.

The Holy Apostles Peter and Paul.*—*Double of the First Class with an Octave.—Red vestments.*

To-day the whole Church rejoices, for " God has consecrated this day by the martyrdom of the Apostles Peter and Paul " (*Collect*). In both the grand basilicas erected at Rome over the tombs " of these two Princes who by the cross and the sword have obtained their seat in the eternal senate,"† this double sacrifice was celebrated. Later, on account of the distance which separates the two churches the festival was divided, St. Peter being more specially honoured on June 29 and St. Paul on June 30.

St. Peter, Bishop of Rome, is the vicar, that is to say the visible representative of Christ. As is shown in the *Preface, Alleluia, Gospel, Offertory* and *Communion*, the Jews had rejected Jesus. They also rejected His successor (*Epistle*). Displacing the religious centre of the world, St. Peter then left Jerusalem for Rome which became the eternal city and the seat of all the Popes.

St. Peter, the first Pope, speaks in the name of Christ Who has communicated to him His doctrine of infallibility. He is not guided by flesh and blood, but by the heavenly Father Who does not permit the gates of hell to prevail against the Church of which He is the foundation (*Gospel*).

St. Peter on receiving the keys is placed at the head of the " kingdom of heaven " upon earth, that is to say the Church, and he reigns in the name of Christ Who has invested him with His power and supreme authority (*Gospel*).

The names of St. Peter and St. Paul head the names of the Apostles in the Canon of the Mass (First List, p. 59).

With " the Church which did not cease praying to God for St. Peter " (*Epistle*), let us pray for his successor " the servant of God, our Holy Father the Pope " (*Canon of the Mass*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

FIRST VESPERS.

Psalms as in the Common of Apostles, p. 206.

Ant. 1. Acts iii. 1.—Peter and John went up to the temple at the hour of prayer, which was the ninth hour.

Ant. — Petrus et Joánnes * ascendébant in templum ad horam oratiónis nonam.

2. Ibid. iii. 6.—Silver and gold have I none; but what I have, I give thee.

2. Argéntum * et aurum non est mihi: quod autem hábeo, hoc tibi do.

3. Ibid. xii. 8.—The Angel said to Peter: Cast thy garment about thee, and follow me.

3. Dixit Angelus ad Petrum* circúmda tibi vestiméntum tuum et séquere me.

* See Historical Summary, p. 1007. † Hymn at Vespers.

4. Misit Dóminus * Angelum suum, et liberávit me de manu Heródis, allelúia.

4. Ibid. xii. 11.—The Lord hath sent His angel, and hath delivered me out of the hand of Herod. Alleluia.

5. Tu es Petrus, * et super hanc petram aedificábo Ecclésiam meam.

5. Matt. xvi. 18.—Thou art Peter, and upon this rock I will build My Church.

Chapter *and* **Hymn** *of* **Second Vespers**, pp. 1460, 1461.

℣. In omnem terram exívit sonus eórum.
℟. Et in fines orbis terrae verba eórum.

℣. Their sound has gone forth into all lands.
℟. And their words to the ends of the world.

Ant.—Tu es pastor óvium, * Princeps Apostolórum; tibi tráditae sunt claves regni coelórum.

Ant. at the Magnificat.—Thou art the shepherd of the sheep, O prince of the apostles, to thee were delivered the keys of the kingdom of heaven.

MASS.

Introítus.—Nunc scio vere, quia misit Dóminus Angelum suum: et erípuit me de manu Heródis, et de omni expectatióne plebis Judaeórum. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Introit. Acts xii. 11.—Now I know in very deed, that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Ps. cxxxviii. 1, 2. Lord Thou hast proved me, and known me: Thou hast known my sitting down, and my rising up. ℣. Glory be to the Father.

Orémus.—Deus, qui hodiérnam diem Apostolórum tuórum Petri et Pauli martyrio consecrásti: da Ecclésiae tuae, eórum in ómnibus sequi praecéptum; per quos religiónis sumpsit exórdium. Per Dóminum.

Collect.—O God, Who hast consecrated this day by the martyrdom of Thine apostles Peter and Paul: vouchsafe that Thy church in all things may obey the command of those through whom Thou wast pleased in the beginning to establish her.

Epistola. Léctio Actuum Apostolórum.—In diébus illis: Misit Heródes rex manus,

Epistle. Lesson from the Acts of the Apostles xii. 1-11.—In those days, Herod the king

stretched forth his hands to afflict some of the Church: and he killed James, the brother of John, with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes: and when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold, an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying: Arise quickly; and the chains fell off from his hands; and the angel said to him: Gird thyself, and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee, and follow me; and going out, he followed him: and he knew not that it was true which was done by the angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the angel

ut afflígeret quosdam de ecclésia. Occídit autem Jacóbum fratrem Joánnis gládio. Videns autem quia placéret Judaeis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha prodúcere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissióne ab Ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum, dicens: Surge velóciter. Et cecidérunt caténae de mánibus ejus. Dixit autem Angelus ad eum: Praecíngere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et secúndam custódiam, venérunt ad portam férream, quae ducit ad civitátem: quae ultro apérta est eis. Et exeúntes processérunt vicum unum: et contínuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dó-

minus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Judaeórum.

departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Graduále. — Constítues eos príncipes super omnem terram : mémores erunt nominis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii : propterea pópuli confitebúntur tibi.

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth : they shall remember Thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee : therefore shall people praise thee.

Allelúia, allelúia. ℣. Tu es Petrus, et super hanc petram aedifícabo Ecclésiam meam. Allelúia.

Alleluia, alleluia. Matt. xvi. 18.—℣. Thou art Peter, and upon this rock I will build My Church. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore : Venit Jesus in partes Caesaréae Philíppi, et interrogábat discípulos suos, dicens : Quem dicunt hómines esse Fílium hóminis ? At illi dixérunt : Alii Joánnem Baptístam, álii autem Elíam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus : Vos autem quem me esse dícitis ? Respóndens Simon Petrus, dixit : Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus, dixit ei : Beátus es, Simon Bar Jona : quia caro et sanguis non revelávit tibi, sed Pater meus, qui in coelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclésiam meam, et portae ínferi non praevalébunt advérsus eam. Et tibi dabo claves regni coelórum. Et quodcúmque ligáveris super terram, erit ligá-

✠ Continuation of the holy Gospel according to St. Matthew xvi. 13-19.—At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said : Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them : But whom do you say that I am? Simon Peter answered, and said, Thou art Christ, the Son of the living God. And Jesus answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven : and I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it ; and I will give to thee the keys of the

kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.—**Credo.**

tum et in coelis: et quodcúmque sólveris super terram, erit solútum et in coelis.—**Credo.**

Offertory Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth; they shall remember Thy name, O Lord, throughout all generations.

Offertórium.—Constitues eos príncipes super omnem terram: mémores erant nóminis tui, Dómine, in omni progénie et generatióne.

Secret.—Together, O Lord, with the divine victim we are about to offer up, may the prayer of Thine apostles mount before Thee, and in Thy mercy, may it atone for and safeguard us. Through our Lord.

Secréta.—Hóstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica prosequátur orátio: per quam nos expiári tríbuas, et deféndi. Per Dóminum.

The *Preface* of the Apostles and the *Credo* are said during the whole Octave.

Communion. — Thou art Peter: and upon this rock I will build my Church.

Commúnio.—Tu es Petrus, et super hanc petram aedificábo Ecclésiam meam.

Postcommunion. — Thou hast filled us with bread from heaven, O Lord, be moved by the prayers of Thine apostles, and deliver us from all dangers. Through our Lord.

Postcommúnio.— Quos coeléstí, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

SECOND VESPERS.

Psalms and Antiphons as in the **Common of Apostles, p. 208.**

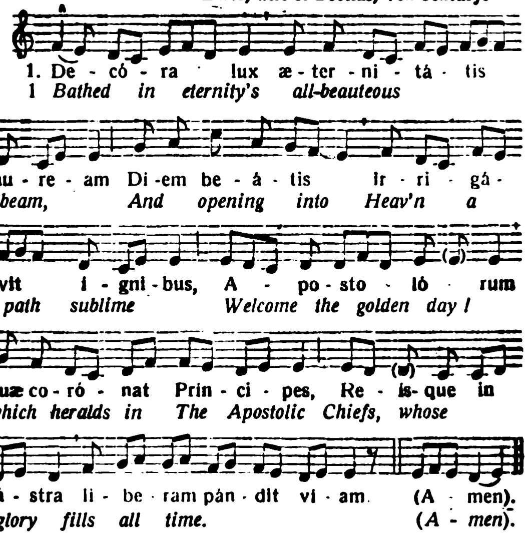
Chapter. Acts xii. 1.—Herod the king stretched out his hand to afflict some of the Church: and he killed James, the brother of John, with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also.

Capitulum.—Misit Heródes rex manus, ut afflígeret quosdam de Ecclésia. † Occídit autem Jacóbum fratrem Joánnis gládio. * Videns autem quia placéret Judaeis, appósuit ut apprehénderet et Petrum.

Hymn.

ELPIS, wife of Boetius, Vth Century.

4.



2. Múndi Magíster, atque coeli jánitor, Rómae paréntes, arbitríque géntium, Per énsis ille, hic per crucis victor necem Vitae senátum laureáti póssident.

2. Peter and Paul, the Fathers of great Rome!
Now sitting in the Senate of the skies!
One by the Cross, the other by the Sword,
Sent to their thrones on high, and life's eternal prize.

3. O Roma felix, quae duórum príncipum Es consecráta glorióso sánguine: Horum cruóre purpuráta céteras, Excéllis orbis una pulchritúdines.

3. O happy Rome! whom that most glorious blood
For ever consecrates while ages flow:
Thou, thus empurpled, art more beautiful
Than all that doth appear most beautiful now.

4. Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who, in pure unity, profoundly sways
Eternally all things alike in earth and Heaven.
Amen.

4. Sit Trinitáti sempitérna glória, Honor, potéstas, atque jubilátio, In unitáte quae gubérnat ómnia, Per univérsa aeternitátis saecula. Amen.

℣. They declared the works of God.
℟. And understood His doings.

℣. Annúntiavérunt ópera Dei.
℟. Et facta ejus intellexérunt.

Ant. at the Magnificat. Ps. lxiii. 10.—This day Simon Peter ascended the agonising cross. Alleluia. This day the keeper of heaven's keys went on his way to Christ with joy. This day the apostle Paul, the light of the world, laying down his head for the name of Christ, was crowned with martyrdom. Alleluia.

Ant.—Hódie * Simon Petrus ascéndit crucis patíbulum, allelúia: hódie Claviculárius regni, gaudens migrávit ad Christum: hódie Paulus Apóstolus, lumen orbis terrae, inclináto cápite, pro Christi nómine martyrio coronátus est, allelúia.

JUNE 30.

Commemoration of St. Paul, APOSTLE.*—*Greater-double.—Red vestments.*

"The Tiber on entering Rome," writes an ancient poet, "salutes the Basilica of St. Peter and, on leaving it, that of St. Paul. The heavenly door-keeper has built His sacred abode at the gates of the eternal city which is an image of heaven. On the opposite side, the ramparts of the city are protected by Paul's portico: Rome is between the two." With Peter, the new Moses, leader of the New Israel, is associated Paul, the new Aaron, more eloquent than the first, chosen in his mother's womb, to announce to the Gentiles the riches of the grace of Christ. (*Collect Gradual, Epistle*).

MASS.

Introit. 2 Tim. i. 12.—I know whom I have believed, and I am certain that He is able to keep that which I have committed to Him against that day; being a just judge. Ps. cxxxviii.

Introítus.— Scio cui crédidi, et certus sum, quia potens est depósitum meum serváre in illum diem, justus judex. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti ses-

* See Historical Summary, p. 1005.

siónem meam et resurrectiónem meam. ℣. Glória Patri.

1, 2. Lord, Thou hast proved me and known me: Thou hast known my sitting down, and my rising up. ℣. Glory be to the Father.

Orémus. — Deus, qui multitúdinem géntium beáti Pauli Apóstoli praedicatióne docuísti: da nobis, quaesumus; ut, cujus natalítia cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Collect.—O God, Who didst teach the multitude of the Gentiles by the preaching of blessed Paul the apostle; grant us, we beseech Thee, to experience his patronage with Thee, whose commemoration we celebrate. Through our Lord.

Commemoration of St. Peter: Deus, qui, p. 1218, *and of* St John, p. 1439.

Léctio *Epístolae* beáti Pauli Apóstoli ad Gálatas.—Fratres: Notum vobis fácio Evangélium quod evangelizátum est a me, quia non est secúndum hóminem: neque enim ego ab hómine accépi illud, neque dídici, sed per revelatiónem Jesu Christi. Audístis enim conversatiónem meam aliquándo in Judaísmo: quóniam supra modum persequébar Ecclésiam Dei, et expugnábam illam, et proficiébam in Judaísmo supra multos coaetáneos meos in génere meo, abundántius aemulátor exsístens paternárum meárum traditiónum. Cum autem plácuit ei, qui me segregávit ex útero matris meae, et vocávit per grátiam suam, ut reveláret Fílium suum in me, ut evangelizárem illum in géntibus: contínuo non acquiévi carni et sánguini, neque veni Jerosólymam ad antecessóres meos Apóstolos: sed ábii in Arábiam: et íterum revérsus sum Damáscum:

Lesson from the **Epistle** of Blessed Paul the Apostle to the Galatians i. 11-20.—Brethren, I give you to understand that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ. For you have heard of my conversion in time past in the Jew's religion: how that beyond measure I persecuted the Church of God, and wasted it; and I made progress in the Jew's religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers. But when it pleased Him, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem to the Apostles who were before me: but I went into Arabia, and again

I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days; but other of the apostles I saw none; saving James the brother of the Lord. Now the things which I write to you, behold before God I lie not.

deínde post annos tres veni Jerosólymam vidére Petrum, et mansi apud eum diébus quíndecim: álium autem Apostolórum vidi néminem, nisi Jacóbum fratrem Dómini. Quae autem scribo vobis, ecce coram Deo, quia non méntior.

Gradual. Gal. ii. 8, 9.—He Who wrought in Peter to the apostleship, wrought in me also among the Gentiles; and they knew the grace of God, which was given to me. ℣. The grace of God in me hath not been void; but His grace always remaineth in me.

Graduále.—Qui operátus est Petro in apostolátum, operátus est et mihi inter gentes: et cognovérunt grátiam Dei, quae data est mihi. ℣. Grátia Dei in me vácua non fuit: sed grátia ejus semper in me manet.

Alleluia, alleluia.—℣. Holy apostle Paul, preacher of truth, and doctor of the Gentiles, intercede for us. Alleluia.

Allelúia, allelúia.—℣. Sancte Paule Apóstole, praedicátor veritátis, et doctor géntium, intercéde pro nobis. Allelúia.

Gospel: Ecce ego mitto vos, p. 1412.—*The* **Credo** *is said.*
Offertory: Mihi autem, p. 1454.

Secret.—Moved by the prayers of Paul, Thine apostle, do Thou, O Lord, hallow the offerings of Thy people: and may this holy sacrifice, ever acceptable to Thee Who hast ordained it, be yet more grateful in Thy sight, inasmuch as with it our holy Protector pleads to Thee in our behalf. Through our Lord.

Secréta.—Apóstoli tui Pauli précibus, Dómine, plebis tuae dona sanctifica: ut, quae tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. Per Dóminum.

Of St. Peter.

Secret.—May the intercession, we beseech Thee, O Lord, of Thy blessed apostle Peter, render well-pleasing in Thy sight the prayers and sacrifices offered up by Thy Church: and may the sacred rite gone through this day in his honour, avail us to the obtaining of Thy forgiveness.

Secréta. — Ecclésiae tuae, quaesumus, Dómine, preces et hóstias beáti Petri Apóstoli comméndet orátio: ut, quod pro illíus glória celebrámus, nobis prosit ad véniam.

Of St. John the Baptist: Tua Dómine, p. 1441.

Preface of the Apostles, p. 57.—**Communion:** Amen, dico vobis, p. 276.

Postcommúnio. — Percéptis. Dómine, sacraméntis: beáto Paulo Apóstolo tuo intervenénte, deprecámur; ut, quae pro illíus celebráta sunt glória, nobis profíciant ad medélam. Per Dóminum.

Postcommunion. — Relying, O Lord, on the intercession of blessed Paul, Thine apostle, we, who have received Thy sacraments, most humbly beg of Thee, that the mysteries we have celebrated to His glory, may profit us to the healing of our souls. Through our Lord.

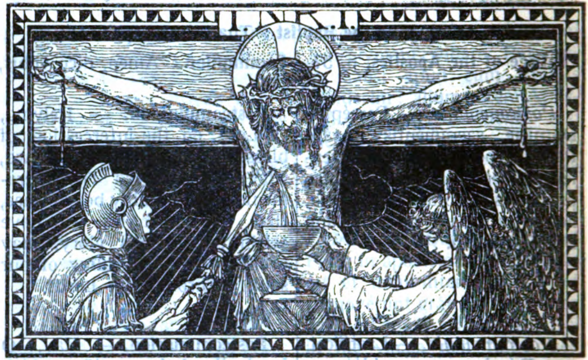
Of St. Peter.

Postcommúnio. — Laetíficet nos, Dómine, munus oblátum: ut sicut in Apóstolo tuo Petro te mirábilem praedicámus, sic per illum tuae sumámus indulgéntiae largitátem. Per Dóminum.

Postcommunion. — May, O Lord, the holy sacrifice which we have offered up, fill our hearts with joy: and may we who praise and magnify Thee, because of the wonders Thou hast wrought in Peter, Thine apostle, through his intercession, ourselves come to enjoy the fulness of Thy mercy. Through our Lord.

Of St. John the Baptist: Sumat, p. 1442.





FEASTS OF JULY.

JULY 1.

Feast of the Most Precious Blood of Our Lord Jesus Christ.*—*Double of the Second Class.—Red vestments.*

The Liturgy, that admirable summary of the history of the Church, reminds us every year that at this date in 1849, thanks to the French army, the Revolution which had driven the Pope from Rome was vanquished. To perpetuate the memory of this triumph and to show that it was due to the Saviour's merits, Pius IX., at the time a refugee at Gaeta, instituted the Feast of the Precious Blood. We are reminded of all the circumstances in which it was shed.†

The heart of Jesus has made this adorable blood circulate in His limbs; wherefore, as on the feast of the Sacred Heart, the *Gospel* presents to our view the thrust of the lance which pierced the side of the Divine Crucified, blood and water gushing forth. Thus become united the two testimonies which the Holy Ghost bore to the Messiah, when He was baptised in the *water* of the Jordan and when He was baptised in *blood* on the cross (*Gradual*).‡

Let us do homage to the precious Blood of our Redeemer which the priest offers to God on the Altar.

FIRST VESPERS (JUNE 30).

The First Four **Psalms for Sunday,** p. 98 *and* **Psalm:** Lauda Jerusalem, p. 134.

Ant. 1. Isa. lxiii. 1.—Who is this that cometh from Edom, with dyed-garments from Bosra? This beautiful one in his robe?	*Ant.*—1. Quis est iste * qui venit de Edom, tinctis véstibus de Bosra? Iste formósus in stola sua.

* See Historical Summary, p. 1017.

† The Office of Matins speaks of the blood which Jesus shed at the Circumcision, the Garden of Olives, the Flagellation, the Crowning of thorns and on the Cross.

‡ The Docetes taught that Jesus was the Christ at His baptism, and had thus come by *water*, but being no longer Christ on the Cross, He had not come by *blood.*

2. Ego*qui loquor justítiam, et propugnátor sum ad salvándum.

2. Isa. lxiii. 1.—I that speak justice, and am a defender to save.

3. Vestítus erat * veste aspérsa sánguine, et vocátur nomen ejus Verbum Dei.

3. Apoc. xix. 13.—He was clothed in a robe sprinkled with blood, and His name is called the Word of God.

4. Quare ergo * rubrum est indum:néntum tuum, et vestiménta tua sicut calcántium in torculári?

4. Isa. lxiii. 2.—Why then is Thine apparel red, and Thy garments like them that tread in the wine-press?

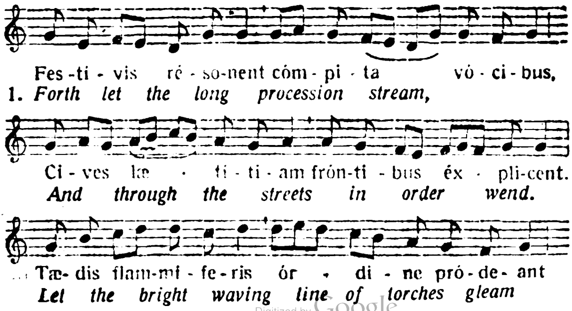
5. Tórcular * calcávi solus, et de géntibus non est vir mecum.

5. Isa. lxiii 3.—I have trodden the wine-press alone, and of the Gentiles there is not a man with Me.

Capitulum.—Fratres: Christus assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: † neque per sánguinem hircórum aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, * aetérna redemptióne invénta.

Chapter. Heb. ix. 11.—Brethren, Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption.

Hymn. (Tone VIII.)





Ins-trúc - ti pú - e - ri et se - nes. (A - men.
The solemn chant ascend. (A - men.)

2. While we, with tears and sighs
profound, [cord,
That memorable blood re-
Which, stretch'd on His hard
cross, from many a wound,
The dying Jesus pour'd.

3. By the first Adam's fatal sin
Came death upon the human
race; [life begin,
In this new Adam doth new
And everlasting grace.

4. For scarce the Father heard
from heaven
The cry of His expiring Son,
When in that cry our sins
were all forgiven,
And boundless pardon won.

5. Henceforth, whoso in that
dear blood [stain:
Washeth, shall lose his every
And in immortal roseate
beauty rob'd
An angel's likeness gain.

6. Only, run thou with courage on
Straight to the goal set in
the skies;
He who assists thy course will
give thee soon
The everlasting prize.

7. Father supreme! vouchsafe
that we, [was slain
For whom Thine only Son
And whom Thy Holy Ghost
doth sanctify,
May heavenly joys attain.
Amen.

2. Quem dura móriens Christus
in árbore
Fudit multíplici vúlnere sán-
guinem, [mus, decet
Nos facti mémores dum cóli-
Saltem fúndere lácrymas.

3. Humáno géneri perniícies
gravis [tigit:
Adámi véteris crímine cón-
Adámi intégritas et píetas novi
Vitam réddidit ómnibus.

4. Clamórem válidum summus
ab aethere
Languéntis Géniti si Pater
áudiit,
Placári pótius sánguine débuit,
Et nobis véniam dare.

5. Hoc quicúmque stolam sán-
guine próluit, [decus,
Abstérgit máculas, et róseum
Quo fiat símilis prótinus An-
gelis,
Et Regi pláceat, capit.

6. A recto instábilis trámite
póstmodum [última
Se nullus rétrahat; meta sed
Tangátur: tríbuet nóbile
praemium,
Qui cursum Deus ádjuvat.

7. Nobis propítius sis, Génitor
potens,
Ut quos unígenae sánguine
Fílii [récreas,
Emísti, et plácido Flámine
Coeli ad cúlmina tránsferas.
Amen.

℣. Redemísti nos Dómine in sánguine tuo. ℟. Et fecísti nos Deo nostro regnum.

℣. Apoc. v. 9.—Thou hast redeemed us, O Lord, in Thy blood. ℟. And hast made of us a kingdom unto our God.

Ant.—Accessístis * ad Sion montem, et civitátem Dei vivéntis, Jerúsalem coeléstem, et testaménti novi mediatórem Jesum, et sánguinis aspersiónem mélius loquéntem quam Abel.

Ant. at the Magnificat. Heb. xii. 22.—Ye are come to Mount Sion, to the city of the living God, the heavenly Jerusalem, and to Jesus the mediator of the New Testament, and to the sprinkling of blood, which speaketh better than that of Abel.

MASS.

Intróitus.—Redemísti nos, Dómine, in sánguine tuo, ex omni tribu, et lingua, et pópulo, et natióne: et fecísti nos Deo nostro regnum. *Ps.* Misericórdias Dómini in aetérnum cantábo: in generatiónem et generatiónem annuntiábo veritátem tuam in ore meo. ℣. Glória Patri.

Introit. Apoc. v. 9, 10.—Thou hast redeemed us, O Lord, in Thy blood, out of every tribe and tongue, and people and nation, and hast made us to our God a kingdom. Ps. lxxxviii. 2. The mercies of the Lord I will sing for ever: I will show forth Thy truth with my mouth to generation and generation. ℣. Glory be to the Father.

Orémus. — Omnípotens sempitérne Deus, qui unigénitum Fílium tuum mundi Redemptórem constituísti, ac ejus Sánguine placári voluísti: concéde, quaesumus, salútis nostrae prétium (solémni cultu) ita venerári, atque a praeséntis vitae malis ejus virtúte deféndi in terris; ut fructu perpétuo laetémur in coelis. Per eúmdem Dóminum.

Collect. — O Almighty and Everlasting God, Who hast set up Thine only begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood: grant unto us, we beseech Thee, in such wise, with solemn worship to reverence the price of our salvation, and in its might to find our defence against the evils of this life, that we may attain in heaven to the everlasting happiness it has bought for us. Through our Lord.

In Votive Masses the words: ***solemni cultu*****, are omitted.**

Commemoration of the Octave of St. John, Deus qui, p. 1439.

Léctio *Epístolae* beáti Pauli Apóstoli ad Hebraeos.—Fra-

Lesson from the **Epistle** of Blessed Paul the Apostle to the

Hebrews ix. 11-15.—BRETHREN, Christ being come, a high priest of the good things to come, by a greater and more perfect tabernacle, not made with hands, that is not of this creation, neither by the blood of goats or of calves, but by His own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled sanctify such as are defiled to the cleansing of the flesh, how much more shall the blood of Christ, Who, by the Holy Ghost, offered Himself without spot to God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the new testament; that by means of His death, for the redemption of those transgressions which were under the former testament; they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

TRES: Christus assístens póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis; neque per sánguinem hircórum, aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, aetérna redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vítulae aspérsus, inquinátos sanctíficat ad emundatiónem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti? Et ídeo novi testaménti mediátor est: ut morte intercedénte, in redemptiónem eárum praevaricatiónum, quae erant sub prióri testaménto, repromissiónem accípiant, qui vocáti sunt aetérnae hereditátis, in Christo Jesu Dómino nostro.

Gradual. 1 John v. 6, 7, 8.—This is He that came by water and blood, Jesus Christ; not by water only, but by water and blood. ℣. There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost; and these three are one. And there are three that give testimony on earth: the Spirit, the water, and the blood; and these three are one.

Graduále.—Hic est qui venit per aquam et sánguinem, Jesus Christus: non in aqua solum, sed in aqua et sánguine. ℣. Tres sunt, qui testimónium dant in coelo: Pater, Verbum, et Spíritus sanctus: et hi tres unum sunt. Et tres sunt, qui testimónium dant in terra: Spíritus, aqua, et sanguis: et hi tres unum sunt.

Alleluia, alleluia. Ibid. 9.—℣. If we receive the testimony

Allelúia, allelúia.—℣. Si testimónium hóminum accípi-

mus, testimónium Dei majus est. Allelúia.

of men, the testimony of God is greater. Alleluia.

In Votive Masses, after Septuagesima, in place of the *Alleluia* and the ℣. *Si testimonium*, is said :

Tractus. — Gratificávit nos Deus in dilécto Fílio suo, in quo habémus redemptiónem per sánguinem ejus. ℣. Remissiónem peccatórum, secúndum divítias grátiae ejus quae superabundávit in nobis. ℣. Justificáti gratis per grátiam ipsíus, per redemptiónem, quae est in Christo Jesu. ℣. Quem propósuit Deus propitiatiónem per fidem in sánguine ipsíus.

Tract. Eph. i. 6-8.—God hath graced us in His beloved Son: in whom we have redemption through His blood. ℣. The remission of sins, according to the riches of His grace, which hath superabounded in us. ℣. Being justified freely by His grace, through the redemption, which is in Christ Jesus. ℣. Whom God hath set forth to be a propitiation through faith in His blood.

In Paschal Time, is said:

Allelúia, allelúia. — ℣. Dignus es, Dómine, accípere librum et aperíre signácula ejus: quóniam occísus es, et redemísti nos Deo in sánguine tuo.

Alleluia, alleluia. Apoc. v. 9 — ℣. Worthy art Thou, O Lord, to take the book, and to open the seals thereof: because Thou wast slain, and hast redeemed us to God in Thy blood.

Allelúia. — ℣. Erit autem sanguis vobis in signum; et vidébo sánguinem, et transíbo vos: nec erit in vobis plaga dispérdens. Allelúia.

Alleluia. Exod. xii. 13.—℣. And the blood shall be to you for a sign: and I shall see the blood and pass over you; and the plague shall not be on you to destroy you. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Cum accepísset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judaei ergo (quóniam Parascéve erat) ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille sábbati), rogavérunt Pilá-

✠ Continuation of the holy **Gospel** according to St. John xix. 30-35.—At that time, Jesus, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the sabbath-day

(for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.—**Credo.**

tum, ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum veníssent, ut vidérunt eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.—**Credo.**

Offertory. 1 Cor. x. 16.—The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

Offertórium. — Calix benedictiónis, cui benedícimus, nonne communicátio sánguinis Christi est? et panis, quem frángimus, nonne participátio córporis Dómini est?

Secret.—Through these divine mysteries, may we, O Lord of Hosts, we beseech Thee, draw near to Jesus, the mediator of the new testament: and upon Thine altars may we renew the sprinkling of that blood which speaketh better than that of Abel.

Secréta. — Per haec divína mystéria, ad novi quaesumus, testaménti mediatórem Jesum accedámus: et super altária tua, Dómine virtútum, aspersiónem sánguinis mélius loquéntem, quam Abel, innovémus. Per eúmdem Dóminum.

Commemoration of St. John, p. 1441.—**Preface of the Cross,** p. 53.

Communion. Heb. ix. 28.—Christ was offered once to exhaust the sins of many; the second time He shall appear without sin to them that expect Him, unto salvation.

Commúnio. — Christus semel oblátus est ad multórum exhauriénda peccáta: secúndo sine peccáto apparébit exspectántibus se in salútem.

Postcommúnio. — Ad sacram, Dómine, mensam admíssi, háusimus aquas in gáudio de fóntibus Salvatóris: sanguis ejus fiat nobis, quaesumus, fons aquae in vitam aetérnam saliéntis: Qui tecum.

Postcommunion. — Admitted to the holy table, O Lord, we have drawn waters, with joy, from the Saviour's fountains: may His blood, we beseech Thee, be within us as a fountain of water springing forth unto eternal life: Who liveth and reigneth.

Commemoration of St. John, p. 1442.



July 2.

The Visitation of the Blessed Virgin Mary.*—*Double of the Second Class.—White vestments.*

The Angel Gabriel had announced to Mary that God would soon give a son to Elizabeth. The Virgin at once betook herself to Hebron, where her cousin resided: that is the mystery of the Visitation which is solemnised on the day following the Octave of the Nativity of St. John the Baptist.

On this day, as in the Season of Advent, the Church recalls together the memories of the Precursor and of Jesus and Mary. For we then remarked, that the Friday in the Winter Ember Week recalled to us this same mystery of the Visitation (*see* p. 355).

This feast was instituted for the whole world, in 1389, by Urban VI., in order to obtain the end of the great Western Schism. It was later on raised to the rite of double of the Second Class by Pius IX., for on this feast was completed at Rome in 1849 the victory of the Church over the Revolution. Mary visits Elizabeth and Jesus visits and sanctifies John. Wherefore St. John leaps with joy and Elizabeth, filled by Him with the Holy Ghost, exclaims: "Blessed art thou among women and blessed is the fruit of thy womb" (*Gospel*).

The Virgin, Mother of God, who bears and gives birth to Him who bears and produces all things (*Gradual, Alleluia, Offertory, Communion*) then pronounces a "sublime canticle" (*Introit*), the Magnificat.

FIRST VESPERS (July 1).

As at **Second Vespers,** *except:*

Ant. at the Magnificat. Luke i. 45.—Blessed art thou, Mary, who hast believed; those things shall be accomplished in thee which were told thee by the Lord. Alleluia.

Ant.—Beáta es * María, quae credidísti: perficiéntur in te quae dicta sunt tibi a Dómino, allelúia.

Commemoration of the Precious Blood.

* See Historical Summary, p. 1017.

Ant.—**Habébitis autem** * **hunc diem in monuméntum: et celebrábitis eum solémnem Dómino in generatiónibus vestris cultu sempitérno.**

Ant. **Exod. xii. 14.—Ye shall observe this day for a memorial: and ye shall keep it holy unto the Lord, in your generations with an everlasting worship.**

℣. Te ergo quaesumus, tuis fámulis súbveni.
℟. Quos pretióso Sánguine redemísti.

℣. Te Deum.—We therefore pray thee help Thy servants.
℟. Whom Thou hast redeemed with Thy precious blood.

Then, of the **Octave Day of St. John the Baptist: Antiphon** Puer. ℣. Iste puer, p. 1445.

MASS.

Intróitus. — Salve, sancta parens, eníxa puérpera regem: qui coelum, terrámque regit in saecula saeculórum. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Introit. Sedulius.—Hail holy Mother! Giving birth to thy Child, thou didst bring forth the King who ruleth the heavens and the earth for ever and for ever. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Orémus. — Fámulis tuis, quaesumus, Dómine, coeléstis grátiae munus impertíre: ut, quibus beátae Vírginis partus éxstitit salútis exórdium: Visitatiónis ejus votíva solémnitas, pacis tríbuat increméntum. Per Dóminum.

Collect.—Impart to Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this joyful festival of her Visitation, be blessed with an increase in peace of heart. Through our Lord.

At Private Masses Commemoration is made of the Holy Martyrs Processus and Martinian.

Epistola. — Léctio libri Sapiéntiae.—Ecce iste venit sáliens in móntibus, transíliens colles: símilis est diléctus meus cápreae, hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, prospíciens per cancéllos. En

Epistle. Lesson from the Book of Wisdom. Song of Sol. ii. 8-14.—Behold He cometh, leaping over the hills. My beloved is like a roe or a young hart. Behold he standeth behind our wall; looking through the windows, looking through

the lattices. Behold my beloved speaketh to me, Arise, make haste, my love, my dove, my beautiful one; and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come, the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs, the vines in flower yield their sweet smell. Arise, my love, my beautiful one; and come. My dove in the clefts of the rock, in the hollow places of the wall, show me Thy face, let Thy voice sound in my ear; for Thy voice is sweet, and Thy face comely.

diléctus meus lóquitur mihi: Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit, et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit: vox túrturis audíta est in terra nostra: ficus prótulit grossos suos: víneae floréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni: colúmba mea in foramínibus petrae, in cavérna macériae, osténde mihi fáciem tuam, sonet vox tua in áuribus meis: vox enim tua dulcis, et fácies tua decóra.

Gradual.—Blessed and venerable art thou, O Virgin Mary: without blemish to thy maidenhood, thou wast made the mother of the Saviour. ℣. O Virgin-Mother of God, He Whom the whole world cannot contain, being made man shut himself up in thy womb.

Graduále. — Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris, invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Alleluia, alleluia.—℣. Happy art thou, O Sacred Virgin Mary and of all high praise most worthy: for out of thee hath risen the sun of justice, Christ our God. Alleluia.

Allelúia, allelúia. — ℣. Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiae, Christus Deus noster. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Luke i. 39-47.—At that time, Mary rising up, went into the hill country, with haste, into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard

✠ **Sequéntia sancti *Evangélii*** secúndum Lucam.—In illo témpore: Exsúrgens María ábiit in montána cum festinatióne in civitátem Juda: et intrávit in domum Zacharíae, et salutávit Elísabeth. Et factum est, ut audívit salutatiónem Maríae Elísabeth, exsultávit infans in

útero ejus: et repléta est Spíritu Sancto Elísabeth, et exclamávit voce magna, et dixit: Benedícta tu inter mulíeres, et benedíctus fructus ventris tui. Et unde hoc mihi, ut véniat mater Dómini mei ad me? Ecce enim, ut facta est vox salutatiónis tuae in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quae credidísti, quóniam perficiéntur ea, quae dicta sunt tibi a Dómino. Et ait María: Magníficat ánima mea Dóminum: et exsultávit spíritus meus in Deo salutári meo.—**Credo.**

the salutation of Mary, *the infant leaped in her womb.* And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said: *Blessed art thou among women, and blessed is the fruit of thy womb.* And whence is this to me, that the mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, *the infant in my womb leaped for joy.* And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: *My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.*—**Credo.**

Offertórium. — Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes virgo.

Offertory.—Truly blessed art thou, O Virgin Mary: the Creator of all things thou didst bear; Him Who made thee thou didst bring forth; and a Virgin evermore thou dost remain.

Secréta. — Unigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; in Visitatiónis ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus Christus Dóminus noster: Qui tecum.

Secret.—May the humanity of thy only-begotten Son be our succour, O Lord; that Jesus Christ our Lord, Who, when born of a virgin, did not diminish, but consecrated the integrity of His mother, may, on this solemnity of her visitation, deliver us from our sins, and make our oblation acceptable to Thee. Who liveth and reigneth.

Commemoration of SS. Processus and Martinian, p. 1479.

Preface of the Blessed Virgin: Et te in Visitatióne, p. 56.

Commúnio. — Beáta víscera Maríae Vírginis, quae portavérunt aetérni Patris Fílium.

Communion.—Blessed is the womb of the Virgin Mary, which bore the son of the eternal Father.

Postcommunion. — We have received, O Lord, the votive mysteries of this annual celebration; grant, we beseech Thee, that they may confer upon us remedies for time and eternity. Through our Lord.

Postcommúnio.—Súmpsimus, Dómine, celebritátis ánnuae votíva sacraménta: praesta, quaesumus; ut et temporális vitae nobis remédia praebeant, et aetérnae. Per Dóminum.

Commemoration of SS. Processus and Martinian, p. 1479.

SECOND VESPERS.

Psalms of the Vespers of the Blessed Virgin, p. 186.

Ant. 1. Luke i. 39.—Mary rising up, went into the hill country with haste unto a city of Juda.

Ant.—1. Exsúrgens María * ábiit in montána cum festinatióne in civitátem Juda.

2. Ibid. i. 40.—Mary entered the house of Zacharias, and saluted Elizabeth.

2. Intrávit María * in domum Zacharíae, et salutávit Elísabeth.

3. Ibid. i. 41.—When Elizabeth heard the salutation of Mary, the babe leaped for joy in her womb, and she was filled with the Holy Ghost.

3. Ut audívit * salutatiónem Maríae Elísabeth, exsultávit infans in útero ejus, et repléta est Spíritu Sancto, allelúia.

4. Ibid. i. 42. — Blessed art thou among women, and blessed is the fruit of thy womb.

4. Benedícta tu * inter mulíeres, et benedíctus fructus ventris tui.

5. Ibid. i. 44.—As soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. Alleluia.

5. Ex quo facta est * vox salutatiónis tuae in áuribus meis, exsultávit infans in útero meo, allelúia.

Chapter: Ab inítio *and* **Hymn:** Ave maris stella, p. 187.

℣. Ibid. i. 42.—Blessed art thou among women.
℟. And blessed is the fruit of thy womb, Jesus.

℣. Benedícta tu in mulíéribus.
℟. Et benedíctus fructus ventris tui.

Ant. at the Magnificat. Ibid. i. 48.—All generations shall call me blessed, for God hath looked upon His lowly handmaiden. Alleluia.

Ant.—Beátam me dicent * omnes generatiónes, quia ancíllam húmilem respéxit Deus, allelúia.

Commemoration of the Octave of the Holy Apostles.

Ant.—Petrus Apóstolus * et Paulus Doctor Géntium, ipsi nos docuérunt legem tuam Dómine.

Ant.—Peter the Apostle and Paul the Teacher of the Gentiles, have taught us thy law, O Lord.

℣. Constítues eos príncipes super omnem terram. ℟. Mémores erunt nóminis tui Dómine.

℣. Ps. xliv. 17.—Thou shalt make them princes over all the earth. ℟. They shall be mindful of Thy name, O Lord.

Collect: Deus qui, p. 1457.

THE SAME DAY.

SS. Processus and Martinian, MARTYRS.*—*Red vestments.*

Peter and Paul, cast into the Mamertine prison, converted their two warders Processus and Martinian, and baptised them. Brought before the statue of Jupiter, these two new Christians refused to adore him and were put to death.

Introit, Gradual, Alleluia, Offertory *and* **Communion** *of the Mass:* Sapiéntiam, p. 235.—**Epistle:** Rememorámini, p. 239.—**Gospel:** Si quis, p. 220.

Orémus. — Deus, qui nos sanctórum Mártyrum tuórum Procéssi et Martiniáni gloriósis confessiónibus circúmdas et prótegis: da nobis et eórum imitatióne profícere, et intercessióne gaudére. Per Dóminum.

Collect.—O God, Who, encompassing us round about, dost protect us with the glorious witness borne to Thee by Thy holy martyrs Processus and Martinian: make us both to profit by the example they have set us, and to be uplifted by the prayers they unceasingly put up on our behalf. Through our Lord.

Secréta. — Súscipe, Dómine, preces et múnera: quae ut tuo sint digna conspéctu, Sanctórum tuórum précibus adjuvémur. Per Dóminum.

Secret.—Do Thou, O Lord, graciously accept our prayers and offerings, and may the intercession of Thy saints, help to make what we bring, worthy of being laid at Thy feet. Through our Lord.

Postcommúnio. — Córporis sacri, et pretiósi sánguinis repléti libámine, quaesumus, Dómine Deus noster: ut, quod pia devotióne gérimus, certa

Postcommunion. — For food and for sacrifice, Thou hast bestowed upon us, O Lord God, Thy sacred Body and Thy precious Blood; we now humbly

* See Historical Summary, p. 1007.

beg of Thee that the divine mysteries in which we have devoutly taken part, may ensure to us the salvation of our souls. Through the same our Lord.

redemptióne capiámus. Per eúmdem Dóminum.

JULY 3.

St. Leo II, POPE, CONFESSOR.*—*Semi-double.—White vestments.*

Leo II, a Sicilian by birth, participated in the full priesthood of Christ (*Introit, Epistle, Gradual, Alleluia*) on becoming Pope. Guided by the Holy Ghost he gave their full value to the spiritual riches of the Church committed to his care by Jesus Who is in heaven (*Gospel, Communion*).

He approved the acts of the Sixth Council which condemned those who taught that Christ has only one will. Well versed in sacred singing, he perfected the melodies of the Psalms and of the Hymns of the Church. He was truly the father of the poor and by his example and preaching led every one to virtue. He died in 683 and was buried in the Basilica of St. Peter.

Let us imitate the example of this Saint (*Collect*) who was one of the successors of St. Peter on the pontifical throne.

Mass: Sacerdótes tui, p. 259, *except:*

Collect.—O God, Who didst raise up blessed Pope Leo to rank with Thy saints in glory; grant, in Thy mercy, that we, who keep his festival, may also follow the example of his life. Through our Lord.

Orémus. — Deus, qui beátum Leónem Pontíficem Sanctórum tuórum méritis coaequásti: concéde propítius; ut, qui commemoratiónis ejus festa percólimus, vitae quoque imitémur exémpla. Per Dóminum.

Commemoration of the Octave of the Holy Apostles Peter and Paul, p. 1457.

Gospel: Homo péregre, p. 257.

Secret.—Grant, O Lord, we beseech Thee, that by the intercession of blessed Leo we may profit by this offering; for it is the sacrifice by which Thou wouldst loosen the sins of the whole world. Through our Lord.

Secréta. — Annue nobis, quaesumus, Dómine, ut intercessióne beáti Leónis haec nobis prosit oblátio: quam immolándo, totiús mundi tribuísti relaxári delícta. Per Dóminum.

Postcommunion. — O God, Who hast granted to the soul of Thy servant Leo the reward of everlasting bliss; grant, in Thy mercy, that we, who are weighed

Postcommúnio. — Deus, qui ánimae fámuli tui Leónis aetérnae beatitúdinis praemia contulísti: concéde propítius; ut, qui peccatórum nostrórum pón-

* See Historical Summary, p. 1010.

dere prémimur, ejus apud te précibus sublevémur. Per Dóminum.

down by the burden of our sins, may be relieved by his intercession with Thee. Through our Lord.

JULY 4.

Within the Octave of the Holy Apostles Peter and Paul.

Semi-double.—Red vestments.

" The worship of St. Peter and of St. Paul is rooted in the very foundation of catholicism ; it cannot become weakened either in the people or in souls without great harm to catholicism itself."*

Let us honour St. Peter and pray for the Holy Father, his successor. Let us obey the Pope, seeing in him the necessary intermediary through whom our souls are to go to God.

MASS.

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus : nimis confortátus est príncipatus eórum. *Ps.* Dómine, probásti me, et cognovísti me : tu cognovísti sessiónem meam, et resurrectiónem meam. Glória Patri.

Introit. Ps. cxxxviii. 17.—To me Thy friends, O God, are made exceedingly honourable : their principality is exceedingly strengthened. Ibid. i. 2. Lord, Thou hast proved me, and known me : Thou hast known my sitting down and my rising up. ℣. Glory be to the Father.

Orémus. — Deus, qui hodiérnam diem Apostolorum tuórum Petri et Pauli martyrio consecrásti : da Ecclésiae tuae, eórum in ómnibus sequi praecéptum ; per quos religiónis sumpsit exórdium. Per Dóminum.

Collect.—O God, Who hast consecrated this day by the martyrdom of Thine apostles Peter and Paul ; vouchsafe tha Thy Church, in all things, may obey the commandments of those through whom Thou wast pleased, in the beginning, to establish her. Through our Lord.

Second Collect : Concéde, p. 159 ; **Third Collect :** Ecclésiae, p. 154, *or* Deus ómnium, p. 155.

Epistola. — Léctio Actuum Apóstolorum.—In diébus illis : Per manus Apóstolorum fiébant signa, et prodígia multa in plebe. Et erant unanímiter omnes in pórticu Salomónis.

Epistle. — Lesson from the Acts of the Apostles v. 12-16. — In those days, By the hands of the apostles were many signs and wonders wrought among the people ; and they

* Liturgical Year by Dom Guéranger : fifth day in the Octave of the Holy Apostles.

were all with one accord in Solomon's porch. But of the rest no man durst join himself to them; but the people magnified them. And the multitude of men and women that believed in the Lord was more increased; insomuch, that they brought forth the sick into the streets, and laid them on beds and couches; that when Peter came, his shadow, at least, might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighbouring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

Ceterórum autem nemo audébat se conjúngere illis: sed magnificábat eos pópulus. Magis autem augebátur credéntium in Dómino multitúdo virórum ac mulíerum, ita ut in platéas ejícerent infírmos, et pónerent in léctulis ac grabátis, ut, veniénte Petro, saltem umbra illíus obumbráret quemquam illórum, et liberaréntur ab infirmitátibus suis. Concurrébat autem et multitúdo viciná rum civitátum Jerúsalem, afferéntes aegros, et vexátos a spirítibus immúndis: qui curabántur omnes.

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Graduále. — **Constítues eos príncipes super omnem terram: mémores erunt nominis tui, Dómine.** ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Alleluia, alleluia. Luke xxii. 32.—℣. I have prayed for thee, Peter, that thy faith may not fail; and thou, being once converted, confirm thy brethren. Alleluia.

Allelúia, allelúia. — ℣. Rogávi pro te, Petre, ut non defíciat fides tua: et tu aliquándo convérsus, confírma fratres tuos. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew xix. 27-29.—At that time, Peter said to Jesus, Behold we have left all things, and have followed Thee: what, therefore, shall we have? And Jesus said to them: Amen, I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His Majesty, you also shall sit on twelve

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.— In illo témpore: Dixit Petrus ad Jesum: Ecce nos relíquimus ómnia, et secúti sumus te: quid ergo erit nobis? Jesus autem dixit illis: Amen dico vobis, quod vos, qui secúti estis me, in regeneratióne, cum séderit Fílius hóminis in sede majestátis suae, sedébitis et vos super sedes duódecim, judicantes

duódecim tribus Israël. Et omnis, qui relíquerit domum, vel fratres, aut soróres, aut patrem, aut matrem, aut uxórem, aut fílios, aut agros, propter nomen meum, céntuplum accípiet, et vitam aetérnam possidébit.

seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall possess life everlasting.

Offertórium. — In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum.

Offertory.—Ps. xviii. 5.—Their sound went forth into all the earth; and their words to the ends of the world.

Secréta. — Hóstias, Dómine, quas nómini tuo sacrándas offérimus, apostólica prosequátur orátio: per quam nos expiári tribuas, et défendi. Per Dóminum.

Secret.—Together, O Lord, with the divine victim we are about to offer up, may the prayer of Thine apostles mount before Thee, and in Thy mercy, may it atone for and safeguard us. Through our Lord.

Second Secret: p. 159; **Third Secret:** p. 154 *or* 155.—**Preface of the Apostles,** p. 57.

Commúnio.—Vos qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Communion. Matt. xix. 28.—You who have followed Me shall sit on seats, judging the twelve tribes of Israel.

Postcommúnio. — Quos coeléstí, Dómine, aliménto satiásti: apostólicis intercessiónibus ab omni adversitáte custódi. Per Dóminum.

Postcommunion. — Thou hast filled us, O Lord, with bread from heaven: be moved by the prayers of Thine apostles, and deliver us from all dangers. Through our Lord.

Second Postcommunion: p. 159; **Third Postcommunion:** p. 154 *or* 155.

JULY 5.

St. Antony-Mary Zaccaria, CONFESSOR.*—*Double.*—*White vestments.*

Antony-Mary was born of a noble family in Cremona. Penetration of mind, added to integrity of life, raised him above his school fellows. Having won his degree of Medical Doctor at Padua, he understood by a warning from God, that he was called to heal spiritual rather than

* See Historical Summary, p. 1015.

bodily disease. Like the young man in the *Gospel*, he had from childhood observed the commandments; more faithful than him he left everything to follow Jesus (*Gospel*). He founded the Order of Clerks regular whose members are called Barnabites, because they took up their abode near the Church of St. Barnabas. St. Antony-Mary gave them St. Paul as model and protector. He was, like the great Apostle, filled with Christ's super-eminent knowledge (*Collect*). Wherefore the *Introit*, *Gradual*, *Alleluia*, and the *Communion* apply to him the very words of the Apostle, and the *Epistle* is that in which the Doctor of the Gentiles gives to his disciple Timothy the counsels that guided him in his teaching.

Consoled by a heavenly vision of the Apostles, he died a holy death at the age of thirty-six in 1539.

MASS.

Introit. 1 Cor. ii. 4.—My speech and my preaching was not in the persuasive words of human wisdom, but in the showing of spirit and power. Ps. cx. 1. I will praise Thee, O Lord, with my whole heart; in the council of the just, and in the congregation. ℣. Glory be to the Father.

Intróitus. — Sermo meus, et praedicátio mea non in persuasibílibus humánae sapiéntiae verbis, sed in ostensióne spíritus, et virtútis. *Ps.* Confitébor tibi, Dómine, in toto corde meo, in consílio justórum et congregatióne. ℣. Glória Patri.

Collect.—Make us, O Lord God, in the spirit of Saint Paul the Apostle, thoroughly to learn the science of Jesus Christ, a science surpassing all knowledge: imbued in wondrous-wise with which blessed Antony-Mary enriched Thy Church with a new family of clerics, and with another of virgins, consecrated to Thy service. Through the same Lord.

Orémus.—Fac nos, Dómine Deus, supereminéntem Jesu Christi sciéntiam, spíritu Pauli Apóstoli edíscere: qua beátus Antónius María mirabíliter erudítus, novas in Ecclésia tua clericórum et vírginum famílias congregávit. Per eúmdem Dóminum.

Commemoration of the Octave of the Holy Apostles Peter and Paul, p. 1457.

Lesson from the **Epistle** of Blessed Paul the Apostle to Timothy. 1. Tim. iv. 8-16.—Godliness is profitable to all things, having promise of the

Léctio *Epistolae* beáti Pauli Apóstoli ad Timótheum.—Píetas ad ómnia utílis est: promissiónem habens vitae, quae nunc est, et futúrae. Fidélis

sermo, et omni acceptióne dignus. In hoc enim laborámus, et maledícimur, quia sperámus in Deum vivum, qui est Salvátor ómnium hóminum, máxime fidélium Praecipe haec, et doce. Nemo adolescéntiam tuam contémnat: sed exémplum esto fidélium in verbo, in conversatióne, in caritáte, in fide, in castitáte. Dum vénio, atténde lectióni, exhortatióni, et doctrínae. Noli neglígere grátiam, quae in te est, quae data est tibi per prophetíam, cum impositióne mánuum presbytérii. Haec meditáre, in his esto: ut proféctus tuus maniféstus sit ómnibus. Atténde tibi, et doctrínae: insta in illis. Hoc enim fáciens, et teípsum salvum fácies, et eos qui te áudiunt.

life that now is, and of that which is to come. A faithful saying and worthy of all acceptation. For therefore we labour and are reviled, because we hope in the living God, Who is the Saviour of all men, especially of the faithful. These things command and teach. Let no man despise thy youth: but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Till I come, attend unto reading, to exhortation, and to doctrine. Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that thy profiting may be manifest to all. Take heed to thyself, and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

Graduále. — Testis mihi est Deus, quo modo cúpiam omnes vos in viscéribus Jesu Christi. Et hoc oro, ut cáritas vestra magis ac magis abúndet in sciéntia, et in omni sensu. ℣. Ut probétis potióra, ut sitis sincéri, et sine offénsa in diem Christi.

Gradual. Phil. i. 8, 9.—For God is my witness, how I long after you in the bowels of Jesus Christ. And this I pray that your charity may more and more abound in knowledge and in all understanding. ℣. Ibid. 10. That you may approve the better things, that you may be sincere and without offence unto the day of Jesus Christ.

Allelúia, allelúia. — ℣. Repléti fructu justítiae per Jesum Christum, in glóriam et laudem Dei. Allelúia.

Alleluia, alleluia. Ibid. 11.—Filled with the fruit of justice through Jesus Christ unto the glory and praise of God. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Marcum.— In illo

✠ Continuation of the holy **Gospel** according to St. Mark.

x. 15-21.—At that time, Jesus said to His disciples, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying His hands upon them, He blessed them. And when He was gone forth into the way, a certain man running up and kneeling before Him, asked Him, Good Master, what shall I do that I may receive life everlasting? And Jesus said to him, Why callest thou me good? None is good but one, that is God. Thou knowest the commandments: Do not commit adultery, do not steal, bear not false witness, do no fraud, honour thy father and mother. But he answering said to Him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me.—**Credo.**

témpore: Dixit Jesus discípulis suis: Quisquis non recéperit regnum Dei velut párvulus, non intrábit in illud. Et compléxans párvulos, et impónens manus super illos, benedicébat eos. Et cum egréssus esset in viam, procúrrens quidam, genu flexo ante eum, rogábat eum: Magíster bone, quid fáciam ut vitam aetérnam percípiam? Jesus autem dixit ei: Quid me dicis bonum? Nemo bonus nisi unus Deus. Praecépta nosti: Ne adúlteres, ne occídas, ne furéris, ne falsum testimónium díxeris, ne fraudem féceris, honóra patrem tuum et matrem. At ille respóndens, ait illi: Magíster, haec ómnia observávi a juventúte mea. Jesus autem intúitus eum, diléxit eum, et dixit ei: Unum tibi deest: vade, quaecúmque habes vende, et da paupéribus, et habébis thesáurum in coelo: et veni, séquere me.—**Credo.**

Offertory. Ps. cxxxvii. 1, 2.—I will sing praise to Thee in the sight of the Angels; I will adore at Thy holy temple, and give glory to Thy name.

Offertórium.—In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo.

Secret.—Grant, O Lord, that we may bring to Thy heavenly banquet purity both of mind and body, such as marvellously shone forth from blessed Antony-Mary, when he offered the most holy sacrifice. Through our Lord.

Secréta.—Ad mensam coeléstis convívii fac nos, Dómine, eam mentis et córporis puritátem afférre qua beátus Antónius María, hanc sacratíssinam hóstiam ófferens, mirífice ornátus enítuit. Per Dóminum.

Commemoration of the Holy Apostles, p. 1460.—**Preface of the Apostles**, p. 57.

Commúnio. — Imitatóres mei estóte, fratres, et observáte eos, qui ita ámbulant, sicut habétis formam nostram.

Communion. Phil. iii. 17.—Be followers of me, brethren, and observe them who walk, so as you have our model.

Postcommúnio. — Coeléstí dape qua pasti sumus, Dómine Jesu Christe, eo corda nostra caritátis igne flamméscant: quo beátus Antónius María salutáris hóstiae vexíllum, contra Ecclésiae tuae hostes, éxtulit ad victóriam: Qui vivis.

Postcommunion. — May the heavenly banquet at which we have fed, O Lord Jesus Christ, enkindle our hearts with the fire of charity, even as that which filled blessed Antony-Mary when he carried the saving host as a standard of victory over the enemies of the Church: who livest and reignest.

Commemoration of the Holy Apostles, p. 1460.

JULY 6.

The Octave-Day of SS. Peter and Paul, Apostles.—*Greater double.—Red vestments.*

To-day concludes, by a special Mass, the concert of praise offered during eight days by the Church to the Apostles Peter and Paul, whose names are eternal (*Introit, Epistle*).

MASS.

Intróitus.—Sapiéntiam sanctórum narrent pópuli, et laudes eórum núntiet ecclésia: nómina autem eórum vivent in saeculum saeculi. *Ps.* Exsultáte justi in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Introit. Ecclus. xliv. 15, 14.—Let the people show forth the wisdom of the Saints, and the Church declare their praise; and their names shall live unto generation and generation. Ps. xxxii. 1. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be to the Father.

Orémus. — Deus, cujus déxtera beátum Petrum ambulántem in flúctibus, ne mergerétur, eréxit, et coapóstolum ejus Paulum, tértio naufragántem, de profúndo pélagi liberávit:

Collect.—O God, whose hand upheld blessed Peter as he walked upon the waters, lest he should sink, and delivered his fellow-apostle Paul, when shipwrecked for the third time, from the

depth of the sea; graciously hear us, and grant that through the merits of both we may obtain the glory of everlasting life. Through our Lord.

exáudi nos propítius, et concéde; ut ambórum méritis, aeternitátis glóriam consequámur. Qui vivis.

Epistle: Hi viri misericórdiae, p. 1446.

Gradual. Wisd. of Sol. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of malice shall not touch them. ℣. In the sight of the unwise they seemed to die, but they are in peace.

Graduále. — Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae. ℣. Visi sunt óculis insipiéntium mori, illi autem sunt in pace.

Alleluia, alleluia. Luke xxii. 28, 29, 30.—℣. You are they who have continued with me in my temptations: and I dispose to you a kingdom, that you may sit upon thrones, judging the twelve tribes of Israel. Alleluia.

Allelúia, allelúia. — ℣. Vos estis, qui permansístis mecum in tentatiónibus meis: et ego dispóno vobis regnum, ut sedeátis super thronos, judicántes duódecim tribus Israël. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew. xiv. 22-23.—At that time, Jesus obliged His disciples to go up into the ship, and to go before Him over the water, till He dismissed the people. And having dismissed the multitude, He went up into a mountain to pray; and when it was evening, He was there alone. But the ship in the midst of the sea was tossed with the waves; for the wind was contrary: and in the fourth watch of the night,* He came to them walking upon the sea; and they seeing Him walking upon the sea, were troubled saying, It is an apparition: and they cried out for fear. And immediately Jesus spoke to them saying, Be of good heart: it is I, fear ye not. And Peter

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Cómpulit Jesus discípulos ascéndere in navículam, et praecédere eum trans fretum, donec dimítteret turbas. Et dimíssa turba, ascéndit in montem solus oráre. Véspere autem facto, solus erat ibi. Navícula autem in médio mari jactabátur flúctibus: erat enim contrárius ventus. Quarta autem vigília noctis venit ad eos ámbulans super mare. Et vidéntes eum super mare ambulántem, turbáti sunt, dicéntes: Quia phantásma est. Et prae timóre clamavérunt. Statímque Jesus locútus est eis, dicens: Habéte fidúciam: ego sum, nolíte timére. Respóndens autem Petrus, dixit: Dómine, si tu es, jube me ad te

* See p. 490.

venire super aquas. At ipse ait: Veni. Et descéndens Petrus de navícula, ambulábat super aquam, ut veníret ad Jesum. Videns vero ventum válidum, tímuit: et cum coepísset mergi, clamávit dicens: Dómine, salvum me fac. Et contínuo Jesus exténdens manum, apprehéndit eum, et ait illi: Módicae fídei, quare dubitásti? Et cum ascendísset in navículam, cessávit ventus. Qui autem in navícula erant, venérunt, et adoravérunt eum, dicéntes: Vere Fílius Dei es.—**Credo.**

making answer, said, Lord, if it be Thou, bid me to come to Thee upon the waters: and He said, Come. And Peter going down out of the ship, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid; and when he began to sink, he cried out, saying, Lord, save me. And immediately Jesus stretching forth His hand, took hold of him, and said to him: O thou of little faith, why dost thou doubt? And when they were come into the ship, the wind ceased; and they that were in the ship, came and adored Him, saying, Indeed Thou art the Son of God.—**Credo.**

Offertórium. — Exsultábunt sancti in glória, laetabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Offertory. Ps. cxlix. 5, 6.—The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouth.

Secréta.—Offérimus tibi, Dómine, preces et múnera: quae, ut tuo sint digna conspéctu, Apostolórum tuórum Petri et Pauli précibus adjuvémur. Per Dóminum.

Secret.—We offer up to Thee, O Lord, our prayers and our gifts: may the pleading of Thy holy apostles Peter and Paul, make them worthy of Thy regard. Through our Lord.

Preface of the Apostles, p. 57.

Commúnio. — Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Communion.—The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Postcommúnio. — Prótege, Dómine, pópulum tuum: et Apostolórum tuórum Petri et Pauli patrocínio confidéntem, perpétua defensióne consérva. Per Dóminum.

Postcommunion.—Protect Thy people, O Lord: and evermore help those who put their trust in the patronage of Thy holy apostles, Peter and Paul. Through our Lord.

July 7.

SS. Cyril and Methodius, Bishops, Confessors.*—*Double.— White vestments.*

Still filled with a holy love for her Apostles, whose Octave she has concluded, the Church celebrates to-day the feast of St. Cyril and of St. Methodius " who both promised under oath to persevere in the faith of blessed Peter and of the Roman Pontiffs,"† and brought innumerable recruits to Peter from among the Bulgarians, Moravians and Bohemians.‡ Brothers by blood, they were born in the ninth century at Salonica and distinguished themselves by their progress in the sciences at Constantinople.

Anointed Bishops by Pope Adrian II. (*Introit, Epistle, Alleluia*), they converted the Slavonic nations (*Collect*). Inventing a writing for their language, they translated the Scriptures and celebrated the sacred rites in the idiom of which they are considered the authors. St. Cyril died at Rome in 869 and was buried near the relics of St. Clement, which he had brought from Chersonesus. St. Methodius died in 885.

MASS.

Introit, Epistle, Gradual *and* **Alleluia** *of the Mass:* Sacerdótes tui, p. 259.

Collect.—Almighty and everlasting God, Who, by the ministry of Thy blessed confessor-bishops Cyril and Methodius, wast pleased to bring the nations of Slavonia to the knowledge of Thy name: grant that we, who keep with rejoicing this festival-day in their honour, may have fellowship with them for evermore. Through our Lord.

Orémus. — Omnípotens sempitérne Deus, qui Slavóniae gentes per beátos Confessóres tuos atque Pontífices Cyríllum et Methódium ad agnitiónem tui nóminis venire tribuísti: praesta: ut, quorum festivitáte gloriámur, eórum consórtio copulémur. Per Dóminum.

Gospel: Designávit Dóminus, p. 1346.

Offertory. Ps. lxvii. 36.—God is wonderful in His saints: the God of Israel is He Who will give power and strength to His people: blessed be God.

Offertórium.—Mirábilis Deus in sanctis suis: Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suae: benedíctus Deus.

Secret.—Look down, we beseech Thee, O Lord, on our prayers and the oblations of Thy faithful, that they may be pleasing to Thee in the festival

Secréta. — Preces nostras, quaesumus, Dómine, et tuórum réspice oblatiónes fidélium: ut tibi gratae sint in tuórum festivitáte Sanctórum, et nobis

* See Historical Summary, p. 1011.
† Fifth Lesson at Matins.
‡ Hymn at First Vespers.

cónferant tuae propitiatiónis auxílium. Per Dóminum.

of Thy saints and may draw down on us the aid of Thy mercy. Through our Lord.

Commúnio. — Quod dico vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta.

Communion. Matt. x. 27.—That which I tell you in the dark, speak ye in the light, saith the Lord; and that which you hear in the ear, preach ye upon the house-tops.

Postcommúnio. — Quaesumus, omnípotens Deus: ut, qui nobis múnera dignáris praebére coeléstia, intercedéntibus sanctis tuis Cyríllo et Methódio, despícere terréna concédas. Per Dóminum.

Postcommunion. — We beseech Thee, O Almighty God, that as Thou dost deign to bestow on us gifts from heaven, so Thou wouldst, through the intercession of Thy saints Cyril and Methodius, grant us grace to despise the things of earth. Through our Lord.

JULY 8.

St. Elizabeth, QUEEN, WIDOW.*—*Semi-double.—White vestments.*

The Church exhorts us to-day to praise God for the holy works of blessed Elizabeth.† A daughter of Peter III, King of Aragon, she inherited the name and virtues of her great-aunt, St. Elizabeth of Hungary.

Her father, seeing her holiness, used to say that she would surpass all other women of royal race (*Epistle, Communion*). She married Denis I, King of Portugal.

She had received the prerogative of re-establishing peace where there had been divisions and of mitigating the fury of war (*Collect*). When she became a widow she took the habit of the Third Order, distributed her riches and acquired at this price the precious pearl and the hidden treasure of life everlasting (*Gospel*). She died at Coimbra in 1336 and her body remained intact.

Mass: Cognóvi, p. 304, ***except:***

Orémus. — Clementíssime Deus, qui beátam Elísabeth regínam, inter céteras egrégias dotes, béllici furóris sedándi praerogatíva decorásti: da nobis, ejus intercessióne; post mortális vitae, quam supplíciter pétimus, pacem, ad aetérna gáudia perveníre. Per Dóminum.

Collect.—O most merciful God, who didst favour blessed Elizabeth, queen, among other excellent gifts, with the privilege of appeasing the fury of war; grant us by her intercession, after peace in this mortal life, which we humbly implore, to arrive at eternal joys. Through our Lord.

* See Historical Summary, p. 1013. † Invitatory of Matins.

JULY 10.

The Seven Brothers Mm., SS. Rufina and Secunda, MARTYRS.*—*Semi-double.—Red vestments.*

The Church, celebrating to-day the triumph of the Seven Sons of Saint Felicitas, who were martyred under their mother's eyes, praises this courageous woman (*Epistle*) who, by exhorting them to die, "was herself victorious in all of them." †

She extended her maternity to the souls of her children by making them accomplish the will of God (*Gospel, Communion—see* November 23). They died in A.D.150 under the Emperor Antoninus.

A century later Rufina and Secunda, sisters by birth, became doubly so by mixing their blood at the same execution, rather than lose the virginity they had consecrated to Jesus, their Spouse. They were martyred at Rome under the Emperors Valerian and Gallienus. ‡

MASS.

Introit. Ps. cxii. 1, 9.—Praise the Lord, ye children, praise ye the name of the Lord; who maketh the barren woman to dwell in a house, the joyful mother of children. Ps. Ibid. 2. Blessed be the name of the Lord, from henceforth now and for ever. ℣. Glory be to the Father.

Intróitus. — Laudáte púeri Dóminum, laudáte nomen Dómini: qui habitáre facit stérilem in domo, matrem filiórum laetántem. *Ps.* Sit nomen Dómini benedíctum: ex hoc nunc, et usque in saeculum. ℣. Glória Patri.

Collect.—Grant, we beseech Thee, O Almighty God, that we who venerate their steadfastness in bearing witness to Thee, may feel the effect of the loving prayers Thy holy martyrs put up in our behalf. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus: ut, qui glorióso Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

Epistle: Mulíerem fortem, p. 304.

Gradual. Ps. cxxiii. 7, 8.—Our soul hath been delivered, as a sparrow, out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Graduále. — Anima nostra, sicut passer, erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit caelum et terram.

* See Historical Summary, p. 1008.
† Sixth Lesson at Matins: Sermon of St. Augustine.
‡ Ibid., p. 1008.

Allelúia, allelúia. — ℣. Haec est vera fratérnitas, quae vicit mundi crimina: Christum secúta est, ínclyta tenens regna coeléstia.

Alleluia, alleluia.—℣. This is the true brotherhood, which overcame the wickedness of the world: it followed Christ, attaining the glorious kingdom of heaven.

In Paschal Time, in Votive Masses, is added:

Allelúia. ℣. Te Mártyrum candidátus laudat exércitus, Dómine. Allelúia.

Alleluia. ℣. The white-robed army of martyrs praiseth Thee, O Lord. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Loquénte Jesu ad turbas, ecce mater ejus, et fratres stabant foris, quaeréntes loqui ei. Dixit autem ei quidam: Ecce mater tua, et fratres tui foris stant, quaeréntes te. At ipse respóndens dicénti sibi, ait: Quae est mater mea, et qui sunt fratres mei? Et exténdens manum in discípulos dixit: Ecce Mater mea, et fratres mei. Quicúmque enim fécerit voluntátem Patris mei, qui in coelis est: ipse meus frater et soror, et mater est.

✠ Continuation of the holy **Gospel** according to St. Matthew. xii. 46-50.—At that time: As Jesus was speaking to the multitudes, behold His mother and His brethren stood without, seeking to speak to Him; and one said to Him, Behold Thy mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said, Who is My mother, and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My mother and My brethren: *for whosoever shall do the will of My Father that is in heaven, he is My brother, and sister and mother.*

Offertórium. — Anima nostra, sicut passer, erépta est de láqueo venántium: láqueus contrítus est, et nos liberáti sumus.

Offertory.—Our soul hath been delivered, as a sparrow, out of the snare of the fowlers: the snare is broken, and we are delivered.

Secréta. — Sacrifíciis praeséntibus, quaesumus, Dómine, inténde placátus: et, intercedéntibus Sanctis tuis, devotióni nostrae profíciant, et salúti. Per Dóminum.

Secret. Ps. cxxiii.—Be appeased, we beseech Thee, O Lord, and favourably regard these our sacrifices: may they, through the intercession of Thy holy martyrs, avail us to growth in fervour, and to assurance of salvation. Through our Lord.

Communion. Matt. xii. 50.—Whosoever shall do the will of My Father Who is in heaven, he is My brother, and sister, and mother, saith the Lord.

Commúnio. — Quicúmque fécerit voluntátem Patris mei, qui in coelis est: ipse meus frater, et soror, et mater est, dicit Dóminus.

Postcommunion.—Grant unto us, O Almighty God, we beseech Thee, to possess in its fulness that Salvation of which these mysteries are to us the pledge. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus : ut intercedéntibus Sanctis tuis, illíus salutáris capiámus efféctum : cujus per haec mystéria pignus accépimus. Per Dóminum.

July 11.

St. Pius I, Pope, Martyr.*—*Simple.—Red vestments.*

The Cycle makes us honour to-day a Saint whom "God anointed with His holy oil" (*Gradual*) and whom He invested with the fulness of His priesthood (*Introit, Alleluia*) by raising him to the pontifical throne after St. Hyginus in 142.

He prescribed that the feast of the Resurrection should only be kept on a Sunday which thenceforth became the centre and king of all Sundays, which are throughout the year, as an echo of Easter Sunday.

He established a baptistery in the house which St. Pudentiana and St. Praxedes had placed at his disposal, and where their grandfather, the Senator Pudens, had already received St. Peter.† He transformed into a titular church the adjoining Baths of Novatus, where is held the Station on the Tuesday in the Third Week of Lent.‡ On account of its pre-eminence over the Titles, as an abode of the Sovereign Pontiff, he dedicated it under the Title of Pastor.

To fulfil his office of good shepherd, he feared not to renounce his own life (*Gospel*), and shed his blood for his sheep and for Christ the supreme Pastor.§ He received at the same time as the crown of martyrdom the crown of life that God has promised to those who love Him (*Epistle*), and was buried in 150 on the Vatican.

Mass *of a Martyr :* **Statuit, p. 215.**

July 12.

St. John Gualbert, Abbot.‖—*Double.—White vestments.*

John Gualbert was born at Florence, towards 999. One Good Friday, escorted by his armed attendants, he met alone and unattended, the murderer of his brother. He was about to pierce him with his lance,

* See Historical Summary, p. 1007.
† See May 19.
‡ See p. 609.
§ Third Lesson at Matins.
‖ See Historical Summary, p. 1012.

when the murderer threw himself at his feet and craved for pardon for the sake of Jesus crucified. John remembered the loving words of the Gospel and embraced him as a brother.

Still more touched by grace he became a monk and soon a lawgiver like Moses (*Epistle*), he founded, at Vallombrosa in Tuscany a new Order to which he gave the rule of St. Benedict (*Communion*) and which is still flourishing after more than eight centuries of existence.

Simony reigned everywhere in Italy. His firmness and eloquence banished this disorder from Tuscany and brought back his country to integrity of faith and manners. Also, when he died in 1073, they inscribed on his tomb: To John Gualbert, citizen of Florence, liberator of Italy.

Mass : Os justi, p. 276, ***except :***

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore : Dixit Jesus discípulis suis : Audístis quia dictum est : Díliges próximum tuum, et ódio habébis inimícum tuum. Ego autem dico bovis : Dilígite inimicos vestros, benefácite his qui odérunt vos : et oráte pro persequéntibus, et calumniántibus vos : ut sitis fílii Patris vestri, qui in caelis est, qui solem suum oríri facit super bonos et malos : et pluit super justos et injústos. Si enim dilígitis eos, qui vos dílig nt, quam mercédem habébitis? nonne et publicáni hoc fáciunt? Et si salutavéritis fratres vestros tantum, quid ámplius fácitis? nonne et éthnici hoc fáciunt? Estóte ergo vos perfécti, sicut et Pater vester coeléstis perféctus est.

✠ Continuation of the holy Gospel according to St. Matthew. v. 43-48.—At that time Jesus said to His disciples : You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy. But I say to you, Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you : that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have : do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect.

Commemoration of SS. Nabor and Felix, p. 1496.

THE SAME DAY.

Commemoration of SS. Nabor and Felix.*—*Red vestments.*

These two saints, who had St. Ambrose for their panegyrist, received the palm of martyrdom at Milan under Diocletian.

* See Historical Summary, p. 1009.

Mass : Salus autem, p. 238, *except :*

Collect.—Even, O Lord, as year-by-year we are bidden to celebrate the natal day of Thy holy martyrs, Nabor and Felix, so at no time may we lack the succour of their prayers. Through our Lord.

Orémus. — Praesta, quaesumus, Dómine : ut, sicut nos sanctórum Mártyrum tuórum Náboris et Felícis natalítia celebránda non déserunt ; ita júgiter suffrágiis comiténtur. Per Dóminum.

Secret.—May the intercession, O Lord, of Thy holy martyrs, Nabor and Felix, make the offerings of Thy people to be well-pleasing in Thy sight. These offerings are laid before Thee on the day of the triumph of Thy saints, for the sake of whose merits may they be found worthy of Thy gracious regard. Through our Lord.

Secréta. — Múnera plebis tuae, quaesumus, Dómine, sanctórum Mártyrum tuórum Náboris et Felícis fiant grata suffrágiis : et quorum triúmphis tuo nómini offerúntur, ipsórum digna perficiántur et méritis. Per Dóminum.

Postcommunion.—Comforted, O Lord, by the gift of Thy sacrament, on the day hallowed by the triumph of Thy saints, vouchsafe that we may come to enjoy those Thy good things which are everlasting. Through our Lord.

Postcommúnio. — Natalítiis Sanctórum tuórum, quaesumus, Dómine : ut, sacraménti múnere vegetáti, bonis, quibus per tuam grátiam nunc fovémur, perfruámur aetérnis. Per Dóminum

JULY 13.

St. Anacletus, POPE, MARTYR.*—*Semi-double.—Red vestments.*

"At Rome," says the Roman Martyrology, "feast of St. Anacletus, Pope and Martyr, who governed the Church of God and honoured it by his illustrious martyrdom."

Participating in the fulness of the priesthood of Christ (*Introit, Alleluia, Offertory*) this holy Pontiff also shared His sufferings (*Epistle*). King of souls, he trembled not before the prince of this world, and became one of the foundation stones of the Church in the first centuries (*Gospel*).

He decreed that all Bishops should be consecrated by three Bishops at least ; that clerics should be publicly ordained by their own Bishop, and at that Mass they should all receive Holy Communion after the consecration. He received the crown of martyrdom (*Communion*), after having occupied the Holy See about ten years, and was buried on the Vatican in 112.

Mass : Sacerdótes, p. 219.—**Gospel :** Si quis venit, p. 217.

* See Historical Summary, p. 1007.

JULY 14.

St. Bonaventure, BISHOP, CONFESSOR, DOCTOR.*—*Double.— White vestments.*

St. Bonaventure was born in Tuscany in 1221. He entered the Franciscan Order, in consequence of a miraculous cure due to the intercession of St. Francis of Assisi. His master was Alexander of Hales, who used to say of his virginal disciple that one would have thought him preserved from original sin.

He was a Doctor at thirty (*Collect*) and taught at the University of Paris at the same time as St. Thomas Aquinas, to whom he was closely united.

He was awarded the title of Seraphic Doctor.

Appointed General of his Order, and later a Cardinal of the Church (*Communion, Alleluia*), he died in 1274 during the general Council of Lyons where Greeks and Latins vied in admiring his ardour and clearmindedness which made him the light of faith.

Mass : In médio, p. 263, *except :*

Allelúia, allelúia.—℣. Jurávit Dóminus, et non poenitébit eum : Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech. Allelúia.

Alleluia, alleluia. Ps. cix. 4.—℣. The Lord hath sworn, and He will not repent. Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

Offertórium. — Véritas mea, et misericórdia mea cum ipso : et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him : and in My name shall his horn be exalted.

Secréta. — Sancti Bonaventúrae Confessóris tui atque Pontíficis, quaesumus, Dómine, ánnua solémnitas pietáti tuae nos reddat accéptos : ut, per haec piae placatiónis offícia, et illum beáta retribútio comitétur, et nobis grátiae tuae dona concíliet. Per Dóminum.

Secret.—May the festival we keep year by year in honour of blessed Bonaventure, Thy Confessor and bishop, make us pleasing, O Lord, to Thy loving kindness, and, by virtue of this devout service of propitiation, while assuring him his happy reward, obtain for us the gifts of Thy grace. Through our Lord.

Postcommúnio. — Deus, fidélium remunerátor animárum : praesta ; ut, beáti Bonaventúrae Confessóris tui atque Pontíficis, cujus venerándam

Postcommunion. — O God, the rewarder of faithful souls, grant that through the prayers of blessed Bonaventure, Thy Confessor and bishop, whose vener-

* See Historical Summary, p. 1013.

able feast-day we are celebrating, we may receive the pardon of our sins. Through our Lord.

celebrámus festivitátem, précibus indulgéntiam consequámur. Per Dóminum.

July 15.

St. Henry, Emperor and Confessor.*—*Semi-double.—White vestments.*

Henry II., surnamed the Pius, became King of Bavaria in 995, King of Germany in 1002, and head of the Holy Roman Empire from 1014 to 1024. He promised on oath to Benedict VIII., who had crowned him, "to be faithful in all things to him and his successors." He did his best to spread religion, restoring destroyed churches, and founding monasteries which he liberally endowed (*Epistle*). Detained at Monte Cassino by severe illness, he was miraculously cured through the intercession of St. Benedict.

In order to be ready for the coming of the Divine Master (*Gospel, Communion*), he returned from Italy through France, was admitted into the Community of Cluny and asked to be received into the Benedictine Abbey of St. Vanne at Verdun. The Abbot welcomed him, but immediately commanded him, in the name of religious obedience, to re-ascend the imperial throne.

He so loved the law of God (*Introit*), that he preserved absolute virginity in marriage (*Introit*). Indeed, by agreement with his holy spouse Cunegund, he determined to make Jesus Christ their heir, and with this view he founded the bishopric of Bamberg, to which he left all his possessions. He was buried in its church in 1024.

Mass : Os justi, p. 270, *except :*

Collect. — O God, Who on this day didst remove blessed Henry, Thy Confessor, from the government of an earthly empire and raise him to the kingdom of heaven ; we humbly beseech Thee that, even as by the fulness of Thy preventing grace Thou didst give him strength to overcome the enticements of this life, so Thou wouldst enable us, through his example, to shun the blandishments of this world, and come to Thee with clean hearts. Through our Lord.

Orémus. — Deus, qui hodiérna die beátum Henrícum Confessórem tuum e terréni cúlmine impérii ad regnum aetérnum transtulísti : te súpplices exorámus ; ut, sicut illum, grátiae tuae ubertáte praevéntum, illécebras saeculi superáre fecísti, ita nos fácias, ejus imitatióne, mundi hujus blandiménta vitáre, et ad te puris méntibus perveníre. Per Dóminum.

* See Historical Summary, p. 1012.

JULY 16.

Commemoration of the Blessed Virgin Mary of Mount Carmel.*—*Greater-double.—White vestments.*

According to a pious tradition authorised by the liturgy, on the day of Pentecost a number of men who had walked in the footsteps of the holy Prophets Elias and Elisha, and whom John the Baptist had prepared for the Advent of Jesus, embraced the Christian faith, and before all others erected a church to the Blessed Virgin on Mount Carmel, at the very spot where Elias had seen a cloud arise, a figure of the fecundity of the Mother of God.† They were called : Brethren of Blessed Mary of Mount Carmel (*Collect*). These religious came to Europe in the thirteenth century and in 1245 Innocent IV. gave his approbation to their rule under the generalship of Simon Stock.

On July 16, 1251, Mary appeared to this fervent servant and placed in his hands the habit which was to be their distinctive sign. Innocent IV. blessed this habit and attached to it many privileges, not only for the members of the Order, but also for those who entered the Confraternity of Our Lady of Mount Carmel. By wearing the scapular, which is in a smaller form than that of the Carmelite Fathers, they participate in all their merits and may hope to obtain through the Virgin a prompt delivery from Purgatory, if they have faithfully observed abstinence, chastity according to their state, and said the prayers prescribed by John XXII. in the bull Sabatina, published on March 3, 1322. The feast of Our Lady of Mount Carmel, at first celebrated only in the Churches of the Order, was extended to all Christendom by Benedict XIII., in 1726.

MASS.

Intróitus.—Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Mariae Vírginis: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps.* Eructávit cor meum verbum bonum : dico ego ópera mea Regi. ℣. Glória.

Introit.—Let us all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, on whose solemnity the Angels rejoice, and give praise to the Son of God. Ps. xliv. 2. My heart hath uttered a good word : I speak my works to the King. ℣. Glory be to the Father.

Orémus. — Deus, qui beatíssimae semper Vírginis et Genitrícis tuae Maríae singulári título Carméli órdinem decorásti : concéde propítius ; ut, cujus hódie Commemoratiónem solémni celebrámus offício, ejus muniti praesídiis, ad gáudia sempitérna perveníre mereá-

Collect.—O God, Who hast been pleased to honour the Order of Thy most blessed mother, Mary ever a virgin, with the noble title of Mount Carmel : grant, we beseech Thee, that she whose commemoration we this day celebrate with solemn offices, may ever so surely safe-

* See Historical Summary, p. 1013 † Lesson of Second Nocturn at Matins.

guard us, that we be found worthy to share in that happiness which has no end. Who livest and reignest.

mur: Qui vivis.

Epistle. Ecclus. xxiv. 23-31.—Lesson from the Book of Wisdom—As the vine, I have brought forth a pleasant odour, and my flowers are the fruit of honour and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits; for my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger; and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded, and they that work by me shall not sin. They that explain me shall have life everlasting.

Epistolae. — Léctio libri Sapiéntiae. — Ego quasi vitis fructificávi suavitátem odóris: et flores mei, fructus honóris et honéstatis. Ego mater pulchrae dilectiónis, et timóris, et agnitiónis, et sanctae spei. In me grátia omnis viae et veritátis: in me omnis spes vitae et virtútis. Transite ad me omnes qui concupíscitis me, et a generatiónibus meis implémini. Spíritus enim meus super mel dulcis, et heréditas mea super mel et favum. Memória mea in generatiónes saeculórum. Qui edunt me, adhuc esúrient: et qui bibunt me, adhuc sítient. Qui audit me, non confundétur: et qui operántur in me, non peccábunt. Qui elúcidant me, vitam aetérnam habébunt.

Gradual. — O Virgin Mary, blessed and venerable art thou: without blemish to thy maidenhood, thou didst become the mother of the Saviour. ℣. O Virgin Mother of God, He whom the whole world availeth not to contain, being made man, shut Himself up within thy womb.

Graduále. — Benedícta et venerábilis es, Virgo Maria: quae sine tactu pudóris invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit viscera factus homo.

Alleluia, alleluia. — ℣. Through thee, O Mother of God, has the life we had lost been given back to us: for, from heaven receiving Him who became Thy Son, thou on the world hast bestowed its Saviour.

Allelúia, allelúia. — ℣. Per te, Dei Génitrix, nobis est vita pérdita data: quae de coelo suscepísti prolem, et mundo genuísti Salvatórem. Allelúia.

✠ Sequéntia sancti *Evangelii* secúndum Lucam. — In illo témpore: Loquénte Jesu ad turbas, extóllens vocem quaedam múlier de turba, dixit illi: Beátus venter, qui te portávit, et úbera quae suxísti. At ille dixit: Quinímo beáti, qui áudiunt verbum Dei, et custódiunt illud.—**Credo.**

✠ Continuation of the holy Gospel according to St. Luke. xi. 27-28.—At that time: As Jesus was speaking to the multitudes, a certain woman from the crowd, lifting up her voice, said to Him, Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.—**Credo.**

Offertórium. — Recordáre, Virgo mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis.

Offertory.—Be mindful, O Virgin mother, to speak good things before God's face in our behalf, so that He may turn away His anger from us.

Secréta. — Sanctífica, Dómine, quaesumus, obláta libámina: et beátae Dei Genitrícis Maríae salubérima intercessióne, nobis salutária fore concéde. Per eúmdem Dóminum.

Secret.—Hallow, we beseech Thee, O Lord, the offerings which we make; and by the most salutary intercession of blessed Mary, mother of God, grant that they may avail us for salvation. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Commemoratióne, p. 56.

Commúnio. — Regína mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et salúte, quae genuísti Christum Dóminum Salvatórem ómnium.

Communion.—O Virgin Mary, thou whom, because of thy worth, God hath set up as Queen over the whole world, pray for our peace and for our salvation; for thou didst bring forth Christ, the Lord, the Saviour of us all.

Postcommúnio. — Adjuvet nos, quaesumus, Dómine, gloriósae tuae Genitrícis, sempérque Vírginis Maríae intercéssio veneránda: ut, quos perpétuis cumulávit benefíciis, a cunctis perículis absolútos, sua fáciat pietáte concórdes: Qui vivis.

Postcommunion. — May the holy intercession of Thy glorious mother Mary, ever a virgin, help us, O Lord, we beseech Thee; and may those on whom she has bestowed signal blessings unto eternal life be delivered from all danger and become united by her loving kindness. Through our Lord.

July 17.

St. Alexius, Confessor*—*Semi-double.—White vestments.*

St. Alexius was born at Rome, towards 350, of a wealthy family ; his father being the Senator Euphemian. Guided by the Holy Ghost, he renounced his patrimony and piously visited as a pilgrim the sanctuaries of the East. He died in the fifth century under the Pontificate of Innocent I.

His body was buried in the church which bears his name on Mount Aventine. He is honoured there with St. Boniface, to whom the Church had originally been dedicated.†

Mass : Os justi, p. 370, *except :*

Lesson from the **Epistle** of Blessed Paul the Apostle to Timothy. 1 Tim. vi. 6-12.—Dearly beloved. Godliness with contentment is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content. For they that will become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the faith and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life.

Léctio *Epistolae* beáti Pauli Apóstoli ad Timótheum. — Carissime : Est quaestus magnus píetas cum sufficiéntia. Nihil enim intúlimus in hunc mundum : haud dúbium quod nec auférre quid póssumus. Habéntes autem aliménta, et quibus tegámur, his conténti simus. Nam qui volunt dívites fíeri, íncidunt in tentatiónem, et in láqueum diáboli, et desidéria multa inutília, et nocíva: quae mergunt hómines in intéritum, et perditiónem. Radix enim ómnium malórum est cupíditas: quam quidam appeténtes, erravérunt a fide, et inseruérunt se dolóribus multis. Tu autem, o homo Dei, haec fuge: sectáre vero justítiam, pietátem, fidem, caritátem, patiéntiam, mansuetúdinem. Certa bonum certámen fídei, apprehénde vitam aetérnam.

Gospel : Ecce nos, p. 278.

July 18.

St. Camillus de Lellis, Confessor.‡—*Double.—White vestments.*

The Holy Ghost, Who has manifested Himself in all manner of ways in the souls of the Saints whose names have appeared in the Cycle since

* See Historical Summary, p. 1010. † Feast on May 14.
‡ See Historical Summary, p. 1016.

the Feast of Pentecost, proposes to our admiration on this day St. Camillus, whose charity towards his neighbour had specially Jesus in view (*Communion*).

Born in 1550 in the Kingdom of Naples, of the noble family of Lellis, St. Camillus entered the Capuchin Order, but twice he had to leave it on account of a sore on his leg. For God intended him to be the founder of a congregation of regular Clerks, consecrating themselves to the service of the sick. He obtained from the Apostolic See approbation for his Order. Inspired by the example of Jesus Who died for us (*Epistle*) and Who has declared that there is no greater proof of love than to give one's life for others (*Introit*, *Gospel*), these religious promise to tend the sick, even those stricken with the plague. St. Camillus, as well as his Institute, received from God a special grace to help souls to emerge victoriously from the death-struggle (*Collect*, *Secret*), wherefore the name of this Saint has been included by the Church in the Litany for the Agonising. St. Camillus died at Rome on July 14, 1614.

MASS.

Intróitus. — Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. Ps. Beátus qui intélligit super egénum, et páuperem : in die mala liberábit eum Dóminus. ℣. Glória Patri.

Introit. John xv. 13.—Greater love than this no man hath, that a man lay down his life for his friends. Ps. xl. 2. Blessed is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day. ℣. Glory be to the Father.

Orémus. — Deus, qui sanctum Camíllum, ad animárum in extrémo agóne luctántium subsidium, singulári caritátis praerogatíva decorásti : ejus, quaesumus, méritis spíritum nobis tuae dilectiónis infúnde ; ut in hora éxitus nostri hostem víncere, et ad coeléstem mereámur corónam perveníre. Per Dóminum.

Collect.—O God, Who didst endow holy Camillus with a special grace of charity for the relief of souls in their last agony ; we beseech Thee, by his merits so to pour into our hearts the spirit of Thy love, that at the hour of our departure we may overcome the enemy, and deserve to win a heavenly crown. Through our Lord.

Commemoration of St. Symphorosa and of her seven sons, Mm., *see below.*

Léctio *Epístolae* beáti Joánnis apóstoli. — Carissimi : Nolíte mirári, si odit vos mundus. Nos scimus, quóniam transláti sumus de morte ad vitam, quóniam dilígimus fratres. Qui

Lesson from the **Epistle** of Blessed John the Apostle. iii. 13-18.—Dearly beloved, Wonder not, if the world hate you. We know that we have passed from death to life, because we love

the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word nor in tongue, but in deed and in truth.

non díligit, manet in morte: omnis qui odit fratrem suum, homicida est. Et scitis, quóniam omnis homicída non habet vitam aetérnam in semetípso manéntem. In hoc cognóvimus caritátem Dei, quóniam ille ánimam suam pro nobis pósuit: et nos debémus pro frátribus ánimas pónere. Qui habúerit substántiam hujus mundi, et víderit fratrem suum necessitátem habére, et cláuserit víscera sua ab eo: quómodo cáritas Dei manet in eo? Filíoli mei, non diligámus verbo, neque lingua, sed ópere et veritáte.

Gradual. Ps. xxxvi. 30, 31.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart; and his steps shall not be supplanted.

Graduále. — Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia. Ps. cxi. 1.—℣. Blessed is the man that feareth the Lord, he delights exceedingly in His commandments. Alleluia.

Allelúia, allelúia. — ℣. Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. Allelúia.

Gospel: Hoc est praecéptum meum, p. 204.

Offertory. Ps. xx. 2, 3.—In Thy strength, O Lord, the just shall exult and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertórium. — In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuísti ei.

Secret.—May the spotless Victim, by which we renew the work of the boundless love of our Lord Jesus Christ, be to us, through the intercession of St. Camillus, a wholesome remedy against all

Secréta. — Hóstia immacu láta, qua illud Dómini nostri Jesu Christi imménsae caritátis opus renovámus, sit, Deus Pater omnípotens, sancto Camíllo intercedénte, contra om-

nes córporis et ánimae infirmitátes salutáre remédium, et in extrémo agóne solátium et tutéla. Per eúmdem Dóminum.

infirmities of body and soul, and in our last agony comfort and protection. Through our Lord.

Commemoration of St. Symphorosa and of her seven sons, p. 1507

Commúnio. — Infírmus fui, et visitástis me. Amen, amen dico vobis: quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

Communion. Matt. xxv. 36, 40.—I was sick and you visited Me: Amen, amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.

Postcommúnio. — Per haec coeléstia aliménta, quae sancti Camilli Confessóris tui solémnia celebrántes, pia devotióne suscépimus: da, quaesumus, Dómine: ut in hora mortis nostrae sacraméntis reffécti, et culpis ómnibus expiáti, in sinum misericórdiae tuae laeti súscipi mereámur: Qui vivis.

Postcommunion. — By this heavenly food which we have taken with loving devotion while keeping the festival of holy Camillus, Thy confessor; grant we beseech Thee, O Lord, that at the hour of our death we may be refreshed with the sacraments and cleansed from all our sins, and may be found worthy to be received rejoicing into the bosom of Thy mercy. Who livest and reignest.

THE SAME DAY.

St. Symphorosa and her Seven Sons, MARTYRS.*—*Red vestments.*

St. Symphorosa of Tivoli, spouse of the martyr St. Getulus, was the mother of seven sons to whom she taught the faith. Arrested at Tivoli by order of the Emperor Adrian, she was hung up by the hair and then thrown into the River Teverone with a stone tied to her neck. All her children, stretched on stakes by means of pulleys, imitated her constancy and were martyred about A.D. 120.

MASS.

Intróitus. — Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Introit. Ps. xxxiii. 18.—The just cried, and the Lord heard them: and delivered them out of all their troubles. Ibid. 2. I will bless the Lord at all times, His praise shall be always in my mouth.

* See Historical Summary, p. 1008.

Collect.—O God, by Whose grace we keep the festival of Thy holy martyrs Symphorosa and her seven sons; grant that we may enjoy their fellowship in everlasting bliss. Through our Lord.

Orémus. — Deus, qui nos concédis sanctórum Mártyrum tuórum Symphorósae et filiórum ejus natalítia cólere: da nobis in aetérna beatitúdine de eórum societáte gaudére. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Hebrews. xi. 33-39.—BRETHREN, The saints who by faith conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight the armies of foreigners, women received their dead raised to life again. But others were racked, not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted: of whom the world was not worthy; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these being approved by the testimony of faith in Jesus Christ.

Léctio *Epistolae* beáti Pauli Apóstoli ad Hebraeos. — FRATRES: Sancti per fídem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt impetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum: accepérunt mulíeres de resurrectióne mórtuos suos: álii autem disténti sunt, non suscipiéntes redemptiónem, ut meliórem invenírent resurrectiónem: alii vero ludíbria, et vérbera expérti, ínsuper et víncula, et cárceres: lapidáti sunt, secti sunt, tentáti sunt, in occisióne gládii mórtui sunt: circuiérunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti: quibus dignus non erat mundus: in solitudínibus errántes, in móntibus, et spelúncis, et in cavérnis terrae. Et hi omnes testimónio fidei probáti, invénti sunt in Christo Jesu Dómino nostro.

Gradual. Ps. cxxxii. 1, 2.—Behold how good and how pleasant it is for brethren to dwell together in unity. ℣. Like the precious ointment on

Graduále. — Ecce quam bonum, et quam jucúndum habitáre fratres in unum. ℣. Sicut unguéntum in cápite, quod descéndit in barbam,

barbam Aaron.

the head, that ran down upon the beard, the beard of Aaron.

Allelúia, allelúia. — ℣. Haec est vera fratérnitas, quae vicit mundi crímina: Christum secúta est, inclyta tenens vestígia. Allelúia.

Alleluia, alleluia.— ℣. This is the true brotherhood which overcame the wickedness of the world: it followed Christ, attaining the noble kingdom of heaven. Alleluia.

Gospel: Atténdite, p. 240.

Offertórium. — Laetámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde, allelúia, allelúia.

Offertory. Ps. xxxi. 11.—Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart. Alleluia, alleluia.

Secréta.—Múnera tibi, Dómine, nostrae devotiónis offérimus: quae et pro tuórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Secret.—We offer to Thee, O Lord, the gifts of our devotion: may they please Thee as honouring Thy saints; and through Thy mercy, may they be profitable to us. Through our Lord.

Commúnio. — Quicúmque fécerit voluntátem Patris mei, qui in coelis est, ipse meus frater, et soror, et mater est, dicit Dóminus.

Communion. Ps. xii. 50.—Whosoever shall do the will of My Father that is in heaven, he is My brother, and sister, and mother saith the Lord.

Postcommúnio. — Praesta nobis, quaesumus, Dómine: intercedéntibus sanctis Martyribus tuis Symphorósa et fíliis ejus: ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

Postcommunion. — Grant us, we beseech Thee, O Lord, by the intercession of Thy holy martyrs Symphorosa and her sons, to receive into a pure heart the Divine Sacrament which has passed our lips. Through our Lord.



July 19.

St. Vincent de Paul, Confessor.*—*Double*†—*White vestments.*

Providence, ever watching over men with maternal solicitude, in the seventeenth century raised up St. Vincent de Paul. He was filled with the Holy Spirit which had strengthened the Apostles, and he contributed abundantly to the evangelisation of the poor and to the development of the priestly virtues which are the glory of the clergy (*Collect*).

He was born near Dax (Landes). When still a young priest he fell into the hands of Turkish pirates who carried him to Africa. Having returned to France, he became successively a parish priest and grand almoner of the galley-slaves. St. Francis of Sales entrusted to him later the spiritual direction of the Nuns of the Visitation.

Preaching especially to country people he bound, by a special vow, to undertake this apostolic work, the members of the Congregation he had founded, under the title of Priests of the Mission or Lazarists. Teaching them to leave everything to follow Christ (*Communion*), he sent them to work in the vineyard of God (*Gospel*) and to establish everywhere seminaries in order to give good priests to the people.

In order to help poor people, young girls whose virtue was exposed to danger, and others insane, invalided or sick, he founded, in conjunction with Louise de Marillac (beatified in May 1920) the Congregation of the Sisters of Charity, which is actually the most numerous and the most diffused throughout the world.

After a life which recalls the apostolate of St. Paul (*Epistle*), and which caused Leo XIII. to proclaim him the special patron of all charitable associations, St. Vincent died in 1660 at St. Lazarus's which was the mother-house of his congregation.

Let us beseech God that, following the example of St. Vincent, whose pious merits we venerate on this day (*Collect*), our hearts like his may be filled with divine charity.

* See Historical Summary, p. 1016. † In France, greater-double.

Mass: Justus, p. 273, *except:*

Orémus. — Deus, qui ad evangelizándum paupéribus et ecclesiástici órdinis becórem promovéndum, beátum Vincéntium apostólica virtúte roborásti: praesta, quaesumus; ut, cujus pia mérita venerámur, virtútum quoque instruámur exémplis. Per Dóminum.

Collect.—O God Who, for the preaching of the Gospel to the poor and for the quickening of the fervour of the clergy, didst endue blessed Vincent with the zeal of an apostle: grant, we humbly pray Thee, that we who seek to do reverent honour to his holiness, may profit by the lessons of virtue he has left us. Through our Lord.

Gospel: Designávit, p. 1346.

JULY 20.

St. Jerome Aemilian, CONFESSOR.*—*Double.—White vestments.*

¶ Born at Venice, of the patrician family of Emiliani, Jerome unreservedly gave himself up to the influence of divine grace "which on the ruins of the corrupt man, raised him as a new man made in the image of God" (*Secret*). Filled with the Spirit of adoption, which makes us children of the Father, he was chosen by Heaven to be the Father of orphans and of the poor (*Collect*). As Jesus had asked the young man in the Gospel to do, he left everything and, like his Master, made little children come unto him (*Gospel*). He founded at Somascha, between Milan and Bergamo, a Congregation whose object was to educate youth in orphanages and colleges. Wherefore the Introit, applying to him the words of Jeremias, shows him full of compassion for children who, thanks to him, learned to praise the Lord. Dividing his bread with those who were hungry, and covering the naked, he opened asylums for the poor and gave them abundant alms with the help of the nobility of Pavia and Milan (*Epistle, Gradual, Alleluia*).

He died of the plague in 1537, having borne on his shoulders the plague-stricken to their burial place (*Offertory*).

Let us have recourse to the Father of mercies so that we may be filled like St. Jerome, with holy charity for the poor and for children.

MASS.

Intróitus. — Effúsum est in terra jecur meum super contritióne filiae pópuli mei, cum deficeret párvulus et lactens in

Introit. Jer. Thren. ii. 11.—My liver is poured out upon the earth, for the destruction of the daughter of my people, when the

* See Historical Summary, p. 1015.

child and the suckling fainted away in the streets of the city. Ps. Praise the Lord, ye children: praise ye the name of the Lord. ℣. Glory be to the Father.

platéis óppidi. *Ps.* Laudáte púeri Dóminum: laudáte nomen Dómini. ℣. Glória Patri.

Collect.—O God, the Father of mercies, be mindful of the merits and prayers of blessed Jerome, whom Thou didst raise up to be the father and helper of orphans: and graciously bring about that, with all faithfulness, we cherish within us the spirit of adoption by which we are called, and verily are, Thy sons. Through our Lord.

Orémus. — Deus, misericórdiárum pater: per mérita et intercessiónem beáti Hierónymi, quem órphanis adjutórem et patrem esse voluísti: concéde; ut spíritum adoptiónis, quo filii tui nominámur et sumus, fidéliter custodiámus. Per Dóminum.

Commemoration of St. Margaret: Indulgentiam, p. 286.

Epistle. Isa. lviii. 7-11.—Lesson from Isaias the prophet. —DEAL thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which profiteth not. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day. And the Lord will give thee rest continually, and will fill thy soul with

Epistola. — Léctio Isaíae Prophétae. — FRANGE esuriénti panem tuum, et egénos, vagósque induc in domum tuam: cum víderis nudum óperi eum, et carnem tuam ne despéxeris. Tunc erúmpet quasi mane lumen tuum, et sánitas tua cítius oriétur, et anteíbit fáciem tuam justítia tua, et glória Dómini cólliget te. Tunc invocábis, et Dóminus exáudiet: clamábis, et dicet: Ecce adsum; si abstúleris de médio tui caténam, et desíeris exténdere dígitum, et loqui quod non prodest. Cum effúderis esuriénti ánimam tuam, et ánimam afflíctam repléveris, oriétur in ténebris lux tua, et ténebrae tuae erunt sicut merídies. Et réquiem tibi dabit Dóminus semper, et implébit splendóribus ánimam tuam, et ossa tua liberábit, et eris quasi hortus irríguus, et sicut fons aquárum, cujus non defícient aquae.

brightness, and deliver thy bones: and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail.

Graduále. — Derivéntur fontes tui foras, et in platéis aquas tuas dívide. ℣. Jucúndus homo, qui miserétur, et cómmodat: dispónet sermónes suos in judício, quia in aetérnum non commovébitur.

Gradual. Prov. v. 16.—Let thy fountains be conveyed abroad, and in the streets divide thy waters! ℣. Ps. cxi. 5, 6. Acceptable is the man that showeth mercy and lendeth, he ordereth his words with judgment; because he shall not be moved for ever.

Allelúia, allelúia. — ℣. Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. Allelúia.

Alleluia, alleluia. Ibid. 9.—℣. He hath distributed, he hath given to the poor; his justice remaineth for ever and ever. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Obláti sunt Jesu párvuli, ut manus eis impóneret, et oráret. Discípuli autem increpábant eos. Jesus vero ait eis: Sínite párvulos, et nólite eos prohibére ad me veníre: tálium est enim regnum coelórum. Et cum imposuísset eis manus, ábiit inde. Et ecce unus accédens, ait illi: Magíster bone, quid boni fáciam, ut hábeam vitam aetérnam? Qui dixit ei: Quid me intérrogas de bono? Unus est bonus, Deus. Si autem vis ad vitam íngredi, serva mandáta. Dicit illi: Quae? Jesus autem dixit: Non homicídium fácies: Non adulterábis: Non fácies furtum: Non falsum testimónium dices: Honóra patrem tuum, et matrem tuam, et díliges próximum tuum sicut teípsum. Dicit illi adoléscens: Omnia haec custodívi a juventúte mea: quid adhuc mihi

✠ Continuation of the holy **Gospel** according to St. Matthew. xix. 13-21.—At that time, Little children were presented to Him, that He should impose hands upon them, and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to Me; for the kingdom of heaven is for such. And when He had imposed hands upon them, He departed from thence. And behold one came to Him, and said to Him, Good Master, what good shall I do, that I may have life everlasting? Who said to him, Why askest thou Me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments. He said to Him, Which? And Jesus said, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honour thy father and thy mother; and

thou shalt love thy neighbour as thyself. The young man saith to Him, All these things have I kept from my youth; what is yet wanting to me? Jesus saith to him, If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me.

deest? Ait illi Jesus: Si vis perféctus esse, vade, vende quae habes, et da paupéribus. et habébis thesáurum in coelo: et veni, séquere me.

Offertory. Tobit xii. 12.—When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

Offertórium. — Quando orábas cum lácrymis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos: ego óbtuli oratiónem tuam Dómino.

Secret.—Most merciful God, who, the old Adam being utterly consumed in him, didst vouchsafe to create in blessed Jerome a new man according to Thine own heart: ordain that through his merits, we in like manner may be renewed in the spirit; and grant that our offering up of this atoning victim, may rise up as a most sweet odour before Thee. Through our Lord.

Secréta. — Clementíssime Deus, qui, véteri hómine consúmpto, novum secúndum te in beáto Hierónymo creáre dignátus es: da, per mérita ipsíus; ut nos páriter renováti, hanc placatiónis hóstiam in odórem tibi suavíssimum offerámus Per Dóminum.

Commemoration of St. Margaret: Hóstias, p. 289.

Communion. Jas. i. 27.—Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

Commúnio. — Relígio munda, et immaculáta apud Deum et Patrem, haec est: visitáre pupíllos, et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saeculo.

Postcommunion. —Comforted, O Lord, with the bread of Angels, most humbly we ask of Thee, that we who, year by year, celebrate with rejoicings the memory of blessed Jerome, Thy confessor may walk in his footsteps, and

Postcommúnio. — Angelórum pane reféci te, Dómine, supplíciter deprecámur: ut, qui ánnuam beáti Hierónymi Confessóris tui memóriam celebráre gaudémus; ejúsdem étiam et exémplum imítemur, et am-

plíssimum in regno tuo praemium obtinére valeámus. Per Dóminum.

thus become entitled to claim with him, the exceeding reward of Thy kingdom. Through our Lord.

Commemoration of St. Margaret: Divini munéris, p. 289.

THE SAME DAY.

St. Margaret, VIRGIN, MARTYR.*—*Red vestments.*

Margaret, who had been taught the Christian religion by her nurse, perished by the sword in the last general persecution, at Antioch in Pisidia towards 255-275. From the East her worship was carried to the West, during the Crusades. She is especially invoked by those about to become mothers. Her name is in the list of the fourteen auxiliary Saints (*see* engraving July 25).

Mass: Me exspectavérunt, p. 286.

JULY 21.

St. Praxedes, VIRGIN.†—*Simple.—White vestments.*

The feast of St. Pius I., on July II, recalled to our mind St. Pudentiana and her sister St. Praxedes, who both placed their house at the disposal of this holy Pontiff.‡ The first appears in the Cycle on May 19, under the reign of the risen Lord,§ and the second on this day, under the reign of the Holy Ghost. On the Tuesday of the third week of Lent, the Station is held at Rome in the titular Church of St. Pudentiana || and on the Monday in Holy Week at the titular Church of St. Praxedes. ¶

This Saint, a daughter of the Roman Senator Pudens, consecrated her virginity to God (*Epistle*), and renounced her great wealth in favour of the poor and of the Church. She thereby acquired the treasure and precious pearl of the heavenly kingdom (*Gospel, Communion*).

The religious ceremonies, which took place in her mansion, attracted the attention of the pagans. Many Christians were arrested there and led away to death.

She died under Antoninus in the second century, after having besought God to deliver her from the sight of such woful scenes. Her body was laid by that of her father and sister in the cemetery of her grand-mother Priscilla.

Let us celebrate joyfully the feast of the blessed virgin Praxedes, in order to obtain thereby sentiments of loving devotion (*Collect*).

MASS.

Intróitus. — Loquébar de testimóniis tuis in conspéctu regum, et non confundébar: et

Introit. Ps. cxviii. 46, 47.—I spoke of Thy testimonies before kings, and I was not ashamed;

* See Historical Summary, p. 1008.
† Ibid., p. 1008.
‡ See July 11.
§ See May 19.
|| See p. 609.
¶ See p. 747.

I meditated also on Thy commandments, which I loved exceedingly. Ps. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

meditábar in mandátis tuis, quae diléxi nimis. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.—Graciously hear us, O God of our salvation, and grant that we who keep with joy the festival of blessed Praxedes, Thy virgin, may, by our feeling of loving devotion, advance in our knowledge of Thee. Through our Lord.

Orémus. — Exaudi nos, Deus salutáris noster: ut, sicut de beátae Praxédis Vírginis tuae festivitáte gaudémus; ita piae devotiónis erudiámur afféctu. Per Dóminum.

Epistle: De virgínibus, p. 295.

Gradual. Ps. xliv. 8.—Thou hast loved justice, and hated iniquity. ℣. Therefore God, Thy God, hath anointed thee with the oil of gladness.

Graduále. — Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Alleluia, alleluia.— ℣. With thy comeliness and thy beauty, set out, proceed prosperously and reign. Alleluia.

Allelúia, allelúia. — ℣. Spécie tua, et pulchritúdine tua inténde, próspere procéde et regna. Allelúia.

Gospel: Símile est, p. 288.

Offertory. Ps. xliv 3.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Offertórium. — Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi.

Secret.—May, O Lord, the offerings be pleasant in Thy sight which Thy faithful people bring to Thee in honour of Thy Saints: for the sake of whose merits Thou hast shown Thyself to us a sure help in tribulation. Through our Lord.

Secréta.—Accépta tibi sit, Dómine, sacrátae plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Communion. Matt. xiii. 45, 46.—The kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, gave all that he had, and bought it.

Commúnio. — Símile est regnum coelórum hómini negotiatóri, quaerénti bonas margarítas: invénta autem una pretiósa margaríta, dedit ómnia sua, et comparávit eam.

Postcommúnio. — Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Postcommunion. — With the gift of Thy Holy Sacrament, O Lord, Thou hast bestowed on Thy children the fulness of Thy grace: be moved by the prayers of the Saint whose feast we celebrate, to render ever bright the lives of Thy children. Through our Lord.

JULY 22.

St. Mary Magdalen, PENITENT.*—*Double.—White vestments.*

When He gave the Holy Ghost to the Apostles, Jesus had told them to remit sins, as He had done, and to-day the liturgy recalls the ever memorable example of the Saviour's mercy towards repentant sinners.

Mary, the sister of Martha and Lazarus, was of Magdala in Galilee, whence her name of Magdalen. She was a sinner.

Touched by grace, she threw herself at the feet of the Saviour. Simon the Pharisee, scandalised, would have repelled her like the haughty men mentioned by the Prophet Isaias " who say Away from me, approach me not for I am pure "† Jesus, on the contrary " defends her against the calumnies of the proud " (*Communion*). Admiring the work of divine grace in this soul " henceforth attentive to His commandments, whilst sinful men would still have her fall into sin " (*Introit*), He mercifully " accepts the offer of her service " (*Secret*), and secures to her for ever a place of honour in His royal court (*Offertory*). Repentance has transformed her love. " Because she has loved much, many sins are forgiven her " (*Gospel*). Indeed, it was at her prayer that Jesus raised Lazarus from the dead (*Collect*). And when after the Crucifixion of Jesus, at which she was present in the greatest distress, she seeks, like the spouse in the Canticles (*Epistle*) where they have laid her divine Spouse, Christ calls her by her name and commands her to announce His Resurrection to the disciples. Wherefore the *Credo* is recited on this day as in the Masses of the Apostles.

Following the example of Magdalen, which according to the Fathers represents the service of the Church towards Jesus, let us in a spirit of love and repentance pour out the treasure of our praises around Jesus present in the holy eucharist (*Secret*); let us surround Him on the altar, in a spirit of faith which does not fear the pharisaic scandal, with all the splendour which becomes the house of God.

MASS.

Intróitus.—Me exspectavérunt peccatóres, ut pérderent me: testimónia tua, Dómine, intelléxi: omnis consummatión-

Introit. Ps. cxviii. 95, 96.—The wicked have waited for me to destroy me; I have understood Thy testimonies, O Lord: I

* See Historical Summary, p. 1008. † Eighth Lesson at Matins.

have seen an end of all perfection: Thy commandment is exceedingly broad. Ibid. 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

is vidi finem: latum mandátum tuum nimis. *Ps.* Beáti immaculáti in via: qui ámbulant in lege Dómini. ℣. Glória Patri.

Collect.—May the prayers of blessed Mary Magdalen help us, O Lord: for it was in answer to them that Thou didst call her brother Lazarus, four days after his death, back from the grave to life. Who livest and reignest.

Orémus. — Beátae Maríae Magdalénae, quaesumus, Dómine, suffrágiis adjuvémur: cujus précibus exorátus, quatriduánum fratrem Lázarum vivum ab ínferis resuscitásti: Qui vivis.

Epistle. Song of Sol. iii. 2-5, viii. 6, 7.—Lesson from the Book of Wisdom.—I WILL rise and will go about the city: in the streets and the broad ways I will seek Him whom my soul loveth: I sought Him, and I found Him not. The watchmen who keep the city found me. Have you seen Him whom my soul loveth? When I had a little passed by them, I found Him whom my soul loveth; I held Him, and I will not let Him go till I bring Him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and harts of the fields, that you stir not up, nor wake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm; for love is strong as death, jealousy is hard as hell; the lamps thereof are lamps of fire and flames. Many waters cannot quench charity, neither can the floods drown it; if a man

Epistola. — Léctio libri Sapiéntiae.—SURGAM, et circuíbo civitátem: per vicos et platéas quaeram quem díligit ánima mea: quaesívi illum, et non invéni. Invenérunt me vígiles, qui custódiunt civitátem. Num quem díligit ánima mea, vidístis? Páululum cum pertransíssem eos, invéni quem díligit ánima mea: ténui eum, nec dimíttam, donec introdúcam illum in domum matris meae, et in cubículum genitrícis meae. Adjúro vos, fíliae Jerúsalem, per cápreas, cervósque campórum, ne suscitétis, neque evigilare faciátis diléctam, donec ipsa velit. Pone me ut signáculum super cor tuum, ut signáculum super bráchium tuum: quia fortis est ut mors diléctio, dura sicut inférnus aemulátio: lámpades ejus, lámpades ignis, atque flammárum. Aquae multae non potuérunt exstinguere caritátem, nec flúmina óbruet illam: si déderit homo omnem substántiam do-

mus suae pro dilectióne, quasi nihil despíciet eam.

shall give all the substance of his house for love, he shall despise it as nothing.

Graduále. — Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Gradual. Ps. xliv. 8.—Thou hast loved justice, and hated iniquity. ℣. Therefore God, Thy God, hath anointed Thee with the oil of gladness.

Allelúia, allelúia. — ℣. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum Allelúia.

Alleluia, alleluia. Ibid. 3.—℣. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Rogábat Jesum quidam de pharisaeis, ut manducáret cum illo. Et ingréssus domum pharísaei, discúbuit. Et ecce múlier, quae erat in civitáte peccátrix, ut cognóvit, quod accubuísset in domo pharísaei, áttulit alabástrum unguénti: et stans retro secus pedes ejus, lácrymis coepit rigáre pedes ejus, et capíllis cápitis sui tergébat, et osculabátur pedes ejus, et unguénto ungébat. Videns autem pharisaeus, qui vocáverat eum, ait intra se, dicens: Hic si esset prophéta, sciret útique, quae et qualis est múlier, quae tangit eum: quia peccátrix est. Et respóndens Jesus, dixit ad illum: Simon, hábeo tibi áliquid dícere. At ille ait: Magíster, dic. Duo debitóres erant cuídam foeneratóri: unus debébat denários quingéntos, et álius quinquagínta. Non habéntibus illis unde rédderent, donávit utrísque. Quis ergo eum plus díligit? Respóndens Simon, dixit:

✠ Continuation of the holy **Gospel** according to St. Luke. vii. 36-50.—At that time, one of the Pharisees desired Jesus to eat with him; and He went into the house of the Pharisee, and sat down to meat. And behold, a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee who had invited Him, seeing it, spoke within himself, saying, This man, if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him, Simon, I have somewhat to say to thee: but he said, Master, say it. A certain creditor had two debtors, the one owed five hundred pence and the other fifty. And whereas they had not wherewith to

pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said, I suppose that he to whom he forgave most. And He said to him, Thou hast judged rightly. And turning to the woman, He said unto Simon, Dost thou see this woman? I entered into thy house; thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee, Many sins are forgiven her, because she hath loved much: but to whom less is forgiven he loveth less. And He said to her, Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath made thee safe; go in peace.—**Credo.**

Aestimo quia is, cui plus donávit. At ille dixit ei: Recte judicásti. Et convérsus ad muliérem, dixit Simóni: Vides hanc mulíerem? Intrávi in domum tuam, aquam pédibus meis non dedísti: haec autem lácrymis rigávit pedes meos, et capíllis suis tersit. Osculum mihi non dedísti: haec autem, ex quo intrávit, non cessávit osculári pedes meos. Oleo caput meum non unxísti: haec autem unguénto unxit pedes meos. Propter quod dico tibi: Remittúntur ei peccáta multa, quóniam diléxit multum. Cui autem minus dimittítur, minus díligit. Dixit autem ad illam: Remittúntur tibi peccáta. Et coepérunt, qui simul accumbébant, dícere intra se: Quis est hic, qui étiam peccáta dimíttit? Dixit autem ad muliérem: Fides tua te salvam fecit: vade in pace.—**Credo.**

Offertory.—The daughters of kings in Thy glory: the queen stood on Thy right hand in gilded clothing, surrounded with variety.

Offertórium. — Fíliae regum in honóre tuo: ádstitit regina a dextris tuis in vestítu deauráto, circumdáta varietáte.

Secret. — May the glorious merits of blessed Mary Magdalen, we beseech Thee, O Lord, make these our offerings to find favour in Thy sight: for Thine only-begotten Son vouchsafed graciously to accept the humble service she rendered to Him, Who livest and reignest.

Secréta. — Múnera nostra, quaesumus, Dómine, beátae Maríae Magdalénae gloriósa mérita tibi reddant accépta: cujus oblatiónis obséquium unigénitus Fílius tuus cleménter suscépit impénsum: Qui tecum.

Commúnio. — Feci judícium, et justitiam, Dómine, non calumniéntur mihi supérbi : ad ómnia mandáta tua dirigébar, omnem viam iniquitátis ódio hábui.

Communion. Ps. cxviii. 121, 122, 128.—I have done judgment and justice, O Lord, let not the proud calumniate me; I was directed to all Thy commandments; I have hated all wicked ways.

Postcommúnio. — Sumpto, quaesumus, Dómine, único ac salutári remédio, córpore et sánguine tuo pretióso : ab ómnibus malis, sanctae Maríae Magdalénae patrocíniis, eruámur : Qui vivis.

Postcommunion. — We have received, O Lord, Thy precious body and blood, the one and saving medicine of our souls : may we, under the patronage of Saint Mary Magdalen, be delivered from all evils : Who livest and reignest.

JULY 23.

St. Apollinaris, BISHOP, MARTYR.*—*Double.*—*Red vestments.*

Apollinaris came from Antioch to Rome with the prince of the Apostles who anointed him bishop (*Introit, Gradual, Alleluia*) and sent him to Ravenna to preach the Gospel of Jesus Christ. Therefore the *Epistle* chosen is that in which St. Peter describes the duties of those who are to guide the Church, not domineering, but as models of the flock. The *Gospel* also says " that the one who is greatest shall be like the least, and the one who governs like the one who serves."

Arrested by the false pagan priests, he was cruelly beaten and cast into prison, then exiled to the banks of the Danube and to Thrace. Having returned to Ravenna he was again persecuted, and was martyred in A.D. 79. Thus did he put to profit the talents entrusted to him by God (*Communion*).

In the midst of our trials, let us remain united to Jesus and He will prepare for us as for this Saint a place in His Kingdom (*Gospel*).

MASS.

Intróitus. — Sacerdótes Dei benedícite Dóminum : sancti, et húmiles corde, laudáte Deum. *Ps.* Benedicite ómnia ópera Dómini Dómino : laudáte et superexaltáte eum in saecula. ℣. Glória Patri.

Introit. Dan. iii. 84, 87.—Ye priests of the Lord, bless the Lord : O ye holy and humble of heart, praise God. Ibid. 57. All ye works of the Lord, bless the Lord, praise and exalt Him above all for ever. ℣. Glory be to the Father.

Orémus. — Deus, fidélium remunerátor animárum, qui

Collect. — O God, the rewarder of faithful souls, Who

* See Historical Summary, p. 1008.

hast consecrated this day by the martyrdom of blessed Apollinaris, Thy bishop: we, Thy servants, beseech Thee to grant that the prayer of him whose feast-day we keep, may avail to win for us the forgiveness of our sins. Through our Lord.

hunc diem beáti Apollináris Sacerdótis tui martyrio consecrásti: tríbue nobis, quaesumus, fámulis tuis: ut, cujus venerándam celebrámus festivitátem, précibus ejus indulgéntiam consequámur. Per Dóminum.

Commemoration of St. Liborius: Da quaesumus, p. 255.

Lesson from the **Epistle** of Blessed Peter the Apostle. Pet. v. 1-11.—DEARLY beloved, The ancients that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ; as also a partaker of that glory which is to be revealed in time to come; feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; not for filthy lucre's sake, but voluntarily; neither as lording it over the clergy but being made a pattern of the flock from the heart: and when the prince of pastors shall appear, you shall receive a never-fading crown of glory. In like manner, ye young men, be subject to the ancients: and do ye all insinuate humility one to another; for God resisteth the proud, but to the humble He giveth grace. Be you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation; casting all your care upon Him, for He hath care of you. Be sober and watch, because your adversary the devil, as a roaring lion, goeth about, seeking whom

Léctio *Epistolae* beáti Petri Apóstoli. — CARISSIMI: Senióres, qui in vobis sunt, óbsecro, consénior et testis Christi passiónum: qui et ejus, quae in futúro revelánda est, glóriae communicátor: páscite qui in vobis est gregem Dei, providéntes non coácte, sed spontánee secúndum Deum: neque turpis lucri grátia, sed voluntárie: neque ut dominántes in cleris, sed forma facti gregis ex ánimo. Et cum apparúerit princeps pastórum, percipiétis immarcescíbilem glóriae corónam. Simíliter adolescéntes, súbditi estóte senióribus. Omnes autem ínvicem humilitátem insinúate: quia Deus supérbis resístit, humilíbus autem dat grátiam. Humiliámini ígitur sub poténti manu Dei, ut vos exáltet in témpore visitatiónis: omnem sollicitúdinem vestram projiciéntes in eum, quóniam ipsi cura est de vobis. Sóbrii estóte, et vigiláte: quia adversárius vester diábolus tamquam leo rúgiens círcuit, quaerens quem dévoret: cui resístite fortes in fide: sciéntes eámdem passiónem ei, quae in mundo est, vestrae fraternitáti fíeri. Deus autem omnis grátiae,

qui vocávit nos in aetérnam suam glóriam in Christo Jesu, módicum passos ipse perfíciet, confirmábit, solidabítque. Ipsi glória, et impérium, in saecula saeculórum. Amen.

he may devour. Whom resist ye, strong in faith knowing that the same affliction befalls your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you To Him be glory and empire for ever and ever. Amen.

Graduále. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius íniquitátis non nocébit ei.

Gradual. Ps. lxxxviii. 21, 23. —I have found David My servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

Allelúia, allelúia. — ℣. Jurávit Dóminus, et non poenitébit eum: Tu es sacérdos in aetérnum secúndum órdinem Melchísedech. Allelúia.

Alleluia, alleluia. Ps. cix. 4.— The Lord hath sworn, and He will not repent: thou art a priest for ever according to the order of Melchisedech. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Facta est conténtio inter discípulos, quis eórum viderétur esse major. Díxit autem eis Jesus: Reges géntium dominántur eórum; et qui potestátem habent super eos, benéfici vocántur. Vos autem non sic: sed qui major est in vobis, fiat sicut minor: et qui praecéssor est, sicut ministrátor. Nam quis major est, qui recúmbit, an qui minístrat? nonne qui recúmbit? Ego autem in médio vestrum sum, sicut qui minístrat. Vos autem estis, qui permansistis mecum in tentatiónibus meis: et ego dispóno vobis, sicut dispósuit

✠ Continuation of the holy **Gospel** according to St. Luke. xxii. 24-30.—At that time, There was a strife among the disciples, which of them should seem to be greater. And Jesus said to them. The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so: but he that is the greater among you, let him become as the younger; and he that is the leader, as he that served. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as He that serveth. And you are they who have continued with

Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom, and may sit upon thrones, judging the twelve tribes of Israel.

mihi Pater meus regnum, ut edátis, et bibátis super mensam meam in regno meo: et sedeátis super thronos, judicántes duódecim tribus Israël.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Offertórium. — Veritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret.—Look down in pity, O Lord, upon the offerings we lay before Thee in commemoration of blessed Apollinaris, Thy bishop and martyr, the sacrifice which Thou hast ordained for the forgiving of our sins. Through our Lord.

Secréta. — Réspice, Dómine, propítius super haec múnera: quae pro beáti Sacerdótis et Mártyris tui Apollináris commemoratióne deférimus, et pro nostris offensiónibus immolámus. Per Dóminum.

Commemoration of St. Liborius: Sancti tui, p. 258.

Communion. Matt. xxv. 20, 21.—Lord, Thou deliveredst to me five talents, behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of the Lord.

Commúnio. — Dómine, quinque talénta tradidísti mihi: ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam: intra in gáudium Dómini tui.

Postcommunion. — Having received of Thy holy things, O Lord, we beseech Thee that the protection of blessed Apollinaris henceforth fail us not: since it may not be that Thou ever cease from regarding with favour those to whom Thou shalt have vouchsafed help so mighty. Through our Lord.

Postcommúnio. — Tua sancta suméntes, quaesumus, Dómine, ut beáti Apollináris nos fóveant contínuáta praesídia: quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Commemoration of St. Liborius: Praesta quaesumus, p. 258.

THE SAME DAY.

St. Liborius, BISHOP, CONFESSOR.*—*White vestments.*

St. Liborius was born in the 4th century of a Gaulish family and left everything to consecrate himself to the service of the altar. He became Bishop of Mans and after a life devoted to preaching, prayer and austerities he died in A.D. 397.

Mass: Státuit, p. 255.

JULY 24.

The Vigil of St. James, APOSTLE.—*Purple vestments.*

Like most of the feasts of the Apostles which were formerly of obligation, that of St. James is preceded by a vigil.

This Saint was one of the College of Twelve who, like the twelve sons of Jacob, received his inheritance and had to evangelise part of the Church, figured of old by the promised land (*Epistle*). With his brother St. John and St. Peter he was privileged to witness the Transfiguration of Jesus and His agony in the Garden of Olives. He was the first among the Apostles who had the honour to bear witness to Christ by shedding his blood in the city of Jerusalem. He thus gave, like His Master, the proof of the greatest love which consists in sacrificing one's life for those one loves (*Gospel*).

Let us, with the Church, prepare ourselves in meditation and prayer for the feast of to-morrow.

Mass *of the Vigil of an Apostle:* Ego autem, p. 202.

Commemoration of St. Christina, Virgin and Martyr, *from the* **Collects of the Mass:** Me exspectavérunt, p. 286.

THE SAME DAY.

St. Christina, VIRGIN, MARTYR.†—*Red vestments.*

St. Christina, born in Tuscany, at the age of ten took away the silver idols in her father's house and broke them up. On this account she was delivered to the persecutors, tied to a post and pierced with arrows. She thus added to the merit of her virginity that of Christian fortitude (*Collect*).

This was under Diocletian towards A.D. 300.

Mass: Me exspectavérunt, p. 286.

* See Historical Summary p. 1010. † Ibid., p. 1009.



JULY 25.

St. James, Apostle.*—*Double of the Second Class.—Red vestments.*

St. James, brother of St. John, and son of Zebedee, was a native of Bethsaida in Galilee. He is surnamed the Greater.

One day his mother, approaching the Saviour, asked of Him "the favour for her two sons to be seated, one at His right hand and the other at His left, in His kingdom" (*Gospel*). Christ then foretold their martyrdom. St. James "shall sit on a throne to judge the twelve tribes of Israel" (*Communion*), but he will first have to mix his blood with that of Jesus (*Gospel*) and undergo, like all the Apostles, a life of suffering and persecution, such as the *Epistle* describes. After the Ascension of Jesus Christ to heaven, says the office of to-day, James preached His divinity in Judea and Samaria. He soon betook himself to Spain. When he returned to Jerusalem, Herod Agrippa, desiring to please the Jews, condemned him to death and he was beheaded towards the year 42, a short time before the feast of Easter.

It would seem, that for fear of the Arabs who were masters of Jerusalem, the body of the Saint was later carried to Compostella, in Spain, where he is greatly honoured. July 25 recalls the date of this translation. His name is inscribed in the Canon of the Mass with that of St. John, his brother. (First List, p. 59).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

First Vespers (July 24) : *From the* **Common of Apostles,** p. 206.

MASS.

Introit. Ps. cxxxviii. 17.—To me, Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. 1, 2. Lord, Thou hast proved me, and known me; Thou hast known my sit-

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem

* See Historical Summary, p. 1004.

meam. ℣. Glória Patri.

ing down, and my rising up. ℣. Glory be to the Father.

Orémus. — Esto, Dómine, plebi tuae sanctficátor et custos: ut, Apóstoli tui Jacóbi muníta praesídiis, et conversatióne tibi pláceat, et secúra mente desérviat. Per Dóminum.

Collect.—Be Thou, O Lord, the sanctifier and the guardian of Thy people: safeguarded by the protection of blessed James, Thine apostle, may we find favour with Thee, and ever serve Thee with a quiet conscience. Through our Lord.

In Private Masses, a Commemoration is made of St. Christopher, from the Collects of the Mass: In virtute, p. 222.

Léctio *Epístolae* beáti Pauli Apóstoli ad Corínthios. — Fratres: Puto, quod Deus nos Apóstolos novissímos osténdit, tamquam morti destinátos: quia spectáculum facti sumus mundo, et Angelis, et hominibus. Nos stulti propter Christtum, vos autem prudéntes in Christo: nos infírmi, vos autem fortes: vos nóbiles, nos autem ignóbiles. Usque in hanc horam et esurímus, et sitímus, et nudi sumus, et cólaphis caedimur, et instábiles sumus, et laborámus operántes mánibus nostris: maledícimur, et benedícimus: persecútiónem pátimur, et sustinémus: blasphemámur, et obsecrámus: tamquam purgaménta hujus mundi facti sumus, ómnium peripséma usque adhuc. Non ut confúndam vos, haec scribo, sed ut fílios meos caríssimos móneo. Nam si decem millia paedagogórum habeátis in Christo: sed non multos patres. Nam in Christo Jesu per Evangélium ego vos génui.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. iv. 91-5.*—BRETHREN, I think that God hath set forth us apostles the last, as it were men appointed to death: we are made a spectacle to the world, and to Angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honourable, but we without honour. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labour, working with our own hands. We are reviled, and we bless: we are persecuted, and we suffer it: we are blasphemed, and we entreat: we are made as the refuse of this world, the offscouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the gospel I have begotten you.

* St. Paul speaks ironically to the Corinthians who imagine they can please God by allowing themselves to be guided by what the world deems wisdom.

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord. ℣. Instead of thy fathers, sons are born to thee: therefore shall people praise thee.

Graduále. — Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Alleluia, alleluia. John xv., 16.—℣. I have chosen you out of the world, that you should go, and should bring forth fruit, and your fruit should remain. Alleluia.

Allelúia, allelúia. — ℣. Ego vos elégi de mundo, ut éatis, et fructum afferátis: et fructus vester máneat. Allelúia.

Gospel: Accéssit ad Jesum mater, *as on May* 6, p. 1372.

The **Credo** *is said.*

Offertory. Ps. xviii. 5.—Their sound hath gone forth into all the earth; and their words unto the ends of the world.

Offertórium. — In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum.

Secret.—May, O Lord, the glorious passion of blessed James, Thine apostle, move thee to look indulgently upon the offerings of Thy people. Of ourselves we are not worthy to lay them before Thee; may his prayers make them to be well-pleasing in Thy sight. Through our Lord.

Secréta. — Oblatiónes pópuli tui, quaesumus, Dómine, beáti Jacóbi Apóstoli pássio beáta concíliet: et quae nostris non aptae sunt méritis, fiant tibi plácitae ejus deprecatióne. Per Dóminum.

Commemoration of St. Christopher: Munéribus, p. 225.

Preface *of the Apostles*, p 57.

Communion. Matt. xix. 28.—You that have followed Me shall sit upon seats, judging the twelve tribes of Israel.

Commúnio. — Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Postcommunion.—Come to our help, we beseech Thee, O Lord: and listen to the pleading, in our behalf, of Thy blessed apostle James, on the joyful return of whose festival-day we have received Thy holy sacraments.

Postcommúnio. — Beáti Apóstoli tui Jacóbi, quaesumus, Dómine, intercessióne nos ádjuva: pro cujus festivitáte percépimus tua sancta laetántes. Per Dóminum.

Commemoration of St. Christopher: Da quaesumus, p. 225.

Second Vespers: *All from* **Common of Apostles,** p. 208.—**Commemoration of St. Anne: Antiphon** Símile est, ℣. Spécie, p. 300.



The Fourteen Auxiliary Saints.

THE SAME DAY.

St. Christopher.*—*Red vestments.*

St. Christopher was a native of Chanaan. His name (who bears Christ) expresses his love for Jesus. A generous soul, he walked like a giant in the way of virtue. The piety of our fathers inspired by this grand allegory caused them to place a colossal statue of St. Christopher at the entrance to cathedrals. He was martyred towards A.D. 250. He is one of the "fourteen Auxiliary Saints."

Mass: In virtúte, p. 222.

The Fourteen Auxiliary Saints.

The name of "Auxiliary Saints" is given to a group of fourteen saints particularly noted for the efficacy of their intercession. They were often represented together. They are to be recognised :—

1. *St. George* (April 23), by the dragon he strikes down. He is invoked for herpetic diseases. He is, with St. Sebastian and St. Maurice, the patron of soldiers.
2. *St. Blaise* (February 3), by his two candles crossed. He is invoked for throat affections.
3. *St. Erasmus* (June 2), by entrails wound round a windlass. He is invoked for diseases of the stomach. He is the patron of mariners and seamen.
4. *St. Pantaleon* (July 27), by his nailed hands. Invoked for consumptive diseases. He is, with St. Luke and St. Cosmas and Damian, patron of medical men.
5. *St. Vitus* (or Guy) (June 15), by his cross. Invoked for chorea (St. Vitus's dance), lethargy, the bite of venomous or mad beasts.
6. *St. Christopher* (July 25), by the Infant Jesus he bears. He is invoked in storms, tempests, plagues, and for the avoidance of travelling accidents.
7. *St. Denis* (October 9), by his head which he holds in his hands. Invoked for people possessed of devils.
8. *St. Cyriacus* (August 8), by his deacon's vestment. Invoked for diseases of the eye and diabolical possessions.
9. *St. Acacius* (May 8), by his crown of thorns. Invoked for head-aches.
10. *St. Eustace* (September 20), by his stag and hunting equipment. Invoked for preservation from fire, eternal or temporal.
11. *St. Giles* (September 1), by his Benedictine cowl and his hind. Invoked for panic, epilepsy, madness, nocturnal terrors.
12. *St. Margaret* (July 20), by the dragon she keeps in chains. Invoked for pains in the loins and by women about to become mothers.
13. *St. Barbara* (December 4), by her tower and the ciborium surmounted by a sacred host. Invoked for lightnings and sudden death. Patron of miners and artillery men.
14. *St. Catharine* (November 25), by her broken wheel. "The wise counsellor" is invoked by students, Christian philosophers, orators, barristers, etc.

* See Historical Summary, p. 1008.



JULY 26.

St. Anne, MOTHER OF THE BLESSED VIRGIN MARY.*—*Double of the Second Class.—White vestments.*

The Church honours with the Angels, in holy joy (*Introit*), the mother of the Blessed Virgin Mary.

As her name, Anne, signifies, grace was poured on her and she was blessed by God for ever (*Communion*). " By His grace He made her deserve to be the mother of the Mother of God " (*Collect*).

Filled with the virtues which the Holy Ghost grants to good women, the spouse of St. Joachim surpassed all women by her riches (*Epistle*) which are Mary, whose mother she is, and Jesus of whom she is grandmother. Her holiness made her leave everything for God, and she thereby acquired this pearl and this treasure (*Gospel*).

The devotion to St. Anne is founded on the bond which unites her to Mary and to the Incarnate Word. Its ancient liturgy dates from the sixth century for the East and the eighth century for the West. It was authorised by Urban IV. in 1378. In 1584 Gregory XIII. fixed July 26 as date of the feast and Leo XIII. in 1879 extended it to the whole Church.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

MASS.

Intróitus.—Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Annae: de cujus solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Introit.—Let us all rejoice in the Lord, celebrating a festival-day in honour of blessed Anne; on whose solemnity the angels rejoice, and give praise to the Son of God. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Orémus. — Deus, qui beátae Annae grátiam conférre dignátus es, ut Genitrícis unigéniti

Collect.—O God, Who didst vouchsafe to blessed Anne the grace to be mother of her who

* See Historical Summary, p. 1015.

was to bring forth into this world Thine only-begotten Son: of Thy loving-kindness, grant, we beseech Thee, that to us who celebrate this festival-day in her honour, her patronage may be a sure support. Through the same Lord.

Fílii tui mater éffici mererétur: concéde propítius: ut, cujus solémnia celebrámus, ejus apud te patrocíniis adjuvémur. Per eúmdem Dóminum.

Epistle: Mulíerem fortem, p 304.

Gradual. Ps. xliv. 8.—Thou hast loved justice, and hated iniquity. ℣. Therefore God, thy God, hath anointed thee with the oil of gladness.

Graduále. — Dilexísti justítiam, et odísti iniquitátem. ℣. Proptérea unxit te Deus, Deus tuus, óleo laetítiae.

Alleluia, alleluia. Ps. xliv. 3.—℣. Grace is poured abroad in thy lips: therefore hath God blessed thee for ever. Alleluia.

Allelúia, allelúia. — ℣. Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum. Allelúia.

Gospel: Símile est, p. 288.

Offertory. Ps. xliv. 10.—The daughters of kings in Thy glory; the queen stood on Thy right hand in gilded clothing, surrounded with variety.

Offertórium. — Filiae regum in honóre tuo, ádstitit regina a dextris tuis, in vestitu deauráto, circúmdata varietáte.

Secret.—Be appeased, we beseech Thee, O Lord, by the holy sacrifice we are now about to offer up: and by the intercession of blessed Anne, the mother of her who brought forth Thy Son, our Lord Jesus Christ, make it to profit us to fervour of life and to assurance of salvation. Through the same Lord.

Secréta. — Sacrifíciis praeséntibus, quaesumus, Dómine, placátus inténde: ut per intercessiónem beátae Annae, quae Genitrícis Fílii tui Dómini nostri Jesu Christi mater éxstitit, et devotióni nostrae profíciant, et salúti. Per eúmdem Dóminum.

Communion. Ps. xliv. 3.—Grace is poured abroad in thy lips: therefore hath God blessed thee for ever, and for ages of ages.

Commúnio. — Diffúsa est grátia in lábiis tuis: proptérea benedíxit te Deus in aetérnum, et in saeculum saeculi.

Postcommunion. — Comforted by Thy heavenly sacraments, and relying on the prayers of

Postcommúnio.—Coeléstibus sacraméntis vegetáti quaesumus, Dómine Deus noster: ut,

intercessióne beátae Annae, quam Genitrícis Fílii tui matrem esse voluísti, ad aetérnam salútem perveníre mereámur. Per eúmdem Dóminum.

blessed Anne, whom it pleased Thee to choose to bring into this world the mother of Thine only-begotten Son, vouchsafe, O Lord, our God, we beseech Thee, that we may be accounted worthy of everlasting salvation. Through the same Lord.

Vespers : Common of Holy Women, p. 298.

JULY 27.

St. Pantaleon, MARTYR.*—*Simple.—Red vestments.*

At Nicomedia, says the Roman Martyrology, was martyred St. Pantaleon, a doctor, who having been arrested on account of his faith by order of the Emperor Maximian, was tortured on the rack and burned with flaming torches ; he was consoled in his torments by an apparition of our Lord ; the sword put an end to his glorious combat. This was under Diocletian about A.D. 303. St. Pantaleon is numbered by the Greeks among the great martyrs. Medical men honour him, after St. Luke, as their principal patron. He is one of the "fourteen auxiliary saints" (*see* engraving, p. 1527).

Mass : Laetábitur, p. 225.

JULY 28.

SS. Nazarius and Celsus, MARTYRS, **Victor I.,** POPE AND MARTYR, **Innocent I.,** POPE AND CONFESSOR.†—*Semi-double.—Red vestments.*

The Church honours to-day several Saints who lived at different times and in different countries.

Nazarius, baptised by Pope St. Linus at Rome, in his turn baptised young Celsus who was born at Cimiez near Nice. They betook themselves to Milan, where they were arrested by the pagans and beheaded about the year 68. In 395 their bodies were discovered and in the tomb of St. Nazarius was found a phial of his blood as red as if it had been shed that very day. A town in France bears his name.

Victor I., born in Africa, succeeded St. Eleutherius, on the pontifical throne. He fixed the date of Easter for the whole Church according to the rules observed to this day. He decided that one might baptise in cases of necessity with natural water. He was martyred under Septimus Severus, A.D. 197.

Innocent I. was born at Albano and was a contemporary of St. Augustine and of St. Jerome. The latter wrote of him " Keep the faith of St. Innocent who fills the Apostolic Chair and who is the successor and spiritual son of Anastasius, of happy memory ; receive no other doctrine, however wise and attractive it may appear." He died A.D. 417.

* See Historical Summary, p. 1009. † Ibid., p. 1008, 1007 and 1010.

Mass: Intret in conspéctu, p. 232, *except:*

Collect.—May we draw strength, O Lord, from the blessed confession of Thy Saints Nazarius, Celsus, Victor and Innocent: and do Thou vouchsafe that it be ever a help to us in our weakness. Through our Lord.

Orémus. — Sanctórum tuórum nos, Dómine, Nazárii, Celsi, Victóris et Innocéntii conféssio beáta commúniat: et fragilitáti nóstrae subsídium dignánter exóret. Per Dóminum.

Epistle. Wisd. of Sol. x. 17-20. —Lesson from the Book of Wisdom.—God rendered to the just the wages of their labours, and conducted them in a wonderful way; and He was to them for a covert by day, and for the light of stars by night; and He brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell He brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord, and they praised with one accord Thy victorious hand, O Lord, our God.

Epistola. — Léctio libri Sapiéntiae. — Réddidit Deus justis mercédem labórum suórum, et déduxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per Mare Rubrum, et transvéxit illos per aquam nimiam. Inimicos autem illórum demérsit in mare, et ab altitúdine inferórum edúxit illos. Ideo justi tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victricem manum tuam laudavérunt páriter, Dómine Deus noster.

Secret.—Grant, O Lord, that these our gifts, offered in honour of Thy Saints Nazarius, Celsus, Victor and Innocent, may appease Thee Who dost vouchsafe to receive them; and that they may to newness of life quicken us who presume to offer them. Through our Lord.

Secréta. — Concéde nobis, omnípotens Deus: ut his munéribus, quae in sanctórum tuórum Nazárii, Celsi, Victóris et Innocéntii honóre deférimus, et te placémus exhíbitis, et nos vivificémur accéptis. Per Dóminum.

Communion. — And though in the sight of men they suffered torments, God hath tried them: as gold in the furnace He hath proved them, and as holocausts He hath received them.

Commúnio. — Et si coram homínibus torménta passi sunt, Deus tentávit eos: tamquam aurum in fornáce probávit eos, et quasi holocáusta accépit eos.

Postcommúnio. — Sanctórum Nazárii, Celsi, Victóris et Innocéntii, Dómine, intercessióne placátus: praesta, quaesumus; ut, quod temporáli celebrámus actióne, perpétua salvatióne capiámus. Per Dóminum.

Postcommunion. — May the prayers of Thy saints Nazarius, Celsus, Victor and Innocent, avail, O Lord, to appease Thy wrath: and do Thou vouchsafe that the mystery which in this our time we celebrate, may be our salvation in eternity. Through our Lord.

JULY 29.

St. Martha, VIRGIN*.—*Semi-double.—White vestments.*

After having celebrated on the 22nd of this month the feast of St. Mary Magdalen, we honour to-day Martha, her sister.

The daughter of noble and rich parents, she lived at Bethany, two miles from Jerusalem. "Jesus," says St. John, "loved Martha and her sister Mary and Lazarus,"† wherefore He preferred to dwell at their house when He was in Judaea. There He spent the last days which preceded His death. Martha, who was the elder, therefore often had the honour of being the hostess of Jesus (*Gospel, Communion*), the divine Spouse to whom she had consecrated her virginity (*Epistle*). While busy with serving Jesus, she requested Him to bid Mary help her. And Jesus, without blaming her for ministering to His wants, made her understand that certain souls, called by God, choose a still better part, since they commence on earth what all shall do in heaven. Active life, with all its labours and fatigues endured for the sake of Christ whom we serve in our neighbour, is very meritorious; "happy however is the home where Mary causes the complaint of Martha"‡ and refuses to take away from prayer a life which ordinary occupations might appear to claim.

God is indeed the author of all grace and wishes to be recognised as such; and contemplative life, which puts souls in direct contact with Him, assures their personal sanctification more fully and obtains more efficaciously the graces by which a Christian apostleship becomes fruitful.

Let us esteem at its just value the position that Jesus reserves to Mary, and if He calls us to share in Martha's solicitude, let us endeavour, like the Saints, to make up by the spirit of prayer, for what is wanting in active life.

Mass: Dilexísti, p. 291, *except:*

✠ Sequéntia sancti *Evangélii* secúndum Lucam.—IN illo témpore: Intrávit Jesus in quoddam castéllum: et múlier quaedam, Martha nómine, excépit illum in domum suam, et huic erat soror nómine Maria, quae étiam sedens secus pedes Dó-

✠ Continuation of the holy **Gospel** according to St. Luke. x. 38, 42.—AT that time, Jesus entered into a certain town; and a certain woman named Martha, received Him into her house: and she had a sister called Mary, who sitting also at

* See Historical Summary, p. 1008. † John xi. 5.
‡ St. Bernard: Sermon III. of the Assumption.

the Lord's feet, heard His word. But Martha was busy about much serving: who stood and said, Lord, hast Thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.—**Credo.**

mini, audiébat verbum illíus. Martha autem satagébat circa frequens ministérium; quae stetit, et ait: Dómine, non est tibi curae quod soror mea relíquit me solam ministráre? dic ergo illi, ut me ádjuvet. Et respóndens, dixit illi Dóminus: Martha, Martha, sollícita es, et turbáris erga plúrima: porro unum est necessárium. Maria óptimam partem elégit, quae non auferétur ab ea.—**Credo.**

Commemoration of SS. Felix, Simplicius, Faustinus and Beatrice, *as below.*

THE SAME DAY.

SS. Felix, Simplicius, Faustinus and Beatrice, MARTYRS.*

Red vestments.

The holy Pontiff Felix II. is a Pope of the fourth century. He was martyred in Tuscany in the time of the Arians.

Simplicius and Faustinus, denounced as Christians to the persecutors, were put to death at Rome under Diocletian A.D. 303. Beatrice, their sister, was arrested and strangled in prison. Leo II. placed the relics of these three martyrs in a church at Rome dedicated in their names.

Mass: Sapientiam, p. 235.

Collect. — Grant, we beseech Thee, O Lord, that even as the Christian people rejoice in being able to celebrate in this our time, the solemnity of Thy martyrs Felix, Simplicius, Faustinus and Beatrice, so they may have part in that festival which knoweth not an end, and may enjoy in its fulness, the triumph to which they seek this day to do honour. Through our Lord.

Orémus. — Praesta, quaesumus, Dómine: ut, sicut pópulus christiánus Mártyrum tuórum Felícis, Simplicii, Faustíni et Beatrícis temporáli solemnitáte congáudet, ita perfruátur aetérna: et, quod votis célebrat, comprehéndat effectu. Per Dóminum.

Secret.—In memory, O Lord, of the holy martyrs Felix, Simplicius, Faustinus and Beatrice, we uplift Thy sacred victim before Thee: most humbly pray-

Secréta. — Hóstias tibi, Dómine, pro sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis commemoratióne deférimus: supplíciter

* See Historical Summary, p. 1010 and 1009.

deprecántes; ut indulgéntiam nobis páriter cónferant, et salútem. Per Dóminum.

ing that therefrom may come to us, with the assurance of Thy full pardon, that also of our salvation. Through our Lord.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut sanctórum Mártyrum tuórum Felícis, Simplícii, Faustíni et Beatrícis coeléstibus mystériis celebráta solémnitas, indulgéntiam nobis tuae propitiatiónis acquírat. Per Dóminum.

Postcommunion. — Grant, O Almighty God, we beseech Thee, that our having celebrated the feast-day of Thy holy martyrs Felix, Simplicius, Faustinus and Beatrice, by taking part in these sacred and atoning mysteries, may ensure to us the forgiveness of our sins. Through our Lord.

JULY 30.

SS. Abdon and Sennen. MARTYRS.*—*Simple.—Red vestments.*

Abdon and Sennen, born in Persia " were arrested and taken to Rome under the Emperor Valerian. They were scourged with cords weighted with lead and beheaded " (Roman Martyrology). This was in the middle of the third century.

Mass: Intret, p. 232, *except:*

Orémus. — Deus, qui sanctis tuis Abdon et Sennen ad hanc glóriam veniéndi copiósum munus grátiae contulísti: da fámulis tuis suórum véniam peccatórum; ut, Sanctórum tuórum intercedéntibus méritis, ab ómnibus mereántur adversitátibus liberári. Per Dóminum.

Collect.—O God, Who by plenteously bestowing upon them of Thy grace, hast enabled Thy Saints Abdon and Sennen to obtain to glory exceeding great: forgive the sins of Thy servants, so that, the merits of Thy saints pleading in their behalf, they may deserve to be by Thee delivered from their every trouble. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios. — FRATRES: Exhibeámus nosmetípsos sicut Dei minístros in multa patiéntia, in tribulatiónibus, in necessitátibus, in angústiis, in plagis, in carcéribus, in seditiónibus, in labóribus, in vigíliis, in jejúniis, in castitáte, in sciéntia, in

Lesson from the **Epistle** of blessed Paul the Apostle to the Corinthians. 2, vi. 4-10.—BRETHREN: In all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in strifes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in

* See Historical Summary, p. 1008.

knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God: by the armour of justice on the right hand and on the left: by honour and dishonour: by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed. as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

longanimitáte, in suavitáte, in Spíritu Sancto, in caritáte non ficta, in verbo veritátis, in virtúte Dei, per arma justítiae a dextris, et a sinístris: per glóriam et ignobilitátem: per infámiam, et bonam famam: ut seductóres, et veráces: sicut qui ignóti, et cógniti: quasi moriéntes, et ecce vívimus: ut castigáti, et non mortificáti: quasi tristes, semper autem gaudéntes: sicut egéntes, multos autem locupletántes: tamquam nihil habéntes, et ómnia possidéntes.

Gradual. Exod. xv. 11.—God is glorious in His saints: wonderful in majesty, doing wonders. ℣. Thy right hand, O Lord, is glorified in strength: Thy right hand hath broken the enemies.

Graduále. — Gloriósus Deus in sanctis suis: mirábilis in majestáte, fáciens prodígia. ℣. Déxtera tua, Dómine, glorificáta est in virtúte: déxtera manus tua confrégit inimícos.

Alleluia, alleluia. Wisd. of Sol. iii. 1.—℣. The souls of the just are in the hand of God, and the torment of malice shall not touch them. Alleluia.

Allelúia, allelúia. — ℣. Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew. v. 1-12.—At that time: Jesus seeing the multitudes, went up into a mountain, and when He sat down His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merci-

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedísset, accessérunt ad eum discípuli ejus, et apériens os suum docébat eos, dicens: Beáti pauperes spíritu: quóniam ipsórum est regnum coelorum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beáti qui esúriunt et sítiunt justítiam: quóniam ipsi saturabúntur. Beáti misericordes: quóniam ipsi misericórdiam consequéntur. Beá-

ti mundo corde: quóniamipsi Deum vidébunt. Beáti pacífici: quóniam fílii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam: quóniam ipsórum est regnum coelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et díxerint omne malum advérsum vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in coelis.—**Credo.**

ful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is very great in heaven.—**Credo.**

Secréta. — Haec hóstia, quaesumus, Dómine, quam sanctórum Mártyrum tuórum natalítia recenséntes offérimus: et víncula nostrae pravitátis absólvat, et tuae nobis misericórdiae dona concíliet. Per Dóminum.

Secret.—May, O Lord, the sacred victim we offer up in memory of the natal day of Thy holy martyrs, break the chains of our sins and move Thee in Thy loving kindness, to be merciful in our regard. Through our Lord.

Commúnio. — Posuérunt mortália servórum tuórum, Dómine, escas volatílibus coeli, carnes sanctórum tuórum béstiis terrae: secúndum magnitúdinem bráchii tui pósside fílios morte punitórum.

Communion. Ps. lxxviii. 2, 11. —They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: in the might of Thine arm, take Thou for Thine own the children of them that suffered death for Thee.

Postcommúnio. — Per hujus, Dómine, operatiónem mystérii, et vítia nostra purgéntur: et, intercedéntibus sanctis Martyribus tuis Abdon et Sennen, justa desidéria compleántur. Per Dóminum.

Postcommunion. — By the mighty working in our souls of this mystery, O Lord, may our evil passions be quelled and may, through the intercession of Thy holy martyrs Abdon and Sennen, our every lawful desire be fulfilled. Through our Lord.



JULY 31.

St. Ignatius of Loyola, CONFESSOR.*—*Double.—White vestments.*

Ignatius was born in Northern Spain, in 1491. He was the eleventh child of the Lord of Loyola, and at the age of fifteen, came as page to the court of King Ferdinand V.

His ardent and martial nature caused him to choose a military career.

At the Siege of Pampeluna, he was severely wounded in the leg. During his long convalescence, in the absence of books of chivalry for which he had a passion, they gave him the lives of Jesus Christ and of the Saints to read. This reading was for him a revelation. It dawned on him that the Church also has her army which, under the orders of the representative of Christ,† fights to defend here below the sacred interests of the God of hosts.

He then laid down his sword at the feet of the Virgin, in the famous Benedictine Abbey at Montserrat, and his generous soul, once enamoured of worldly glory, now only longed for the greater glory of the King Whom henceforth he will serve (*Collect*). Throughout the night of March 25, when the mystery of the Incarnation of the Word is solemnised, after confessing his sins he watched as for knighthood, and the Mother of God armed him for Christ and the militant Church, His Spouse. Soon he became General of the admirable Society of Jesus, raised by Providence to combat Protestantism, Jansenism and returning paganism.

On the mountain the sons of Benedict, as a prelude to the liturgy in heaven, will continue the solemn celebration of the divine offices which

* See Historical Summary, p. 1015.

† To the three religious vows St. Ignatius adds a fourth by which the members of the Society of Jesus bind themselves to go wherever the Pope will send them for the salvation of souls.

Ignatius will recommend to the faithful,* and whose sacred melodies he never heard without tears; and he, sacrificing himself to his mission, goes down into the plain to oppose with his valiant troops, the attacks of the hostile army whose violent onslaughts are always directed against his Institute (*Epistle*). Wherefore, to preserve in his sons the intense interior life required by the militant activity to which he devotes them, St. Ignatius subjects them to a strongly organised hierarchy and teaches them, in a masterly treatise highly approved of by the Church, his spiritual exercises which have sanctified thousands of souls. It has been affirmed that it was the practice of the *Exercitatorium* of the Benedictine Abbot Cisneros at Montserrat in 1500 which inspired him with the idea. Guided by grace, he realised it however at Mauresa in a different and very personal way.

St. Ignatius arms his sons by giving them for their shield the name of Jesus (*Introit*); for their breastplate the love of God which the Saviour came to enflame on earth (*Communion*)† and whose symbol, the Sacred Heart, they gloriously bear in the folds of their flag; and for their sword, preaching, writing, teaching and all other forms of apostolate.

It was in a Benedictine monastery in Spain that at the feast of the Annunciation, St. Ignatius first used these arms; in a chapel of the Benedictine Abbey of Montmartre that on the Feast of the Assumption in 1534 and later on at the altar of the Virgin of the Basilica of St. Paul-outside-the-Walls, served by Benedictines, that was born the Society of Jesus, that noble chivalry of Christ, and lastly it was the Benedictine Pope Pius VII., a monk of the abbatial Church of Our Lady of Cesena, who in 1814 re-established it in all its rights. It is therefore God Himself Who unites at the feet of the Blessed Virgin these two Orders which powerfully help the Church, for Martha and Mary, action and contemplation, both contribute, by different means, to the glory of God. Alike are the mottoes of these two religious families: "In all things God be glorified!—I.O.G.D." and: "To the greater glory of God!—A.M.D.G."

Not to do anything except for the glory of God and to do everything for His greater glory is the whole of holiness. It is the end of the creation, the end of man's elevation to a supernatural life, the end indeed of the evangelical precepts which cause generous souls to renounce, by vow, things that are lawful in order to devote themselves more freely to the interests of God, and to render to Him in its entirety the accidental glory He had been deprived of by man's use of unlawful things.

Benedict has filled Europe with his missionary monks whose principal work is to praise God, and Ignatius with his priest-apostles (*Gospel*) who make manifest their interior life by their untiring activity.

From Montserrat, twelve monks with their Superior started with Christopher Columbus for the new Continent. From Lisbon, started

* "The third of the eighteen rules made by St. Ignatius, as the crowning of the Spiritual Exercises," that "we may have the true sentiments of the orthodox Church," recommends to the faithful the Canticles of the Church, the psalms and the different canonical hours at their appointed times. And at the head of this book which is in truth the treasure of the Society of Jesus, establishing the conditions which will enable one to draw most profit from these Exercises, he rules in his twentieth note that he who can do so is to choose, for the duration of the Exercises, a dwelling whence he may easily go to the offices of Matins and Vespers, as well as to Mass: (Liturgical Year: July, 31, St. Ignatius of Loyola).

† When he sent missionaries abroad he used to say to them: "Go, my brothers, enflame the world and spread everywhere the fire which Jesus Christ came to kindle on the earth" (*Communion*).

Francis Xavier who first evangelised Japan and China. It is the same tree of the love of God which, on different branches, bears the same fruit.

On July 31, 1556, St. Ignatius died pronouncing the name of Jesus, and his Society spread throughout the world already numbering twelve provinces, and a hundred colleges.*

May we obtain by the intercession of St. Ignatius so to be sanctified in truth (*Secret*) by the sacred mysteries of Mass and Communion, the source of all holiness, that with the help of this Saint, we may after his example, so combat evil on earth, as to be crowned with him in heaven (*Collect*).

MASS.

Introit. Phil. ii. 10, 11.—In the name of Jesus let every knee bow, of things in heaven, on earth and under the earth: and let every tongue confess that the Lord Jesus Christ is in the glory of God the Father. ℣. Ps. v. 12, 13. All they that love Thy name shall glory in Thee: for Thou wilt bless the just. ℣. Glory be to the Father.

Intróitus. — In nómine Jesu omne genu flectátur, coeléstium, terréstrium, et infernórum: et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* Gloriabúntur in te omnes, qui díligunt nomen tuum: quóniam tu benedíces justo. ℣. Glória Patri.

Collect.—O God, Who for the spreading of the greater glory of Thy name didst, by means of blessed Ignatius, strengthen Thy church militant with a new army: vouchsafe unto us, that after battling upon this earth even as he battled, helped by his prayers, it may one day be ours to be crowned with him in heaven. Through our Lord.

Orémus. — Deus, qui ad majórem tui nóminis glóriam propagándam, novo per beátum Ignátium subsídio militántem Ecclésiam roborásti: concéde; ut, ejus auxílio et imitatióne certántes in terris, coronári cum ipso mereámur in coelis. Per Dóminum.

Epistle: Memor esto, p. 226.

Gradual. Ps. xci. 13, 14.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Lebanon in the house of the Lord. ℣. Ibid. 3. To show

Graduále. — Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et

* The Society of Jesus numbers 13 canonised Saints, 95 beatified, 80 Venerables and 88 whose cause is being discussed. It has at present 17,000 members; there were 24,000 at the time of the suppression. It has given to the Church illustrious Prelates and a large number of Apostles, learned men, educators and influential men, as is proved by the numerous congregations or religious Associations which have imbibed the spirit of the Founder, and by the many pious institutions under the direction of the sons of St. Ignatius. The Apostleship of prayer, for instance, numbers 23 million associates.

veritátem tuam per noctem.

forth Thy mercy in the morning and Thy truth in the night.

Allelúia, allelúia.— ℣. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

Alleluia, alleluia. — ℣. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life. Alleluia.

Gospel: Designávit Dóminus, p. 1346.

Offertórium. — Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.— My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Secréta. — Adsint, Dómine Deus, oblatiónibus nostris sancti Ignátii benígna suffrágia: ut sacrosáncta mystéria, in quibus omnis sanctitátis fontem constituísti, nos quoque in veritáte sanctíficent. Per Dóminum.

Secret.—May the kindly suffrages of blessed Ignatius come, together with our offerings, before Thee, O Lord: and may these most sacred mysteries, which Thou hast ordained to be the fount of all holiness, in very truth sanctify us likewise. Through our Lord.

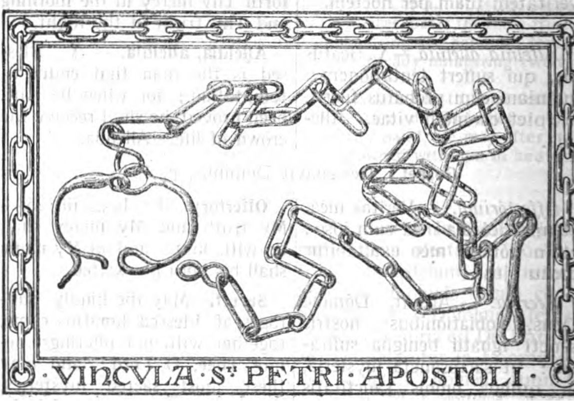
Commúnio. — Ignem veni míttere in terram: et quid volo, nisi ut accendátur?

Communion.—Luke xii. 49.— I am come to send fire upon the earth, and what will I but that it be enkindled.

Postcommúnio. — Laudis hóstia, Dómine, quam pro sancto Ignátio grátias agéntes obtúlimus: ad perpetuam nos majestátis tuae laudatiónem, ejus intercessióne, perdúcat. Per Dóminum.

Postcommunion. — May, O Lord, the sacrifice of praise which, in thanksgiving for blessed Ignatius, we have offered up to Thee, by virtue of his intercession, there set our feet where we shall praise Thee for evermore. Through our Lord.

A·M·D·G



AUGUST 1.

St. Peter's Chains. *—*Greater-double.—White vestments.*

The Church venerates on this day in the basilica of St. Peter *ad vincula* on Mount Esquiline at Rome, the chains with which the prince of the Apostles was fettered (*Collect, Epistle*). This Church where the Station is held on the Monday of the first week in Lent † and on the Monday in the Octave of Pentecost ‡, was built over the baths of Trajan and restored towards the middle of the fifth century by the Princess Eudoxia, whence the name of Eudoxian basilica sometimes given to it. It was dedicated on this day. The date of August 1 was chosen so as to substitute a solemnity in honour of the Apostle, bishop of Rome and Head of the Church (*Alleluia, Gospel, Communion*) for the pagan festival which used to be kept at Rome in honour of the Emperor Augustus.§ The chains of St. Peter are in two portions, one having eleven links of lengthened shape to bind the hands, and the other twenty-three links, to the last of which are fixed two half circles to hold the neck. The Popes used to send, as a rich present, a few particles of the filings of these chains enclosed in a golden key. They symbolise the power of the keys by which Peter unbinds from sin.

They were also put into rings or crosses to preserve from dangers (*Collect*). On the same day the Church honours St. Paul. There are preserved with St. Peter's chains four links of the chains which bound his arms during his captivity at Rome.

* See Historical Summary, p. 1005 † See p. 539. ‡ See p. 973.

§ As a compliment to the Emperor Augustus they gave his name to the sixth month of the year formerly called Sextilis, for at Rome the year began in March.—The word August comes from Augustus as July from Julius Caesar. The following months kept their denominations of seventh (September), eighth (October), ninth (November), and tenth (December).

MASS.

Intróitus. — Nunc scio vere, quia misit Dóminus Angelum suum : et erípuit me de manu Heródis, et de omni expectatióne plebis Judaeórum. *Ps.* Dómine, probásti me, et cognovísti me : tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Introit. Acts xii. 11.—Now I know in very deed, that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. Ps. cxxxviii. 1, 2. Lord, Thou hast proved me, and known me : Thou hast known my sitting down, and my rising up. ℣. Glory be to the Father.

Orémus. — Deus, qui beátum Petrum Apóstolum, a vínculis absolútum, illaesum abire fecísti : nostrórum quaesumus, absólve víncula peccatórum ; et ómnia mala a nobis propitiátus exclúde. Per Dóminum.

Collect.—O God Who, breaking the chains that bound blessed Peter the Apostle, didst bid him to go forth unharmed : free us, we beseech Thee, from the bonds of sin, and in Thy great mercy keep far from us all evil. Through our Lord.

Commemoration of St. Paul.

Orémus.—Deus qui multitúdinem géntium beáti Pauli Apóstoli praedicatióne docuísti : da nobis, quaesumus ; ut, cujus commemoratiónem cólimus, ejus apud te patrocínia sentiámus. Per Dóminum.

Collect.—O God, Who by the preaching of blessed Paul the Apostle, didst teach the multiude of the Gentiles : grant, that we who devoutly make commemoration of him, may feel the might of his advocacy with Thee on our behalf. Through our Lord.

Commemoration of the Holy Machabees, p. 1547.

Epistola. — Léctio Actuum Apostolórum.—In diébus illis : Misit Heródes rex manus, ut afflígeret quosdam de ecclésia. Occídit autem Jacóbum fratrem Joánnis gládio. Videns autem quia placéret Judaeis, appósuit ut apprehénderet et Petrum. Erant autem dies azymórum. Quem cum apprehendísset, misit in cárcerem, tradens quátuor quaterniónibus mílitum custodiéndum, volens post Pascha

Epistle. Acts ii. 1-11.—Lesson from the Acts of the Apostles.—In those days, Herod the king stretched forth his hands to afflict some of the Church : and he killed James, the brother of John, with the sword ; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the azymes : and when he had apprehended him, he cast him into prison, delivering him to four

files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison: and behold an Angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly; and the chains fell off from his hands: and the Angel said to him, Gird thyself and put on thy sandals; and he did so: and he said to him, Cast thy garment about thee and follow me; and going out he followed him: and he knew not that it was true which was done by the Angel; but he thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them; and going out, they passed on through one street, and immediately the Angel departed from him. And Peter coming to himself, said, Now I know in very deed that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

prodúcere eum pópulo. Et Petrus quidem servabátur in cárcere. Orátio autem fiébat sine intermissióne ab Ecclésia ad Deum pro eo. Cum autem productúrus eum esset Heródes, in ipsa nocte erat Petrus dórmiens inter duos mílites, vinctus caténis duábus: et custódes ante óstium custodiébant cárcerem. Et ecce Angelus Dómini ástitit: et lumen refúlsit in habitáculo: percussóque látere Petri, excitávit eum dícens: Surge velóciter. Et cecidérunt caténae de mánibus ejus. Dixit autem Angelus ad eum: Praecíngere, et cálcea te cáligas tuas. Et fecit sic. Et dixit illi: Circúmda tibi vestiméntum tuum, et séquere me. Et éxiens sequebátur eum, et nesciébat quia verum est, quod fiébat per Angelum: existimábat autem se visum vidére. Transeúntes autem primam et secúndam custódiam, venérunt ad portam férream, quae ducit ad civitátem: quae ultro apérta est eis. Et exeúntes processérunt vicum unum: et contínuo discéssit Angelus ab eo. Et Petrus ad se revérsus, dixit: Nunc scio vere, quia misit Dóminus Angelum suum, et erípuit me de manu Heródis, et de omni exspectatióne plebis Judaeórum.

Gradual. Ps. xliv. 17, 18.— Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord.

Graduále. — Constítues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati

sunt tibi filii: proptérea pópuli confitebúntur tibi.

℣. Instead of thy fathers, sons are born to thee: therefore shall the people praise thee.

Allelúia, allelúia.— ℣. Solve jubénte Deo, terrárum, Petre caténas: qui facis ut páteant coeléstia regna beátis. Allelúia.

Alleluia, alleluia. — ℣. Be it thine, O Peter, at God's word, to break all chains forged by earth: thou who to happy souls openest the kingdom of heaven. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Venit Jesus in partes Cesaréae Philíppi, et interrogábat discípulos suos, dicens: Quem dicunt hómines esse Fílium hóminis? At illi dixérunt: Alii Joánnem Baptístam, álii autem Eliam, álii vero Jeremíam, aut unum ex prophétis. Dicit illis Jesus: Vos autem quem me esse dícitis? Respóndens Simon Petrus, dixit: Tu es Christus, Fílius Dei vivi. Respóndens autem Jesus dixit ei: Beátus es Simon Bar Jona: quia caro et sanguis non revelávit tibi, sed Pater meus qui in coelis est. Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificábo Ecclésiam meam, et portae inferi non praevalébunt advérsus eam. Et tibi dabo claves regni coelórum. Et quodcúmque ligáveris super terram, erit ligátum et in coelis: et quodcúmque sólveris super terram, erit solútum et incolies.

✠ Continuation of the holy **Gospel** according to St. Matthew. xvi. 13-19.—At that time, Jesus came into the quarters of Caesarea Philippi, and He asked His disciples, saying, Whom do men say that the Son of man is? But they said, Some, John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them, But whom do you say that I am? *Simon Peter answered, and said, Thou art Christ, the Son of the living God.* And Jesus, answering, said to him, Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven: and I say to thee, That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.—**Credo.**

Offertórium. — Constítues eos príncipes super omnem terram: mémores erunt nó-

Offertory.—Thou shalt make them princes over all the earth: they shall remember Thy name,

O Lord, throughout all generations.

minis tui, Dómine, in omni progénie et generatióne.

Secret.—Blessed Peter, Thine apostle, interceding on our behalf, may the sacrifice we offer up, O Lord, ever quicken us and defend us. (Through our Lord.)

Secréta. — Oblátum tibi, Dómine, sacrifícium intercedénte beáto Petro Apóstolo tuo, vivíficet nos semper, et múniat. Per Dóminum.

Commemoration of St. Paul.

Secret.—Moved by the prayers of Paul, thine Apostle, dc Thou, O Lord, hallow the offerings of Thy people: and may this sacrifice, always acceptable to Thee Who hast ordained it, be yet more pleasing in Thy sight, as our holy protector pleads for us. (Through our Lord.)

Secréta. — Apóstoli tui Pauli précibus, Dómine, plebis tuae dona sanctifica: ut, quae tibi tuo grata sunt institúto, gratióra fiant patrocínio supplicántis. (Per Dóminum.)

Commemoration of the Holy Machabees, p. 1547.—Preface of the Apostles, p. 57.

Communion. Matth. xvi.—Thou art Peter: and upon this rock I will build My Church.

Commúnio.—Tu es Petrus; et super hanc petram aedificabo Ecclesiam meam.

Postcommunion. — Thou hast vouchsafed, O Lord, our God, to fill us with the sacrificial food of Thy sacred body and precious blood: grant that the mysteries we celebrate with loving devotion, may be to us a sure earnest of salvation.

Postcommúnio. — Córporis sacri, et pretiósi sánguinis repléti libámine, quaesumus Dómine Deus noster: ut quod pia devotióne gérimus, certa redemptióne capiámus. Per eúmdem Dóminum.

Commemoration of St. Paul.

Postcommunion. — We who have been sanctified by this healthful mystery beseech Thee, O Lord, that we may ever enjoy the intercession of him by whose patronage Thou hast granted us to be guided. Through our Lord.

Postcommúnio. — Sanctificáti, Dómine, salutári mystério: quaesumus; ut nobis ejus non desit orátio, cujus nos donásti patrocinio gubernári. Per Dóminum.

Commemoration of the Holy Machabees, p. 1547.

THE SAME DAY.

The Holy Machabees, MARTYRS.—*Red vestments.*

The seven Machabees, who were brothers, were martyred with their mother under Antiochus Epiphanes. Their relics are kept at Rome in the Church of St. Peter's Chains.

Mass : Clamavérunt, p. 1505, *except the* **Offertory** *and the* **Communion,** pp. 237, 238, *and the* **Collects.**

Orémus. — Fratérna nos, Dómine, Mártyrum tuórum coróna laetíficet : quae et fídei nostrae praebeat increménta virtútum ; et multíplici nos suffrágio consolétur. Per Dóminum.

Collect.—Be it ours, O Lord, to rejoice in the triumph of the holy brethren, Thy martyrs : on our faith may it bestow a crown of virtues, and may it be our comfort, that it has added so many saints to the number of our advocates. Through our Lord.

Secréta. — Mystéria tua, Dómine, pro sanctórum Mártyrum tuórum honóre, devóta mente tractémus : quibus et praesídium nobis crescat, et gáudium. Per Dóminum.

Secret.—In honour of Thy holy martyrs, may we, O Lord, devoutly celebrate Thy mysteries : ever may they be to us a fresher joy, and a surer defence. Through our Lord.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus : ut, quorum memóriam sacraménti participatióne recólimus, fidem quoque proficiéndo sectémur. Per Dóminum.

Postcommunion. — O Almighty God, to us, who in memory of Thy martyrs, have received Thy sacrament, vouchsafe, we beseech Thee, to grow in Thy grace, by emulating their faith. Through our Lord.



AUGUST 2.

St. Alphonsus Mary de Liguori, BISHOP, CONFESSOR, DOCTOR.*
Double.—White vestments.

In 1696, God raised up St. Alphonsus. This Neapolitan nobleman, well known as a barrister, laid his sword on the altar of Our Lady of Mercy, wishing to be henceforth a soldier of Jesus Christ, getting rid of worldly affairs, with the sole desire of pleasing Him to whom he has devoted himself (*Epistle, Offertory*).

" The Spirit of the Lord is upon him consecrating him and sending him to preach the Gospel to the poor " (*Introit*). " He has been sent from above, to bring the people to penance " (*Alleluia*). With that object in view he founded the Congregation of the Most Holy Redeemer (*Collect*) whose members he sends, following the Saviour's example, into the country, to the towns and villages to announce the kingdom of God (*Gospel*).†

He vowed never to lose a moment of his time and never in the whole of his life did he commit a mortal sin.

He wrote religious works filled with erudite learning and piety and was therefore honoured by the Church as Doctor. Emphasising the importance of prayer in the divine plan, he condenses all the treatise on grace in one sentence : " He who prays is saved, he who does not pray is damned."

* See Historical Summary, p. 1016.

† The Redemptorists, founded in 1732 and approved in 1749 have 5,000 members. They have had three canonised Saints. St. Alphonsus, their founder, St. Clement Mary Hofbauer and St. Gerard Majella. The latter is justly called the miracle-worker for his miracles were innumerable. They number 8 Venerables and 12 servants of God whose cause has been introduced at Rome. They have given to the Church a few Cardinals and Bishops and a host of men illustrious by their preaching and writings.

St. Alphonsus was forced to accept the bishopric of "St. Agatha of the Goths," near Naples. He died at the age of 91 in 1787. The Benedictine Pope Pius VII. commanded three fingers of his right hand to be sent to Rome. "Let them come to Rome," he said, "those holy fingers which have written so well for the glory of God, of the Virgin Mary and Religion."

MASS.

Intróitus. — Spíritus Dómini super me: propter quod unxit me: evangelizáre paupéribus misit me, sanáre contritos corde. *Ps.* Atténdite, pópule meus legem meam: inclináte aurem vestram in verba oris mei. ℣. Glória Patri.

Introit. Luke iv. 18.—The Spirit of the Lord is upon me, wherefore He hath anointed me, to preach the gospel to the poor He hath sent me, to heal the contrite of heart. Ps. lxxvii. 1. Attend, O My people, to My law: incline your ear to the words of My mouth. ℣. Glory be to the Father.

Orémus. — Deus, qui per beátum Alphónsum Maríam, Confessórem tuum atque Pontíficem, animárum zelo succénsum, Ecclésiam tuam nova prole fecundásti: quaesumus; ut ejus salutáribus mónitis edócti, et exémplis roboráti, ad te pervenire felíciter valeámus. Per Dóminum.

Collect.—O God Who, through the burning zeal for the salvation of souls of blessed Alphonsus Mary, Thy confessor and bishop, didst enrich Thy church with fresh offspring: grant, we beseech Thee, that imbued with his wholesome doctrine, and strengthened by the example of holy living he has left us, we may, by Thy grace, come happily to Thee. Through our Lord.

Commemoration of St. Stephen: Deus qui, p. 219.

Léctio *Epistolae* beáti Pauli Apóstoli ad Timótheum. — CARISSIME: Confortáre in grátia, quae est in Christo Jesu: et quae audísti a me per multos testes, haec comménda fidélibus homínibus, qui idónei erunt et álios docére. Labóra sicut bonus miles Christi Jesu. Nemo militans Deo implicat se negótiis saeculáribus: ut ei pláceat, cui se probávit. Nam et qui certat in agóne, non coronátur, nisi legítime certáverit. Laborántem agrícolam

Lesson from the **Epistle** of Blessed Paul the Apostle to Timothy. 2, ii. 1-7.—DEARLY beloved, be strong in the grace which is in Christ Jesus, and the things which thou hast heard of me before many witnesses, the same commend to faithful men, who shall be fit to teach others also. Labour as a good soldier of Christ Jesus. No man being a soldier to God, entangleth himself with worldly business: that he may please Him to whom he hath engaged himself. For he

also that striveth for the mastery, is not crowned, except he strive lawfully. The husbandman that laboureth must first partake of the fruits. Understand what I say: for the Lord will give thee understanding in all things.

opórtet primum de frúctibus percípere. Intéllige quae dico: dabit enim tibi Dóminus in ómnibus intelléctum.

Gradual. Ps. cxviii. 52, 53.—I remembered, O Lord, Thy judgments of old, and I was comforted; a fainting hath taken hold of me because of the wicked that forsake Thy law. ℣. Ps. xxxix. 11. I have not hid Thy justice within my heart: I have declared Thy truth and Thy salvation.

Graduále. — Memor fui judiciórum tuórum a saeculo, Dómine, et consolátus sum: deféctio ténuit me pro peccatóribus derelinquéntibus legem tuam. ℣. Justítiam tuam non abscóndi in corde meo: veritátem tuam et salutáre tuum dixi.

Alleluia, alleluia. Ecclus. xlix. 3, 4.—℣. He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness: and he directed his heart towards the Lord; and in the days of sinners he strengthened godliness. Alleluia.

Allelúia, allelúia. — ℣. Ipse est diréctus divínitus in paeniténtiam gentis, et tulit abominatiónem impietátis: et gubernávit ad Dóminum cor ipsíus: et in diébus peccatórum corroborávit pietátem. Allelúia.

Gospel: Designávit, p. 1346.

Offertory. Prov. iii. 9, 27.—Honour the Lord with thy substance, and give Him of the first of all thy fruits. Do not withhold him from doing good who is able: if thou art able, do good thyself also.

Offertórium. — Honóra Dóminum de tua substántia, et de primítiis ómnium frugum tuárum da ei. Noli prohibére benefácere eum, qui potest: si vales, et ipse bénefac.

Secret.—O Lord Jesus Christ, consume our hearts with heavenly fire as a sacrifice for an odour of sweetness, who didst grant to blessed Alphonsus Mary to celebrate these mysteries, and by the same to exhibit himself a holy sacrifice to Thee. Who livest and reignest.

Secréta. — Coeléstí, Dómine Jesu Christe, sacrifícii igne corda nostra in odórem suavitátis exúre: qui beáto Alphónso María tribuísti et haec mystéria celebráre, et per éadem hóstiam tibi sanctam seípsum exhibére: Qui vivis.

Commemoration of St. Stephen: Múnera, p. 221.

Commúnio. — Sacérdos magnus, qui in vita sua suffúlsit domum, et in diébus suis corroborávit templum, quasi ignis effúlgens, et thus ardens in igne.

Communion.—Ecclus. l. 1, 9. A great priest, who in his life propped up the house, and in his days fortified the temple as a bright fire, and frankincense burning in the fire.

Postcommúnio. — Deus, qui beátum Alphónsum Maríam, Confessórem tuum atque Pontíficem, fidélem divíni mystérii dispensatórem et praecónem effecísti: ejus méritis, precibúsque concéde; ut fidéles tui et frequénter percípiant, et percipiéndo sine fine colláudent. Per Dóminum.

Postcommunion. — O God, who didst raise up blessed Alphonsus Mary, Thy confessor and bishop, to be a faithful minister and a faithful preacher of this divine mystery: moved by his merits and prayers, grant that Thy faithful people be assiduous in receiving it, and that when receiving it, they offer unceasing praise to Thee. Through our Lord.

Commemoration of St. Stephen: Haec nos, p. 221.

THE SAME DAY.

St. Stephen, POPE, MARTYR.*

Of Roman birth, St. Stephen I. governed the Church under the Emperors Valerian and Gallienus. In spite of the most violent persecutions he regularly celebrated the Holy Mysteries and held councils in the crypts of the martyrs. He forbade the re-christening of Christians baptised by heretics. In 257 towards the end of the Mass he was saying, he was surprised by the persecutors and beheaded.

MASS.

Intróitus. — Sacérdotes ejus índuam salutári, et sancti ejus exsultatióne exsultábunt. *Ps.* Meménto, Dómine, David: et omnis mansuetúdinis ejus. ℣. Glória Patri.

Introit. Ps. cxxxi. 16.—I will clothe her priests with salvation, and her saints shall rejoice with exceeding great joy. Ibid. 1. O Lord, remember David and all his meekness. ℣. Glory be to the Father.

Collects, Gospel *and* **Offertory** *of the Mass:* Sacerdótes Dei, p. 219. *and* ss.

Epistola.—Léctio Actuum Apóstolorum.—IN diébus illis: A Miléto Paulus mittens Ephesum, vocávit majóres natu ec-

Epistle. Acts xx. 17-21.—Lesson from the Acts of the Apostles.—IN those days: Paul sending from Miletus to Ephesus,

* See Historical Summary, p. 1007.

called the ancients of the church. And when they were come to him, and were together, he said to them, you know, from the first day that I came into Asia, in what manner I have been with you for all the time; serving the Lord with all humility, and with tears, and temptations which befell me, by the conspiracies of the Jews: how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house; testifying both to Jews and Gentiles penance towards God and faith in our Lord Jesus Christ.

clésiae. Qui cum veníssent ad eum, et simul essent, dixit eis: Vos scitis a prima die, qua ingréssus sum in Asiam, quáliter vobíscum per omne tempus fúerim, sérviens Dómino cum omni humilitáte, et lácrymis, et tentatiónibus, quae mihi accidérunt ex insídiis Judaeórum: quómodo nihil subtráxerim utílium, quo minus annuntiárem vobis, et docérem vos públice, et per domos, testíficans Judaeis, atque gentílibus in Deum paeniténtiam, et fidem in Dóminum nostrum Jesum Christum.

Communion.—Lord, Thou didst deliver to me five talents: behold I have gained other five over and above. Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy Lord.

Commúnio. — Dómine, quinque talénta tradidísti mihi, ecce ália quinque superlucrátus sum. Euge serve bone et fidélis, quia in pauca fuísti fidélis, supra multa te constítuam, intra in gáudium dómini tui.

AUGUST 3.

The Finding of the Body of St. Stephen, THE FIRST MARTYR.*

Semi-double.—Red vestments.

The Church solemnises on December 26 the feast of St. Stephen, and on January 2 the Octave of this Saint. She holds the Station on Passion Friday in the Church dedicated to St. Stephen, on Mount Coelius, at Rome.† On August 10 she will celebrate the feast of St. Lawrence whose "remains more precious," say the writers of the first centuries, "than gold and precious stones" are with those of the deacon Stephen, which had been translated from Palestine to the capital of the Christian world.

To-day's Mass commemorates the miraculous finding by a priest of these relics at Kapher-Gamala on December 5, A.D. 415 (*Collect*). Except the Collect it is the same as that on December 26, the date of the translation of these remains from Kapher-Gamala to Jerusalem. For Gama-

* See Historical Summary, p. 1010. † *See* p. 702.

liel, the teacher of St. Paul, so much esteemed among the doctors of Israel that at his death it was declared that "the glory of Israel had disappeared," had buried twenty miles from that town, at his country house, the holy Martyr Stephen, Nicodemus and his own son Abibas. He himself was buried there. These precious relics, long ignored, were miraculously discovered and wrought numerous cures.

The *Introit* and the *Epistle* recall how Stephen, filled with the Holy Ghost, convicted the Jews of error, and how they, hating Christ as their fathers had hated him (*Gospel*), seized Stephen and stoned him to death.

Let us honour St. Stephen, and imitating his prayers for his persecutors (*Epistle*, *Communion*), let us learn by his example to love our enemies (*Collect*).

Mass *as on the* **Feast of St. Stephen,** Dec. 26, p. 399, *except the following:*

Orémus. — Da nobis, quaesumus Dómine, imitári quod cólimus : ut discámus et inimícos dilígere ; quia ejus Inventiónem celebrámus, qui novit étiam pro persecutóribus exoráre Dóminum nostrum Jesum Christum Fílium tuum : Qui tecum vivit.

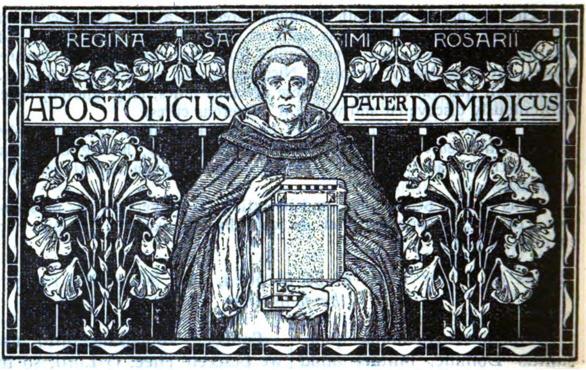
Collect.—Vouchsafe unto us, we beseech Thee, O Lord, so to strive after the holiness we venerate, as to love even our enemies ; for we are celebrating the martyrdom of one, whose dying prayer was to plead for the pardon of his very murderers, from Thy Son our Lord : who livest and reignest.

Secréta. — Súscipe, Dómine, múnera pro tuórum commemoratióne Sanctórum : ut, sicut illos passio gloriósos effécit ; ita nos dévótio reddat innócuos. Per Dóminum.

Secret.—Graciously receive, O Lord, in memory of Thy saints, these our offerings. Through suffering they entered into glory ; through humbleness of heart may we deserve, without reproach, to stand before Thee. Through our Lord.

Postcommúnio. — Auxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáto Stéphano Mártyre tuo, sempitérna protectióne confíment. Per Dóminum.

Postcommunion. — May the mysteries in which we have had part, be to us, O Lord, a safeguard : and may they ensure to us Thy fatherly care for evermore. Through our Lord.



AUGUST 4.

St. Dominic, CONFESSOR.*—*Greater-double.—White vestments.*

The Church of France was ravaged by the heresy of the Albigenses, who, not satisfied with teaching false doctrine, pillaged the churches and massacred the priests. In 1215, Innocent III. saw in a dream the tottering walls of St. John of the Lateran, held up by the powerful shoulders of a friar. This friar was St. Dominic whose preaching was to withstand untruth and error (*Epistle*), and re-kindle the flame of faith in the world. His mother saw in a vision her child in the shape of a little dog holding a torch in its mouth.

Called Dominic, because his parents attributed his birth to the prayers of the holy Benedictine Abbot Dominic of Silos, he truly belonged to the Lord, as his name suggests. Born in Spain, of the noble family of Gusman, he distinguished himself by his purity as is signified by the lily he holds (*Alleluia*) and his white habit.

Having witnessed the many evils caused by the heretics in the south of France, he founded to oppose them the Order of the Friars Preachers (*Communion*), whom he armed with the shield of *truth* to teach doctrine † and the sword of the *word* to preach it.‡

The Dominicans number many saints of both sexes § who, like their founder, ardently studied the Word of God in the Gospel, which as St. Dominic says is the book of truth and "the book of charity."

This saint loved the Virgin in a special manner and preached the devotion to the Rosary. He died on August 6, 1221.

* See Historical Summary, p. 1013. † Ps. xv. 5. ‡ Eph. vi. 17.

§ The Order of the Friars Preachers has given to the Church 4 Popes, Blessed Innocent V., St. Pius V., Benedict XI., Benedict XIII., numerous Cardinals, Bishops, Doctors, Preachers and illustrious writers. It numbers 10 saints and 4 women saints, 262 beatified men and 24 beatified women of whom 209 Martyrs. The census of the Order in 1910 showed there were 4,472 religious. The Dominican nuns in the Second-Order and in the Third-Order regular amount to 6,000.

Mass: Os justi, p. 270, *except:*

Orémus. — Deus, qui Ecclésiam tuam beáti Domínici Confessóris tui illumináre dignátus es méritis et doctrínis: concéde; ut ejus intercessióne temporálibus non destituátur auxíliis, et spirituálibus semper profíciat increméntis. Per Dóminum.

Collect.—O God Who, by the merits and teaching of blessed Dominic, Thy confessor, hast been pleased to give light to Thy Church: bow down Thine ear to his prayers, nor suffer her at any time to lack temporal help, or ever to cease from heaping up spiritual riches. Through our Lord.

Epistle: Testificor, p. 264.

Allelúia, allelúia. — ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. Hos. xiv. 6.—The just shall spring as the lily: and flourish for ever before the Lord. Alleluia.

Secréta. — Múnera tibi, Dómine, dicáta sanctífica: ut méritis beáti Domínici Confessóris tui nobis profíciant ad medélam. Per Dóminum.

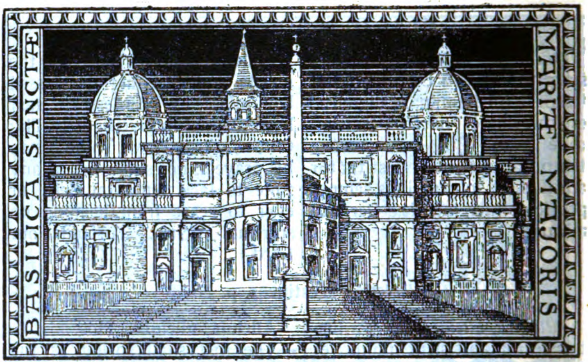
Secret.—Hallow, O Lord, the offerings we dedicate to Thee: and for the sake of the merits of blessed Dominic, Thy confessor, make them to profit us unto the healing of our souls. Through our Lord.

Commúnio. — Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Communion. Luke xii. 42.—A faithful and wise steward, whom the Lord has set over His family; to give them their measure of wheat in due season.

Postcommúnio. — Concéde, quaesúmus, omnípotens Deus: ut, qui peccatórum nostrórum póndere prémimur, beáti Domínici Confessóris tui patrocínio sublevémur. Per Dóminum.

Postcommunion. — O Almighty God, vouchsafe, we beseech Thee, to us who are under the patronage of blessed Dominic, Thy confessor, the lightening of the load of sin which bears us down. Through our Lord.



AUGUST 5.

The Dedication of the Church of Our Lady of the Snow.*

Greater-double.—White vestments.

This church was built at Rome, in the fourth century during the pontificate of Pope Liberius, on Mount Esquiline. In the middle ages a graceful and popular tradition ascribed its foundation to a noble patrician who, having been favoured with a vision of Mary, caused it to be erected on a spot covered by a miraculous fall of snow.

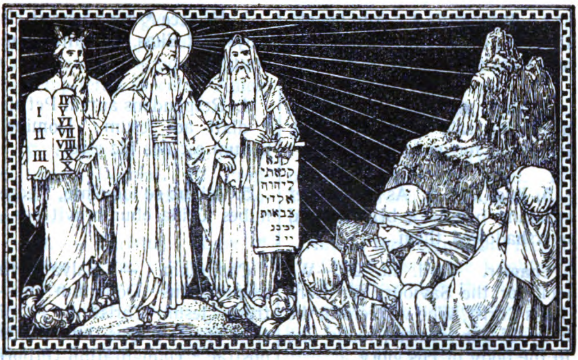
This sanctuary was rebuilt in the following century and dedicated by Sixtus III. in 432, to Mary, whom the Council of Ephesus (431) had just proclaimed the Mother of God. The mosaics of the triumphal arch glorify this divine maternity, and the representation of the two cities of Bethlehem and Jerusalem, recall the birth of Christ in the city of David, and that of the Church in the room of the Last Supper. The Basilica is also called St. Mary of the Crib, because portions of the crib are preserved there.

St. Mary's, called Major, because it is the largest and most important of the churches dedicated to the Virgin, is a patriarchal basilica. The great nave is formed by two rows of forty-four columns of white marble and the ceiling is covered with the first gold brought from America.

In this church, whose dedication is solemnised on this day, takes place the inauguration of the liturgical year on the first Sunday in Advent†, there are held the Stations at Christmas‡, on the feast of St. John,§ at Easter||, on the Monday in Rogation Week¶, and on all Wednesdays in Ember Week.

Mass : Salve Sancta Parens, p. 200. *The* **Credo** *is said.*—**Preface of the Blessed Virgin :** Et te in Festivitáte, p. 56.

* See Historical Summary, p. 1011.
† See p. 332.
‡ See p. 386.
§ See p. 403.
|| See p. 876.
¶ See p. 930



AUGUST 6.

The Transfiguration of Our Lord Jesus Christ.*—*Double of the Second Class.—White vestments.*

The feast of the Transfiguration of Jesus had long been solemnised on August 6, in different churches of the East and West. To commemorate the victory which arrested, near Belgrade in 1457, the invading tide of Islam, and which was announced at Rome on August 6, Calixtus III. extended the feast to the whole church.

It is the feast of the churches under the title of St. Saviour, that is why Pius X. raised it to the rank of double of the second class, for it is the second title of the church of St. John of the Lateran, formerly called Basilica of St. Saviour.

FIRST VESPERS (AUGUST 5).

First four **Psalms** *of Sunday*, p. 98, *and the fifth* **Psalm** Laudáte Dóminum, p. 127.

Ant. — 1. Assúmpsit Jesus * Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit eos in montem excélsum seórsum, et transfigurátus est ante eos.

Ant. 1. Matt. xvii. 1. Jesus took Peter and James and John his brother, and led them up unto a high mountain apart, and was transfigured before them.

2. Resplénduit * fácies ejus sicut sol, vestiménta autem ejus facta sunt alba sicut nix, allelúia.

2. Ibid., xvii. 2. His face did shine as the sun, and His raiment became white as snow. Alleluia.

* See Historical Summary, p. 1014.

3. Ibid. xvii. 3. And behold there appeared unto them Moses and Elias speaking with Jesus.

3. Et ecce * apparuérunt eis Móyses et Elías, loquéntes cum Jesu.

4. Ibid. xvii. 4. And Peter answering said to Jesus, Lord, it is good for us to be here.

4. Respóndens autem Petrus * dixit ad Jesum: Dómine, bonum est nos hic esse.

5. Ibid. xvii. 5. As he was yet speaking behold a bright cloud overshadowed them.

5. Adhuc eo loquénte, * ecce nubes lúcida obumbrávit eos.

Chapter. Phil. iii. 20.—We look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of His glory.

Capitulum. — Salvatórem exspectámus Dóminum nostrum Jesum Christum, † qui reformábit corpus humilitátis nostrae * configurátum córpori claritátis suae.

Hymn.*

All ye who seek, in hope and love
For your dear Lord, look up above:
Where trac'd upon the azure sky
Faith may a glorious form descry

Lo! on the trembling verge of light
A something all divinely bright
Immortal, infinite, sublime,
Older than chaos, space or time!

Hail, Thou, the Gentiles' mighty Lord!
All hail, O Israel's King ador'd!
To Abraham sworn in ages past,
And to his seed while earth shall last.

To Thee the prophets witness bear;
Of Thee the Father doth declare
That all who would His glory see
Must hear and must believe in Thee.

Quicúmque Christum quaeritis,
Oculos in altum tóllite:
Illic licébit vísere
Signum perénnis glóriae.

Illústre quiddam cérnimus,
Quod nésciat finem pati,
Sublíme, celsum, intérminum,
Antíquius coelo et chao.

Hic ille Rex est Géntium,
Populíque Rex judáici,
Promíssus Abrahae patri,
Ejúsque in aevum sémini.

Hunc et Prophétis téstibus,
Iisdémque signatóribus
Testátor et Pater jubet
Audíre nos et crédere.

*The tune of the Hymn of the Ascension, see p. 944.

Jesu, tibi sit glória,
Qui te revélas párvulis,
Cum Patre, et almo Spíritu,
In sempitérna saecula. Amen.

Glory, O Lord, be given to Thee
Who didst appear upon this day,
And glory to the Father be
And to the Holy Ghost for aye. Amen.

℣. Gloriósus apparuísti in conspéctu Dómini. ℟. Proptérea decórem índuit te Dóminus.

℣. Glorious didst Thou appear in the sight of the Lord. ℟. Therefore hath the Lord clothed thee with beauty.

Ant. — Christus Jesus * splendor Patris, et figúra substántiae ejus, portans ómnia verbo virtútis suae, purgatiónem peccatórum fáciens, in monte excélso gloriósus apparére hódie dignátus est.

Ant. at the Magnificat. Heb. i. 3.—Christ Jesus, the brightness of the Father and the figure of His substance, bearing all things by the word of His power, making a purgation of sins, this day vouchsafed to show Himself in glory on a high mountain.

Commemoration of Our Lady of the Snow. Antiphon Beátam, p. 202. ℣. Dignáre, p. 188.

MASS.

Intróitus. — Illuxérunt coruscatiónes tuae orbi terrae : commóta est, et contrémuit terra. *Ps.* Quam dilécta tabernácula tua, Dómine virtútum ! concupíscit et déficit ánima mea in átria Dómini. ℣. Glória Patri.

Introit. Ps. lxxvi. 19.—Thy lightnings enlightened the world : the earth shook and trembled. Ps. lxxxiii. 2, 3. How lovely are Thy tabernacles, O Lord of Hosts ! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be to the Father.

Orémus. — Deus, qui fídei sacraménta, in Unigéniti tui gloriósa Transfiguratióne, patrum testimónio roborásti, et adoptiónem filiórum perféctam, voce delápsa in nube lúcida, mirabíliter praesignásti : concéde propítius ; ut ipsíus Regis glóriae nos coherédes effícias, et ejúsdem glóriae tríbuas esse consórtes. Per eúmdem Dóminum.

Collect.—O God, Who in the glorious Transfiguration of Thine only-begotten Son didst confirm the mysteries of the faith by the witness of the fathers, and Who by Thy voice from the shining cloud, didst in wondrous wise signify to man the perfect adoption of sons that was to come : establish us, in Thy loving kindness, we beseech Thee, as coheirs with Him who is the King of Glory, and in that very glory call us all in the end to share. Through our Lord.

In private Masses: **Commemoration of the Holy Martyrs Xystus II.** *and* **Agapitus**, p. 236.

Lesson from the **Epistle** of Blessed Peter, the Apostle. 2 Pet. i. 16-19.—Dearly beloved, We have not followed cunningly-devised fables, when we made known to you the power and presence of our Lord Jesus Christ; but having been made eyewitnesses of His majesty. For He received from God the Father honour and glory; this voice coming down to Him from the excellent glory, This is My beloved Son in whom I am well pleased, hear ye Him. And this voice we heard brought from heaven, when we were with Him in the holy mount. And we have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.

Léctio *Epístolae* beáti Petri Apóstoli. — Caríssimi: Non doctas fábulas secúti notam fécimus vobis Dómini nostri Jesu Christi virtútem et praeséntiam: sed speculatóres facti illíus magnitúdinis. Accípiens enim a Deo Patre honórem et glóriam, voce delápsa ad eum hujuscémodi a magnífica glória: Hic est Fílius meus diléctus, in quo mihi complácui, ipsum audíte. Et hanc vocem nos audívimus de coelo allátam, cum essémus cum ipso in monte sancto. Et habémus firmiórem prophéticum sermónem: cui bene fácitis attendéntes, quasi lucérnae lucénti in caliginóso loco, donec dies elucéscat, et lúcifer oriátur in córdibus vestris.

Gradual. Ps. xliv. 3, 2.—Thou art beautiful above the sons of men: grace is poured abroad in Thy lips. ℣. My heart hath uttered a good word. I speak My works to the King.

Graduále. — Speciósus forma prae fíliis hóminum: diffúsa est grátia in lábiis tuis. ℣. Eructávit cor meum verbum bonum: dico ego ópera mea Regi.

Alleluia, alleluia. Wisd. of Sol. vii. 26.— He is the brightness of eternal light, the unspotted mirror, and the image of His goodness. Alleluia.

Allelúia, allelúia. — ℣. Candor est lucis aetérnae, spéculum sine mácula, et imágo bonitátis, illíus. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew. xvii. 1-9.—At that time, Jesus took Peter and James, and John his brother, and bringeth them up into a high mountain apart: and *He was transfigured*

✠ Sequéntia sancti *Evangelii* secúndum Matthaeum. — In illo témpore: Assúmpsit Jesus Petrum, et Jacóbum, et Joánnem fratrem ejus, et duxit illos in montem excélsum seórsum: et transfigurátus est

ante eos. Et respléndult fácies ejus sicut sól: vestiménta autem ejus facta sunt alba sicut nix. Et ecce apparuérunt illis Móyses et Elías cum eo loquéntes. Respóndens autem Petrus, dixit ad Jesum: Dómine, bonum est nos hic esse: si vis, faciámus hic tria tabernácula, tibi unum, Móysi unum, et Eliae unum. Adhuc eo loquénte, ecce nubes lúcida obumbrávit eos. Et ecce vox de nube, dicens: Hic est Fílius meus diléctus, in quo mihi bene complácui: ipsum audíte. Et audiéntes discípuli, cecidérunt in fáciem suam, et timuérunt valde. Et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére. Levántes autem óculos suos, néminem vidérunt, nisi solum Jesum. Et descendéntibus illis de monte, praecépit eis Jesus, dicens: Némini dixéritis visiónem, donec Fílius hóminis a mórtuis resúrgat.—**Credo.**

before them. And His face did shine as the sun, and His garments became white as snow. And behold, there appeared to them Moses and Elias talking with Him. And Peter answering, said to Jesus, Lord, it is good for us to be here; if Thou wilt, let *us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.* And as he was yet speaking, behold a bright cloud overshadowed them; and lo, a voice out of the cloud, saying, *This is My beloved Son, in whom I am well pleased; hear ye Him.* And the disciples hearing, fell upon their face, and were very much afraid: and Jesus came and touched them, and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying, *Tell the vision to no man, till the Son of man be risen from the dead.*—**Credo.**

Offertórium. — Glória, et divítiae in domo ejus: et justítia ejus manet in saeculum saeculi, allelúia.

Offertory Ps. cxi. 3.—Glory and wealth are in his house: and his justice remaineth for ever and ever. Alleluia.

Secréta. — Obláta, quaesumus, Dómine, múnera, gloriósa Unigéniti tui Transfiguratióne sanctifica: nosque a peccatórum máculis, splendóribus ipsíus illustratiónis emúnda. Per eúmdem Dóminum.

Secret.—Mindful of the glorious Transfiguration of Thine only-begotten Son, hallow, we beseech Thee, O Lord, the gifts we offer: and in the bright light of His shining, cleanse us from the stains of our sins. Through our Lord.

Commemoration *of the Holy Martyrs*, p. 238.—**Preface** *of the Nativity*, p. 51.

Communion. Matt. xvii. 9.—Tell the vision you have seen to no man, till the Son of man be risen from the dead.

Commúnio.—Visiónem quam vidístis, némini dixéritis, donec a mórtuis resúrgat Fílius hóminis.

Postcommunion. — Vouchsafe unto us, we beseech Thee, Almighty God, by purity of heart to attain to the understanding of the most sacred mystery of the Transfiguration of Thy Son, which with solemn worship we venerate. Through our Lord.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut sacrosáncta Fílii tui Transfiguratiónis mystéria, quae solémni celebrámus offício, purificátae mentis intelligéntia consequámur. Per eúmdem Dóminum.

Commemoration *of the Holy Martyrs*, p. 238.

SECOND VESPERS.

Ant. at the Magnificat.—And the disciples when they heard it fell on their faces, and were much afraid; and Jesus came to them, and touched them and said unto them, Arise, and fear not. Alleluia.

Ant. — Et audiéntes * discípuli cecidérunt in fáciem suam, et timuérunt valde: et accéssit Jesus, et tétigit eos, dixítque eis: Súrgite, et nolíte timére, allelúia.

Commemoration of St. Cajetan.

Ant.—Seek ye first the kingdom of God and His justice and all these things shall be added unto you.

Ant. — Quaerite primum * regnum Dei, et justítiam ejus: et haec ómnia adjiciéntur vobis.

℣. Amávit, p. 269, *and* **Commemoration of St. Donatus: Antiphon** Iste sanctus, ℣. Glória, p. 215.

THE SAME DAY.

SS. Xystus II., Felicissimus and Agapitus, MARTYRS.*

Pope St. Xystus II. was martyred in the third century, during the cruel persecution of Decius. His name is mentioned in the Canon of the Mass among the Popes (*First List*, p. 59).

Laurence, his archdeacon, seeing him led to death, exclaimed: "Why do you abandon me, Father, you who never offer the holy sacrifice without your deacon?" "You will follow me in three days," replied Xystus. The anniversary of the martyrdom of St. Laurence will be solemnised in three days.

Mass: Sapiéntiam, p. 235.

* See Historical Summary, p. 1007.

AUGUST 7.

St. Cajetan, CONFESSOR.*—*Double.—White vestments.*

St. Cajetan founded the first Congregation of Clerks regular who endeavour to imitate the apostolic manner of life (*Collect*). Trust in God, which the Gospel recalls, was their great law; they therefore refrained from begging alms and waited until the faithful brought them help of their own accord.

This Saint's zeal for others' salvation caused him to be called the Hunter of Souls. It was said that he was an Angel at the altar and an Apostle in the pulpit. He died at Naples on August 7, 1547.

Mass: Os justi, p. 270, *except:*

Orémus. — Deus, qui beáto Cajetáno Confessóri tuo apostólicam vivéndi formam imitári tribuísti: da nobis, ejus intercessióne et exémplo, in te semper confídere, et sola coeléstia desideráre. Per Dóminum.

Collect.—O God, Who didst bestow upon blessed Cajetan, Thy confessor, to lead a life modelled upon that of Thine apostles: helped by his prayers and striving to follow his example, may we, by Thy grace, put all our trust in Thee, nor have other aim than to win the goods of heaven. Through our Lord.

Commemoration of St. Donatus: Deus, p. 1565.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — IN illo témpore: Díxit Jesus discípulis suis: Nemo potest duóbus dóminis servíre: aut enim unum ódio habébit, et álterum díliget: aut unum sustinébit, et alterum contémnet. Non potéstis Deo servíre, et mammónae. Ideo dico vobis, ne sollíciti sitis ánimae vestrae quid manducétis, neque córpori vestro quid induámini. Nonne ánima plus est quam esca: et corpus plus quam vestiméntum? Respícite volatília coeli, quóniam non serunt, neque metunt, neque cóngregant in hórrea: et Pater vester coeléstis pascit illa. Nonne vos magis pluris estis illis?

✠ Continuation of the holy **Gospel** according to St. Matthew vi. 24-33.—AT that time, Jesus said to His disciples, No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air; for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much

* See Historical Summary, p. 1015.

more value than they? And which of you, by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin; but I say to you, that not even Solomon in all his glory was arrayed as one of these. Now if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven, how much more you, O ye of little faith! Be not solicitous therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathen seek. For your Father knoweth that you have need of all these things. *Seek ye therefore first the kingdom of God, and His justice; and all these things shall be added unto you.*

Quis autem vestrum cógitans potest adjícere ad statúram suam cúbitum unum? Et de vestiménto quid sollíciti estis? Consideráte lília agri quómodo crescunt: non labórant, neque nent. Dico autem vobis, quóniam nec Sálomon in omni glória sua coopértus est sicut unum ex istis. Si autem foenum agri, quod hódie est, et cras in clíbanum míttitur, Deus sic vestit, quanto magis vos módicae fídei? Nolíte ergo sollíciti esse, dicéntes: Quid manducábimus, aut quid bibémus, aut quo operiémur? haec enim ómnia gentes inquírunt. Scit enim Pater vester, quia his ómnibus indigétis. Quaerite ergo primum regnum Dei, et justítiam ejus; et haec ómnia adjiciéntur vobis.

Secret.—For the glory of Thy name, O Lord, we seek to do honour to Thy holy bishop and martyr Donatus: grant, we beseech Thee, that, in virtue of his intercession, the fruits of piety and devotion may be multiplied within us. Through our Lord.

Secréta. — Praesta nobis, quaesumus, omnípotens Deus: ut nostrae humilitátis oblátio, et pro tuórum tibi grata sit honóre Sanctórum, et nos corpóre páriter et mente puríficet. Per Dóminum.

Commemoration of St. Donatus: Praesta, p. 1567.

Postcommunion. — Vouchsafe, we beseech Thee, Almighty God, that the heavenly bread of which we have partaken, may, by the intercession of blessed Cajetan, Thy confessor, strengthen us against all adversity. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedénte beáto Cajetáno Confessóre tuo, per haec contra ómnia advérsa muniámur. Per Dóminum.

Commemoration of St. Donatus: Omnípotens, p. 1567.

The Same Day.

St. Donatus, Bishop, Martyr.—*Red vestments.*

Donatus, Bishop of Arezzo in Tuscany, was arrested under Julian the Apostate. He was beheaded in A.D. 362.

MASS.

Intróitus. — Sacerdótes Dei benedícite Dóminum: sancti et húmiles corde, laudáte Deum. *Ps.* Benedícite ómnia ópera Dómini Dómino: laudáte et superexaltáte eum in saecula. ℣. Glória Patri.

Introit. Dan. iii. 84, 87.—O ye priests of the Lord, bless the Lord; O ye holy and humble of heart, praise God. Ps. Ibid. All ye works of the Lord, bless the Lord; praise and exalt him above all for ever. ℣. Glory be to the Father.

Orémus. — Deus, tuórum glória sacerdótum: praesta, quaesumus; ut sancti Mártyris tui et Epíscopi Donáti, cujus festa gérimus, sentiámus auxilium. Per Dóminum.

Collect.—O God, the glory of Thy priests, grant, we beseech Thee, that we may experience the help of Thy holy martyr and bishop Donatus, whose festival we are keeping. Through our Lord.

Léctio *Epistolae* beáti Jacóbi Apóstoli. —Carissimi Omne gáudium existimáte, cum in tentatiónes várias incidéritis: sciéntes quod probátio fídei vestrae patiéntiam operátur. Patiéntia autem opus perféctum habet: ut sitis perfécti et íntegri in nullo deficiéntes. Si quis autem vestrum índiget sapiéntia, póstulet a Deo, qui dat ómnibus affluénter, et non impróperat: et dábitur ei. Póstulet autem in fide nihil haesitans: qui enim haesitat, similis est flúctui maris, qui a vento movétur et circumfértur. Non ergo aestimet homo ille quod accípiat áliquid a Dómino. Vir duplex ánimo, incónstans est in ómnibus viis

Lesson from the **Epistle** of Blessed James i. 2-12.—Dearly beloved, count it all joy, when you shall fall into divers temptations; knowing that the trying of your faith worketh patience. and patience hath a perfect work; that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, Who giveth to all men abundantly, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive anything of the Lord. A double-minded

man is inconstant in all his ways. But let the brother of low condition glory in his exaltation: and the rich, in his being low; because as the flower of the grass, shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him.

suis. Gloriétur autem frater húmilis in exaltatióne sua: dives autem in humilitáte sua, quóniam sicut flos foeni transíbit: exórtus est enim sol cum ardóre, et arefécit foenum, et flos ejus décidit, et decor vultus ejus depériit; ita et dives in itinéribus suis marcéscet. Beátus vir, qui suffert tentatiónem: quóniam cum probátus fúerit, accípiet corónam vitae, quam repromísit Deus diligéntibus se.

Gradual. Ps. xxxvi. 30, 31.—The mouth of the just shall meditate wisdom: and his tongue shall speak judgment. ℣. The law of his God in his heart, and his steps shall not be supplanted.

Graduále. — Os justi meditábitur sapientiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia.—The just man shall not be troubled, for the Lord strengtheneth his hand.

Allelúia, allelúia. ℣. Justus non conturbábitur, quia Dóminus firmat manus ejus.

✠ Continuation of the holy **Gospel** according to St. Mark. xiii. 33-37.—At that time Jesus said to His disciples, Take ye heed, watch and pray. For ye know not when the time is. Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the Lord of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning), * lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

✠ Sequéntia sancti *Evangélii* secúndum Marcum. — In illo témpore: Dixit Jesus discípulis suis: Vidéte, vigiláte, et oráte: nescítis enim quando tempus sit. Sicut homo, qui péregre proféctus relíquit domum suam, et dedit servis suis potestátem cujúsque óperis, et janitóri praecépit ut vígilet. Vigiláte ergo, nescítis enim quando dóminus domus véniat: sero, an média nocte, an galli cantu an mané, ne, cum vénerit repénte, invéniat vos dormiéntes. Quod autem vobis dico, ómnibus dico: Vigiláte.

* See p. 490.

Offertórium. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Offertory. Ps. lxxxviii. 21, 22. —I have found David my servant, with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him.

Secréta. — Praesta, quaesumus, Dómine: ut sancti Mártryis tui et Epíscopi Donáti intercessióne, quem ad laudem nóminis tui dicátis munéribus honorámus, piae nobis fructus devotiónis accréscat. Per Dóminum.

Secret.—For the glory of Thy name, O Lord, we seek to do honour to Thy holy bishop and martyr Donatus: grant, we beseech Thee, that, in virtue of his intercession, the fruits of piety and devotion may be multiplied within us. Through our Lord.

Commúnio. — Fidélis servus, et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram. (*T.P.* Allelúia.)

Communion. Luke xii. 42.—Who is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season.

Postcommúnio. — Omnípotens et miséricors Deus, qui nos sacramentórum tuórum et partícipes éfficis, et minístros: praesta, quaesumus; ut, intercedénte beáto Donáto, Mártyre tuo atque Pontífice, ejúsdem proficiámus et fídei consórtio, et digno servítio. Per Dóminum.

Postcommunion. — Almighty and merciful God, Who callest us not only to share in, but to be the ministers of Thy sacraments: grant that by the intercession of blessed Donatus, Thy martyr-bishop, it may profit us to have held the faith he held, and to have rendered Thee the holy service he rendered. Through our Lord.

AUGUST 8.

SS. Cyriacus, Largus and Smaragdus, MARTYRS.*—*Semi-double.—Red vestments.*

St. Cyriacus, a deacon of the Roman Church under Popes Marcellinus and Marcellus, was put to death in 303, during Diocletian's persecution. He had twenty-two Christian companions, among whom were Largus and Smaragdus. St. Cyriacus is one of the "14 Auxiliary Saints." See July, 25.

* See Historical Summary, p. 1009.

MASS.

Introit. Ps. xxxiii. 10, 11.—Fear the Lord, all ye His saints; for there is no want to them that fear Him: the rich have wanted and have suffered hunger, but they that seek the Lord shall not be deprived of any good. Ps. Ibid 2. I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory be to the Father.

Intróitus. — Timéte Dóminum omnes sancti ejus, quóniam nihil deest timéntibus eum: dívites eguérunt, et esuriérunt: inquiréntes autem Dóminum non defícient omni bono. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Collect.—O God, Who year by year summonest us to keep, with rejoicings, the solemnity of Thy holy martyrs Cyriacus, Largus and Smaragdus: in Thy loving kindness, make us, we beseech Thee, to be steadfast in the enduring of pain, even as were the holy men whose feast-day we are celebrating. Through our Lord.

Orémus. — Deus, qui nos ánnua sanctórum Mártyrum tuórum Cyríaci, Largi et Smarágdi solemnitáte laetíficas: concéde propítius: ut, quorum natalítia cólimus, virtútem quoque passiónis imitémur. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Thessalonians. 10, Thess. ii. 13-16.—BRETHREN, we give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is indeed) the word of God, Who worketh in you that have believed. For you, brethren, are become followers of the churches of God which are in Judaea, in Christ Jesus; for you also have suffered the same things from your own countrymen, even as they have from the Jews, who both killed the Lord Jesus and the prophets, and have persecuted us, and please not God, and are adversaries to all men; prohibiting us

Léctio *Epistolae* beáti Pauli Apóstoli ad Thessalonicénses.—FRATRES: Grátias ágimus Deo sine intermissióne: quóniam cum accepissétis a nobis verbum audítus Dei, accepístis illud, non ut verbum hóminum, sed (sicut est vere) verbum Dei, qui operátur in vobis, qui credidístis. Vos enim imitatóres facti estis, fratres, ecclesiárum Dei, quae sunt in Judaea in Christo Jesu: quia éadem passi estis et vos a contribúlibus vestris, sicut et ipsi a Judaeis: qui et Dóminum occidérunt Jesum, et prophétas: et nos persecúti sunt, et Deo non placent, et ómnibus homínibus adversántur, prohibéntes nos géntibus loqui, ut salvae fiant, ut ímpleant peccáta sua sem-

per: pervénit enim ira Dei super illos usque in finem.

to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

Graduále. — Timéte Dóminum omnes sancti ejus: quóniam nihil deest timéntibus eum. ℣. Inquiréntes autem Dóminum, non deficient omni bono.

Gradual. Ps. xxxiii. 10, 11.—Fear the Lord, all ye His saints; for there is no want to them that fear Him. ℣. But they that seek the Lord shall not be deprived of any good.

Allelúia, allelúia. ℣. Fulgébunt justi, et tamquam scintíllae in arundinéto discúrrent in aetérnum. Allelúia.

Alleluia, alleluia. Wisd. of Sol. iii. 7.—℣. The just shall shine, and shall run to and fro like sparks among the reeds for ever. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Marcum. — In illo témpore: Dixit Jesus discípulis suis: Eúntes in mundum univérsum, praedicáte Evangélium omni creatúrae. Qui credíderit, et baptizátus fúerit, salvus erit: qui vero non credíderit, condemnábitur. Signa autem eos, qui credíderint, haec sequéntur: In nómine meo daemónia ejícient: linguis loquéntur novis: serpéntes tollent: et si mortíferum quid bíberint, non eis nocébit: super aegros manus impónent, et bene habébunt.

✠ Continuation of the holy **Gospel** according to St. Mark. xvi. 15-18.—At that time: Jesus said to His disciples Go ye unto the whole world and preach the gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe. In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.

Offertórium. — Laetámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde.

Offertory. Ps. xxxi. 11.—Be glad in the Lord, and rejoice ye just: and glory all ye right of heart.

Secréta. — Accépta sit in conspectu tuo, Dómine, nostra devótio: et eórum nobis fiat supplicatióne salutáris, pro quorum solemnitáte defértur. Per Dóminum.

Secret.—May our devotion, O Lord, find favour in Thy sight; and may the holy Sacrifice which is about to be offered up in honour of Thy saints, avail us to the saving of our souls. Through our Lord.

Communion. Mark xvi. 17, 18.—And these signs shall follow them that believe in Me: they shall cast out devils: they shall lay their hands upon the sick, and they shall recover.

Commúnio. — Signa autem eos, qui in me credunt, haec sequéntur: daemónia ejícient: super aegros manus impónent, et bene habébunt.

Postcommunion.—Our strength renewed from having shared in Thy sacred gift, we beseech Thee, O Lord our God, that by the intercession of Thy holy martyrs Cyriacus, Largus and Smaragdus, we may ever feel the mighty power of the sacrament we worship. Through our Lord.

Postcommúnio. — Refécti participatióne múneris sacri, quaesumus, Dómine Deus noster: ut, cujus exséquimur cultum, intercedéntibus sanctis Martyribus tuis Cyríaco, Largo et Smarágdo, sentiámus efféctum. Per Dóminum.

AUGUST 9.

The Vigil of St. Laurence, MARTYR.—*Purple vestments.*

See explanation on August 10, p. 1573.

MASS.

Introit. Ps. cxi. 9.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory. Ps. Ibid 1. Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. Glory be to the Father.

Intróitus. — Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi: cornu ejus exaltábitur in glória. *Ps.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Glória Patri.

Collect.—Moved, O Lord, by the prayers of Thy holy martyr Laurence, whose festival-day we anticipate, be Thou ever near to us: nor, we entreat of Thee, at any time withdraw from us Thine everlasting mercy. Through our Lord.

Orémus. — Adésto, Dómine, supplicatiónibus nostris: et intercessióne beáti Lauréntii Mártyris tui, cujus praevénimus festivitátem; perpétuam nobis misericórdiam benígnus impénde. Per Dóminum.

Commemoration of St. Romanus: Praesta, p. 1572.

Epistle: Confitébor, p. 282.

Graduále. — Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Gradual. Ps. cxi. 9, 12.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Gospel: Si quis vult, p. 220.

Offertórium. — Orátio mea munda est: et ídeo peto, ut detur locus voci meae in coelo: quia ibi est judex meus, et conscius meus in excélsis: ascéndat ad Dóminum deprecátio mea.

Offertory. Job xvi. 20.—My prayer is pure, and therefore I ask that a place may be given to my voice in heaven: for there is my judge, and He that knoweth my conscience is on high: let my prayer ascend to the Lord.

Secréta. — Hóstias, Dómine, quas tibi offérimus, propítius súscipe: et, intercedénte beáto Mártrye tuo, víncula peccatórum nostrórum absólve. Per Dóminum.

Secret.—In Thy mercy, O Lord, graciously receive the sacred victim we offer up to Thee: and, for the sake of blessed Laurence, our advocate, do Thou vouchsafe to break the chains of our sins. Through our Lord.

Commemoration of St. Romanus: Munéribus, p. 1572.

Commúnio. — Qui vult veníre post me, ábneget semetípsum: et tollat crucem suam, et sequátur me.

Communion. Matt. xvi. 24.—He that will come after Me, let him deny himself, and take up his cross and follow Me.

Postcommúnio. — Da, quaesumus, Dómine Deus noster: ut, sicut beáti Lauréntii Mártyris tui commemoratióne, temporáli gratulámur offício; ita perpétuo laetémur aspéctu. Per Dóminum.

Postcommunion. — Vouchsafe, we beseech Thee, O Lord, to us who on earth gladly discharge the duty of religiously honouring the memory of blessed Laurence, thy martyr, the happiness of rejoicing in his company for ever in heaven. Through our Lord.

Commemoration of St. Romanus: Quaesumus, p. 1572.

THE SAME DAY.

St. Romanus, MARTYR.*—*Red vestments.*

St. Romanus, a soldier, begged of St. Laurence to baptise him. This he obtained, and in his turn he was cruelly beaten and beheaded. (Roman Martyrology.)

Mass : Laetábitur, p. 225, *except :*

Collect.—Grant, we beseech Thee, O Almighty God, that by the intercession of blessed Romanus, Thy martyr, we may both be delivered from all adversities in body, and be purified from all evil thoughts in mind. Through our Lord.

Orémus. — Praesta, quaesumus omnípotens Deus : ut, intercedénte beáto Románo Mártyre tuo, et a cunctis adversitátibus liberémur in córpore, et a pravis cogitatiónibus mundémur in mente. Per Dóminum.

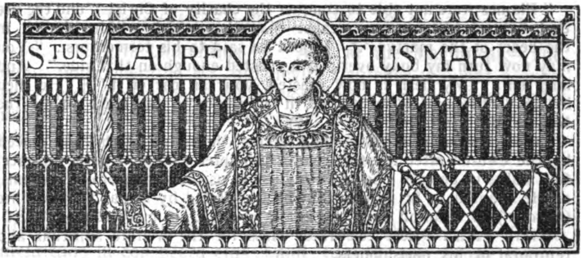
Secret.—We beseech Thee, O Lord, to receive our offerings and prayers; and by Thy heavenly mysteries, both cleanse us and mercifully hear us. Through our Lord.

Secréta. — Munéribus nostris, quaesumus Dómine, precibúsque suscéptis : et coeléstibus nos munda mystériis, et cleménter exáudi. Per Dóminum.

Postcommunion. — We beseech Thee, Almighty God, that we who have partaken of the food of heaven may, by the intercession of blessed Romanus Thy martyr, be shielded by it from all harm. Through our Lord.

Postcommúnio. — Quaesumus omnípotens Deus : ut qui coeléstia aliménta percépimus, intercedénte beáto Románo Mártyre tuo, per haec contra ómnia advérsa muniámur. Per Dóminum.

* See Historical Summary, p. 1008.



AUGUST 10.

St. Laurence, MARTYR.*—*Double of the Second Class.—Red vestments.*

The Basilica of St. Laurence without the Walls, where the remains of the glorious deacon are preserved, is the fifth patriarchal church in Rome. With St. John Lateran, St. Peter, St. Mary Major, and St. Paul without the Walls, it is one of the five major basilicas where the Pope alone says mass at the High Altar in order to show that his jurisdiction extends over all the Churches in the world which are under the patriarchates of Rome, Jerusalem, Alexandria, Antioch and Constantinople.

Here is held the Station on Septuagesima Sunday†, on the third Sunday in Lent‡, on the Wednesday after Easter§, and on the Thursday after Pentecost||. The Church invites us to-day to celebrate in this sanctuary the praises of God (*Introit, Offertory*) whose glorious witness this Saint was, by his martyrdom.

St. Laurence was the first of the seven deacons attached to the service of the Roman Church. His duty was to assist the Roman Pontiff when celebrating the Holy Mysteries, to distribute the Eucharist to the faithful and to administer the Church's possessions whose revenues he distributed among the poor (*Introit, Gradual*).

Arrested by the prefect of Rome in 258, and called upon to deliver his riches to him, he showed him a crowd of poor people saying : " These are the real treasures of the Church, by the inestimable gift of their faith, and because they convert our alms into imperishable treasures for us."

He was laid on an iron bed in the shape of a gridiron under which were placed half-lighted coals, so as to prolong his tortures and make his death more painful.

* See Historical Summary, p. 1008.

† See p. 487.

‡ See p. 599.

§ See p. 890.

|| See p. 983. Rome possesses seven other churches dedicated to St. Laurence among which St. Laurence in Paneperna, where the Saint was martyred and where they hold the Station on the Thursday of the first week in Lent (*see* p. 552), St. Laurence in Lucina, where part of his gridiron is kept and where is held the Station on the Friday of the third week in Lent (*see* p. 621), and St. Laurence in Damaso, where is held the Station on the Tuesday of the fourth week in Lent (*see* p. 645).

"Flames were not able to conquer the charity of Christ: and the fire that burned without was weaker than that which within kindled in the heart of the martyr".* Indeed he said to his tormentors: "You may now turn my body over; it is roasted enough on that side." And later on: "My flesh is now roasted, you can eat of it".† He died in 258. His name is mentioned in the Canon of the Mass among the Roman Martyrs (*First List*, p. 59).

Let us always recite, as a thanksgiving, the collect of this day placed by the Church after the Canticle of the three Children in the furnace. She makes us beseech God to extinguish in us the ardour of our passions, as He granted to St. Laurence, who was tested by fire and found pure (*Gradual*), to triumph over the flames of his cruel martyrdom (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS.

First four **Psalms** *of Sunday*, p. 98, *and* **Psalm cxvi.:** Laudáte Dóminum, p. 127.

Ant.—1. Laurence the martyr went in and confessed the name of the Lord Jesus Christ.	*Ant.*—1. Lauréntius * ingréssus est: Mártyres confessi sunt nomen Dómini Jesu Christi.
2. Laurence wrought a good work, who by the sign of the cross gave sight to the blind.	2. Lauréntius * bonum opus operátus est, qui per signum crucis caecos illumínávit.
3. Ps. lxii. 9. My soul cleaveth unto Thee, for my flesh hath been burnt for Thy sake, O my God.	3. Adhaesit * ánima mea post te, quia caro mea igne cremáta est pro te Deus meus.
4. Ecclus li. 6. The Lord sent His angel and delivered me from the midst of the flames, and I am not consumed.	4. Misit Dóminus * Angelum suum, et liberávit me de médio ignis, et non sum aestuátus.
5. The blessed Laurence prayed, saying, I give Thee thanks, O Lord, that I have merited to enter Thy gates.	5. Beátus Lauréntius * orábat, dicens: Grátias tibi ago Dómine, quia jánuas tuas íngredi mérui.
Chapter. 2. Cor. ix. 6.—Brethren, he that soweth sparingly, shall reap also sparingly, and he that soweth in blessings shall also reap blessings.	*Capitulum.* — Fratres: Qui parce séminat, parce et metet: † et qui séminat in benedictiónibus, * de benedictiónibus et metet.

* St. Leo, sixth Lesson at Matins on August 10.
† Ant. of the Magnificat of Second Vespers.

Hymn: Deus tuórum mílitum, p. 214, ℣. Gloria, p. 215.

Ant. — Leyíta Lauréntius * bonum opus operátus est, qui per signum crucis caecos illuminávit, et thesáuros Ecclésiae dedit paupéribus.

Ant. at the Magnificat.—The levite Laurence wrought a good work, who by the sign of the cross restored sight to the blind, and gave treasures of the Church unto the poor.

MASS.

Intróitus. — Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus. *Ps.* Cantáte Dómino cánticum novum: cantáte Dómino omnis terra. ℣. Glória Patri.

Introit. Ps. xcv. 6.—Praise and beauty are before Him: holiness and majesty in His sanctuary. Ps. Ibid. 2. Sing ye to the Lord a new canticle; sing to the Lord all the earth. ℣. Glory be to the Father.

Orémus. — Da nobis, quaesumus, omnípotens Deus: vitiórum nostrórum flammas exstínguere; qui beáto Lauréntio tribuísti tormentórum suórum íncéndia superáre. Per Dóminum.

Collect.—Impart unto us, we beseech Thee, O Almighty God, the grace to quench within ourselves the flame of evil desires: even as Thou didst endue blessed Laurence with strength to overcome the fire in which he was tortured. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios. — FRATRES: Qui parce séminat, parce et metet: et qui séminat in benedictiónibus, de benedictiónibus et metet. Unusquísque prout destinávit in corde suo, non ex tristítia aut ex necessitáte: hílarem enim datórem díligit Deus. Potens est autem Deus omnem grátiam abundáre fácere in vobis, ut in ómnibus semper omnem sufficiéntiam habéntes, abundétis in omne opus bonum, sicut scriptum est: Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. Qui autem adminístrat semen seminánti: et panem ad man-

Lesson from the **Epistle** of blessed Paul the Apostle to the Corinthians. 2 Cor. ix. 6-10.—BRETHREN, He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings. Every one as he hath determined in his heart; not with sadness, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound in you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad, he hath given to the poor: his justice remaineth for ever. And he that ministereth seed to the sower, will both give

you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice.

ducándum praestábit, et multiplicábit semen vestrum, et augébit increménta frugum justítiae vestrae.

Gradual. Ps. xvi. 3.—Thou hast proved my heart, O Lord, and visited it by night. ℣. Thou hast tried me by fire, and iniquity hath not been found in me.

Graduále. — Probásti Dómine, cor meum, et visitásti nocte. ℣. Igne me examinásti et non est invénta in me iníquitas.

Alleluia, alleluia.—The levite Laurence wrought a good work, who by the sign of the cross, gave sight to the blind. Alleluia.

Allelúia, allelúia. — ℣. Levíta Lauréntius bonum opus operátus est: qui per signum crucis caecos illuminávit. Allelúia.

✠ Continuation of the holy **Gospel** according to St. John. xii. 24-26.—At that time, Jesus said to His disciples: Amen, amen I say to you, unless the grain of wheat falling into the ground, die, itself remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it; and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me; and where I am, there also shall My minister be. If any man minister to Me, him will My Father honour.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus discípulis suis: Amen, amen dico vobis, nisi granum fruménti cadens in terram, mórtuum fúerit, ipsum solum manet: si autem mórtuum fúerit, multum fructum affert. Qui amat ánimam suam, perdet eam: et qui odit ánimam suam in hoc mundo, in vitam aetérnam custódit eam. Si quis mihi minístrat, me sequátur: et ubi sum ego et miníster meus erit. Si quis mihi ministráverit, honorificábit eum Pater meus.

Offertory. Ps. xcv. 6.—Praise and beauty are before Him: holiness and majesty are in His sanctuary.

Offertórium. — Conféssio et pulchritúdo in conspéctu ejus: sánctitas, et magnificéntia in sanctificatióne ejus.

Secret.—Graciously accept, we beseech Thee, O Lord, the offerings Thou permittest us to lay at Thy feet: and having regard to the merits of blessed Laurence, make these same offerings to be helpful towards the saving of our souls. Through our Lord.

Secréta. — Accipe, quaesumus, Dómine, múnera dignanter obláta: Et beáti Lauréntii suffragántibus méritis, ad nostrae salútis auxílium provenire concéde. Per Dóminum.

Commúnio. — Qui mihi minístrat, me sequátur: et ubi ego sum, illic et minister meus erit.

Communion. John xii. 26.— If any man minister to Me, let him follow Me: and where I am, there also shall My minister be.

Postcommúnio. — Sacro múnere satiáti, súpplices te Dómine, deprecámur: ut, quod débitae servitútis celebrámus officio, intercedénte beáto Lauréntio Mártyre tuo, salvatiónis tuae sentiámus augméntum. Per Dóminum.

Postcommunion. — Filled with Thy sacred gifts, most humbly, O Lord, we entreat of Thee, that by the intercession of Thy blessed martyr Laurence, this our service, which it was our bounden duty to perform, may make us to grow in Thy saving grace. Through our Lord.

SECOND VESPERS.

Same as **First Vespers,** *except:*

First four **Psalms** *of Sunday,* p. 98, *and* **Psalm cxv.:** Crédidi, p. 127.

Ant. — Beátus Lauréntius * dum in cratícula superpósitus urerétur, ad impiíssimum tyránnum dixit: Assátum est jam, versa, et mandúca: nam facultátes Ecclésiae, quas requíris, in coeléstes thesáuros manus páuperum deportavérunt.

Ant. at the Magnificat.— Blessed Laurence, as he lay stretched and burning on the gridiron, said to the impious tyrant: the meat is done, make haste hither and eat. As for the treasures of the Church which you seek for, the hands of the poor have carried them to a heavenly treasury.

℣. Levíta Lauréntius bonum opus operátus est. ℟. Qui per signum crucis caecos illuminávit.

℣. The Levite Laurence wrought a good work. ℟. Who, by the sign of the cross, gave sight to the blind.

Commemoration of SS. Tiburtius and Susanna: Antiphon Istórum, ℣. Laetámini, p. 232.

AUGUST 11.

SS. Tiburtius and Susanna, MARTYRS.*—*Simple.*— *Red vestments.*

Like St. Laurence, Tiburtius, son of the prefect of Rome, was thrown into the flames. Armed with the sign of the Cross, the Martyr walked full of confidence on the burning coal. He was then led out of the town and beheaded on the Lavicanian Way in 286.

* See Historical Summary, p. 1009.

On the same day Susanna, a virgin of high nobility who, on account of her vow of virginity had refused to marry Galerius Maximus, son of the Emperor Diocletian, was beheaded in her house.

Her body is preserved with that of her father, St. Gabinus and that of St. Felicitas, mother of the seven martyrs honoured on July 10, in the Church of St. Susanna, where the Station is held on the Saturday of the third week in Lent*.

Mass : Salus autem, p. 238, *except :*

Collect.—May the unfailing protection of Thy holy martyrs Tiburtius and Susanna comfort us, O Lord : for surely never dost Thou turn away Thine eyes of mercy from any to whom such help is vouchsafed. Through our Lord.

Orémus. — Sanctórum Mártyrum tuórum Tibúrtii et Susánnae nos, Dómine, fóveant continuáta praesídia ; quia non désinis propítius intuéri ; quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Hebrews.—Brethren : By faith the saints conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of foreigners : women received their dead raised to life again. But others were racked not accepting deliverance, that they might find a better resurrection. And others had trial of mockeries and stripes, moreover also of bands and prisons. They were stoned, they were cut asunder, they were tempted, they were put to death by the sword, they wandered about in sheep-skins, in goat-skins, being in want, distressed, afflicted. Of whom the world was not worthy ; wandering in deserts, in mountains, and in dens, and in caves of the earth. And all these things

Léctio *Epistolae* beáti Pauli Apóstoli ad Hebraeos. — Fratres : Sancti per fídem vicérunt regna, operáti sunt justítiam, adépti sunt repromissiónes, obturavérunt ora leónum, exstinxérunt impetum ignis, effugérunt áciem gládii, convaluérunt de infirmitáte, fortes facti sunt in bello, castra vertérunt exterórum : accepérunt mulieres de resurrectióne mórtuos suos : álii autem distént sunt, non suscipiéntes redemptiónem, ut meliórum invenírent resurrectiónem : álii vero ludíbria, et vérbera ex pérti, insuper et víncula, et cárceres : lapidáti sunt, in occisióne gládii mórtui sunt : circuiérunt in melótis, in péllibus caprínis, egéntes, angustiáti, afflícti : quibus dignus non erat mundus : in solitudinibus errántes, in móntibus et spelúncis, et in cávernis terrae. Et hi omnes testimónio fídei probáti invénti sunt in Christo Jesu Dómino nostro.

* See p. 627.

being approved by the testimony of faith, were found in Christ Jesus our Lord.

Secréta. — Adésto, Dómine, précibus pópuli tui, adésto munéribus : ut, quae sacris sunt obláta mystériis, tuórum tibi pláceant intercessióne Sanctórum. Per Dóminum.

Secret.—Listen, O Lord, to the prayers of Thy people, and look with favour upon the gifts they bring. These gifts are for Thy sacred mysteries ; may the prayers of Thy saints make them yet more acceptable in Thy sight. Through our Lord.

Postcommúnio. — Súmpsimus, Dómine, pignus redemptiónis aetérnae : quod sit nobis, quaesumus, interveniéntibus sanctis Martyribus tuis, vitae praeséntis auxílium páriter et futúrae. Per Dóminum.

Postcommunion. — We have received, O Lord, the earnest of eternal salvation : may the prayers of Thy holy martyrs obtain that it be to us a help in in this life, and a preparation for that which is to come. Through our Lord.

AUGUST 12.

St. Clare, VIRGIN.*—*Double.*—*White vestments.*

As God had raised at the side of St. Benedict his sister St. Scholastica, so He placed by St. Francis of Assisi, St. Clare, whom he made superioress of the second Order founded by him†.

The Saint was born at Assisi, at the end of the 12th century. On a visit to the Patriarch St. Francis, she expressed to him her desire to become the spouse of Christ (*Epistle*). As he had not yet instituted nuns of his Order, he sent the young virgin to the Benedictine nuns of St. Paul, and later on to the Benedictine monastery of St. Angelo de Pauso, in the neighbourhood of Assisi.

Her sister, Agnes, having joined her, St. Francis placed them in a small house adjacent to the Church of St. Damian. Very soon their mother and many other persons joined them. Their rule entailed austerities unknown until then in monasteries for women. They walked bare footed, slept on the ground, observed perpetual abstinence, and made poverty the basis of their lives, so that by detachment they might give themselves more to God.

The extraordinary devotion of St. Clare to the Blessed Sacrament was rewarded by a miracle. On the day when the Saracens, who besieged Assisi, tried to enter the Convent of St. Damian, she held up the ciborium and put them to flight.

On August 11, 1253, she was visited by a choir of Virgins, in white robes, among whom was one who surpassed in beauty all the others (*Offertory*), and she went to meet her spouse (*Communion*). Two years after she was canonised by Pope Alexander IV.

* See Historical Summary, p. 1013.

† St. Francis founded three Orders : The Franciscans or first Order, the Poor Clares or second Order and lastly, for the laity, his third Order, therefore called Third-Order.

Mass: Dilexísti, p. 291.

AUGUST 13.

SS. Hippolytus and Cassian, MARTYRS.*—*Simple.—Red vestments.*

The legend in the Breviary tells us that Hippolytus, who was to guard St. Laurence in his prison, was converted by the Saint.

He was martyred about A.D. 260 and was buried not far from the tomb of St. Laurence, where a church was built in his honour. On the same day, Cassian of Imola, a schoolmaster, was delivered, with his hands tied behind his back, to his young pagan pupils who pierced him to death with their stilettos, about A.D. 320.

Mass: Salus autem, p. 238.

Collect.—Grant, we beseech Thee, O Almighty God, that this venerable solemnity of Thy holy martyrs Hippolytus and Cassian, may increase our devotion and promote our salvation. Through our Lord.

Orémus. — Da, quaesumus, omnípotens Deus: ut beatórum Mártyrum tuórum Hippolyti et Cassiáni veneránda solémnitas, et devotiónem nobis áugeat, et salútem. Per Dóminum.

Secret.—Favourably regard, O Lord, the offerings Thy people lay before Thee, on this the feast-day of Thy saints: and may the witness borne by them to Thy truth, advance us in the path of salvation. Through our Lord.

Secréta. — Réspice, Dómine, múnera pópuli tui, Sanctórum festivitáte votíva: et tuae testificátio veritátis nobis profíciat ad salútem. Per Dóminum.

Postcommunion. — May our having partaken of Thy sacraments be, O Lord, our salvation: and may the light of Thy truth thereby more and more brightly shine upon us. Through our Lord.

Postcommúnio. — Sacramentórum tuórum, Dómine, commúnio sumpta nos salvet: et in tuae veritátis luce confirmet. Per Dóminum.

AUGUST 14.

The Vigil of the Assumption of the Blessed Virgin Mary.

Violet vestments.

Christ, after having lain for only three days in the tomb, rose again and ascended to heaven. Likewise, the death of the Virgin resembled rather a short sleep, hence it was called "Dormitio," and before corruption could defile her body, God restored her to life and glorified her in heaven. These three privileges are celebrated by the feast of the

* See Historical Summary, pp. 1008, 1009.

Assumption which follows logically from the privilege of the Immaculate Conception and the Mystery of the Incarnation. For sin having never defiled the soul of Mary, it was right that her body, exempt from all stain and in which the Word had become incarnate, should not be tainted by the corruption of the tomb.

MASS.

Intróitus. — Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea regi. ℣. Glória Patri.

Introit. Ps. xliv. 13, 15, 16.— All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King: her neighbours shall be brought to Thee in gladness and rejoicing. Ps. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

The **Gloria** *is not said.*

Orémus.— Deus, qui virginálem aulam beátae Mariae, in qua habitáres, elígere dignátus es: da, quaesumus; ut, sua nos defensióne munítos, jucúndos fácias suae interésse festivitáti: Qui vivis.

Collect.—O God, Who didst vouchsafe to choose for Thy dwelling the virginal womb of blessed Mary; grant, we beseech Thee, that we who enjoy her intercession, may assist with joy at her festival: who livest.

Second Collect of St. Eusebius *from the* **Collects** *of the Mass:* Os justi, p. 270; **Third Collect** *of the Holy Ghost,* p. 161.

Epistle: Ego quasi vitis, *Feast of Our Lady of Mount Carmel,* p. 1500.

Graduále. — Benedícta et venerábilis es Virgo Maria: quae sine tactu pudóris invénta es mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Gradual.—Thou art blessed and venerable, O Virgin Mary, who without intercourse with man didst become the Mother of our Saviour. ℣. O Virgin Mother of God, He whom the whole world cannot hold, was enclosed in thy womb and was made man.

✠ Sequéntia sancti *Evangelii* secúndum Lucam. — In illo témpore: Loquénte Jesu ad turbas, extóllens vocem quaedam múlier de turba, dixit illi:

✠ Continuation of the holy **Gospel** according to St. Luke. xi. 27-28.—At that time: As Jesus was speaking to the multitudes, a certain woman from

the crowd, lifting up her voice said to Him, Blessed is the womb that bore Thee, and the breasts that gave Thee suck. But He said, Yea rather, blessed are they who hear the word of God, and keep it.

Beátus venter, qui te portávit, et úbera, quae suxísti. At ille dixit: Quinimo beáti, qui aúdiunt verbum Dei, et custódiunt illud.

Offertory.—Blessed art thou, O Virgin Mary, who didst bear the creator of all things: thou didst bring forth Him who made thee and remainest a virgin for ever.

Offertorium. — Beáta es, Virgo Maria, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes virgo.

Secret. — Look with mercy upon our offerings, O Lord, through the prayer of the Mother of God, whom Thou didst take up out of this present world that she might boldly plead before Thy face for the forgiveness of our sins. Through the same.

Secréta. — Múnera nostra, Dómine, apud cleméntiam tuam Dei Genitrícis comméndet orátio: quam idcírco de praesénti saeculo transtulisti; ut pro peccátis nostris apud te fiduciáliter intercédat. Per eúmdem Dóminum.

Second Secret *of St. Eusebius:* Laudis, p. 272; **Third Secret** *of the Holy Ghost*, p. 161.

Common Preface, p. 51.

Communion. — Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father

Commúnio. — Beáta viscera Mariae Virgínis, quae portavérunt aetérni Patris Fílium.

Postcommunion. — Grant, O merciful God, protection to us in our weakness, so that we who are looking forward to the festival of the holy Mother of God may by the help of her intercession rise up from our sins. Through the same.

Postcommúnio. — Concéde, miséricors Deus, fragilitáti nostrae praesidium: ut, qui sanctae Dei Genitrícis festivitátem praevenímus; intercessiónis ejus auxílio, a nostris iniquitátibus resurgámus. Per eúmdem Dóminum.

Second Postcommunion *of St. Eusebius:* Refecti, p. 273; **Third Postcommunion** *of the Holy Ghost*, p. 161.

THE SAME DAY.

St. Eusebius, CONFESSOR.—*White vestments.*

St. Eusebius, a Roman priest, opposed the Arians under the reign of Constantius. Imprisoned in his room by order of the Emperor, he persevered seven months in prayer, and fell asleep in the Lord about the middle of the fourth century. He was buried in the cemetery of Calixtus. He has always been very much honoured at Rome. In an ancient church bearing his name is held the Station of the Friday in the fourth week in Lent.*

* See Plan of the Stations at Rome, p. 510 H d. 18.

MASS.

Intróitus. — Justus ut palma flórebit: sicut cedrus Líbani multiplicábitur: plantátus in domo Dómini: in átriis domus Dei nostri. *Ps.* Bonum est confitéri Dómino: et psállere nómini tuo, Altíssime.

℣. Glória Patri.

Introit.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in the house of the Lord, in the courts of the house of our God. Ps. It is good to give praise to the Lord; and to sing to Thy name O Most High.

℣. Glory be to the Father.

Collect: Deus qui, p. 270.

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippénses. — Fratres: Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnia detriméntum esse, propter eminéntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci, et arbitror ut stércora, ut Christum lucrifáciam, et invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam, quae ex fide est Christi Jesu: quae ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illius: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quae est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians. iii. 7-12.—Brethren, the things that were gain to me, the same I have counted loss for Christ. Furthermore I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ: and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comfortable to His death. If by any means I may attain to the resurrection which is from the dead. Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also apprehended by Christ Jesus.

Graduále. — Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum

Gradual. Ps. xci. 13, 14.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus: planted in

the house of the Lord, in the courts of the house of our God. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

mane misericórdiam tuam, et veritátem tuam per noctem.

Alleluia, alleluia. Hos. xiv. 6. — ℣. The just shall spring as the lily; and shall flourish for ever before the Lord. Alleluia.

Allelúia, allelúia. — ℣. Justus germinábit sicut lílium : et florébit in aetérnum ante Dóminum. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew. xi. 25-30.—At that time Jesus answered and said : I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed good in Thy sight. All things are delivered to Me by My Father And no one knoweth the Son, but the Father ; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labour and are burdened and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart : and you shall find rest to your souls. For My yoke is sweet and My burden light.

✠ Sequéntia sancti *Evangelii* secúndum Matthaeum.—In illo témpore : Respóndens Jesus, dixit : Confíteor tibi, Pater, Dómine coeli et terrae, quia abscondisti haec a sapiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater : quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Pate meo. Et nemo novit Fílium, nisi Pater : neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde : et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

Offertory. Ps. xx. 2, 3.—In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly : Thou hast given him his heart's desire.

Offertórium.—In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheménter : desidérium ánimae ejus tribuísti ei.

Secret : Laudis, p. 272.

Communion. Ps. lxiii. 11.— The just shall rejoice in the Lord, and shall hope in Him : and all the upright in heart shall be praised.

Commúnio. — Laetábitur justus in Dómino, et sperábit in eo : et laudabúntur omnes recti corde.

Postcommunion : Refécti, p. 273.

AUGUST 15.

The Assumption of the Blessed Virgin Mary.—*Double of the First Class.—White vestments.*

On this feast, which is the most ancient and solemn of the Cycle of Mary (6th century), the Church invites all her children in the whole catholic world to unite their joy (*Introit*) and their gratitude (*Pref.*) with those of the Angels who praise the Son of God because on that day His Mother, bodily and spiritually, entered heaven (*Alleluia*).

It is in the Basilica of St. Mary Major that was solemnised at Christ mas the mystery from which flowed all the glories of the Virgin and it is also there that is solemnised the Assumption, in which they culminate. Mary received Jesus when He came to this world and it is Jesus who receives Mary into heaven.

Admitted to the enjoyment of the delights of eternal contemplation, she chose at the feet of the Master the better part which shall not be taken away from her (*Gospel, Communion*). The Gospel of the Vigil was indeed formerly read after to-day's Gospel, in order to show that the Mother of Christ is happy among all others, because, better than all others, "she listened to the word of God." This word, The Word, the divine Wisdom which, under the Old Law, dwelt among the people of Israel (*Epistle*), dwelt in Mary under the New Law. The Word became incarnate in the womb of the Virgin, and now amid the splendour of the heavenly Sion He fills her with the delights of the beatific vision.

The Church on earth, like Martha, has to care for the necessities of this present life, but she also, like her, invokes the help of Mary (*Collect, Secret, Postcommunion*).

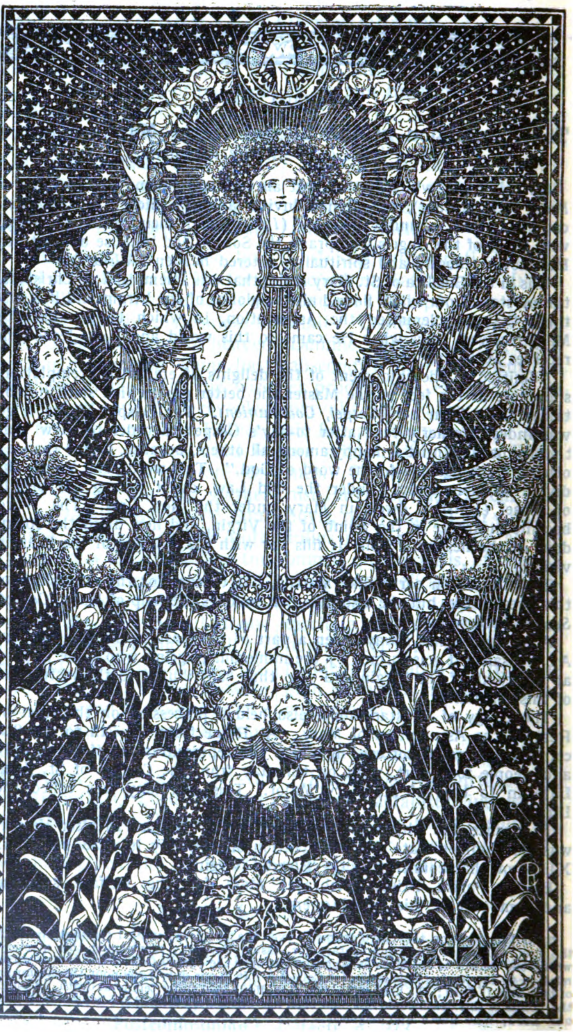
A procession has always been a part of the feast of the Assumption. At Jerusalem it was formed by the numerous pilgrims who came to pray at the tomb of the Virgin and who thus contributed to the institution of this solemnity.

The clergy of Constantinople also held a procession on the feast of Rest or the Assumption of Mary. At Rome from the 7th to the 8th century the papal cortege, in which the representatives of the Senate and people took part, went on this day from the Church of St. John Lateran to that of St. Mary Major. This ceremony was called the Litany.*

In France the object of the procession of August 15 after Vespers was to commemorate the consecration on this day in 1638 by Louis XIII. of that country to the Blessed Virgin.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his Parishioners.

* On this occasion they used to recite over the people assembled for the procession the first Collect of the Sacramentary for Assumption Day mentioning this mystery, whilst the Collect of the Mass on August 15 is only the second Collect and has no direct relation to the feast. This is the 1st Collect : "It is our duty to honour the solemnity of this day, O Lord ; the holy Mother of God did indeed suffer temporal death, although the bonds of this death could not hold back her whose flesh formed the body of Thy Son, our Lord, Who liveth and reigneth . . ."



The Assumption of the B.V.M.

FIRST VESPERS.

First Psalm Dixit Dóminus, p. 98.—**Second Psalm** Laudáte púeri, p. 102.—**Third Psalm** Laetátus sum, p. 128.—**Fourth Psalm** Nisi Dóminus, p. 129.—**Fifth Psalm** Lauda Jerúsalem, p. 134.

Ant. — 1. Assúmpta est Maria in coelum * gaudent Angeli, laudántes benedícunt Dóminum.

Ant.—1. Mary is taken up into heaven, the angels rejoice, and bless God with songs of praise.

2. Maria Virgo assúmpta est * ad aethéreum thálamum, in quo Rex regum stelláto sedet sólio.

2. The Virgin Mary is taken up into the bridal chamber of heaven, where the King of kings sitteth on His starry throne.

3. In odórem * unguentórum tuórum cúrrimus: adolescéntulae dilexérunt te nimis.

3. Song of Sol. i. 3. We run after the odour of Thine ointments. The young maidens have loved thee exceedingly.

4. Benedícta * fília tu a Dómino: quia per te fructum vitae communicávimus.

4. O daughter, blessed art thou of the Lord, for through thee we have partaken of the fruit of life.

5. Pulchra es, * et decóra, fília Jerúsalem, terríbilis ut castrórum ácies ordináta.

5. Song of Sol. vi. 3.—Fair and beautiful art thou, O daughter of Jerusalem, terrible as an army in battle array.

Capitulum. — In ómnibus réquiem quaesívi, et in hereditáte Dómini morábor. † Tunc praecépit, et dixit mihi Creátor ómnium * et qui creávit me, requiévit in tabernáculo meo.

Chapter. Ecclus. xxiv. 11.—In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and spake unto me, and He that made me rested in my tabernacle.

Hymn: Ave maris stella, p. 187.

℣. Exaltáta est sancta Dei Génitrix.
℟. Super choros Angelórum ad coeléstia regna.

℣. The Holy Mother of God is lifted up on high.
℟. Above the choirs of angels into the kingdom of heaven.

Ant. — Virgo prudentíssima, * quo progréderis quasi auróra

Ant. at the Magnificat. Song of Sol. vi. 9.—O Virgin most

prudent, whither goest thou, bright as the morn? all beautiful and sweet art thou, O daughter of Sion, fair as the moon, elect as the sun.

valde rútilans? Fília Sion tota formósa et suávis es: pulchra ut luna, elécta ut sol.

MASS.

Introit.* —Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed Virgin Mary, for whose Assumption the angels rejoice and give praise to the Son of God. Ps. xliv. 2.—My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Mariae Vírginis: de cujus Assumptióne gaudent Angeli, et colláudant Fílium Dei. *Ps.* Eructávit corn meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Collect.—Forgive, we beseech Thee, O Lord, the sins of Thy servants: and may we, who of ourselves are unable to please Thee, be saved by the prayers of the Mother of Thy Son, our Lord.

Orémus. — Famulórum tuórum, quaesumus, Dómine, delictis ignósce: ut, qui tibi placére de áctibus nostris non valémus; Genitrícis Fílii tui Dómini nostri intercessióne salvémur: Qui tecum.

Epistle.—Ecclus. xxiv. 11-20. —Lesson from the Book of Wisdom.—In all things, I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me; and He that made me rested in my tabernacle. And He said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. And so was I established in Sion, and in the holy city likewise I rested, and my power

Epistola. — Léctio libri Sapiéntiae. — In ómnibus réquiem quaesívi, et in hereditáte Dómini morábor. Tunc praecépit, et dixit mihi Creátor ómnium et qui creávit me, requiévit in tabernáculo meo, et dixit mihi: In Jacob inhábita, et in Israël hereditáre, et in eléctis meis mitte radíces. Et sic in Sion fírmáta sum, et in civitáte sanctificáta similiter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei heré-

* This Introit is that of the feast of St. Agatha (February 5). From the 11th century it was used in seven other Masses which are in the Missal, among others on August 15, November 1, etc.

ditas illíus, et in plenitúdine sanctórum deténtio mea. Quasi cedrus exaltáta sum in Líbano, et quasi cypréssus in monte Sion. Quasi palma exaltáta sum in Cades, et quasi plantátio rosae in Jéricho. Quasi olíva speciósa in campis, et quasi plátanus exaltáta sum juxta aquam in platéis. Sicut cinnamómum et bálsamum aromatizans odórem dedi: quasi myrrha elécta dedi suavítátem odóris.

was in Jerusalem: and I took root in an honourable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion: I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: As a fair olive-tree by the water in the streets was I exalted. I gave a sweet smell like cinnamon and aromatic balm: I yielded a sweet odour like the best myrrh.

Graduále. — Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. ℣. Audi fília, et vide, et inclina aurem tuam: quia concupívit Rex spéciem tuam.

Gradual. Ps. xliv. 5, 11, 12.—Because of truth, and meekness, and justice, and thy right hand shall conduct thee wonderfully. ℣. Hearken, O daughter, and see and incline thy ear: for the King hath greatly desired thy beauty.

Allelúia, allelúia. ℣. Assumpta est Maria in coelum: gaudet exércitus Angelórum. Allelúia.

Alleluia, alleluia.—℣. Mary hath been taken up into heaven: therefore do the angels in their choirs rejoice. Alleluia.

✠ Sequéntia sancti *Evangelii* secúndum Lucam. — In illo témpore: Intrávit Jesus in quoddam castéllum: et múlier quaedam Martha nómine, excépit illum in domun suam: et hvic erat soror nómine Maria, quae étiam sedens secus pedes Dómini, audiébat verbum illius. Martha autem satagébat circa frequens ministérium: quae stetit, et ait: Dómine, non est tibi curae quod soror

✠ Continuation of the holy **Gospel** according to St. Luke x. 38-42.—At that time, Jesus entered into a certain town; and a certain woman, named Martha, received Him into her house: and she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving: who stood and said, Lord, hast Thou no care that my sister hath left

me alone to serve? Speak to her therefore, that she help me. And the Lord answering, said to her, Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary, Mary hath chosen the best part, which shall not be taken away from her.—**Credo.**

mea relíquit me solam ministráre? dic ergo illi, ut me ádjuvet. Et respóndens, dixit illi Dóminus: Martha, Martha, sollícita es et turbáris erga plúrima: porro unum est necessárium. María óptimam partem elégi, quae non auferétur ab ea. —**Credo.**

Offertory.—Mary hath been taken up into heaven: therefore do the angels rejoice: and blessing God, with one voice offer high praise to Him, alleluia.

Offertórium. — Assúmpta est Maria in coelum: gaudent Angeli, collaudántes benedícunt Dóminum, allelúia.

Secret.—May, O Lord, the prayer of the Mother of God come to the aid of Thy people. We know that, as is the lot of all mankind, even she has passed away from among us; nevertheless, make us to feel that in Thy glorious heaven, she is for evermore our advocate with Thee.

Secréta.—Subvéniat, Dómine, plebi tuae Dei Genítricis orátio: quam etsi pro conditióne carnis migrásse cognóscimus, in coeléstí glória apud te pro nobis intercédere sentiámus. Per eúmdem Dóminum.

Preface *of our Blessed Lady:* Et te in Assumptióne, p. 56.

Communion.—Luke x. 42.—Mary hath chosen for herself the better part: which shall not be taken from her for ever.

Commúnio. — Optimam partem elégit sibi Maria, quae non auferétur ab ea in aetérnum.

Postcommunion. — Standing round the heavenly table at which Thou hast called us to feast in celebration of the Assumption of the Mother of God, most humbly we entreat of Thee, O Lord our God, through her prayers to be delivered from all the troubles that threaten us. Through the same our Lord, etc.

Postcommúnio. — Mensae coeléstis partícipes effécti, implorámus cleméntiam tuam, Dómine Deus noster: ut, qui Assumptiónem Dei Genitrícis cólimus, a cunctis malis imminéntibus, ejus intercessióne liberémur. Per eúmdem Dóminum.

SECOND VESPERS.

All as in **First Vespers,** *except :*

Ant. — Hódie * Maria Virgo coelos ascéndit : gaudéte, quia cum Christo regnat in aetérnum.

Ant. at the Magnificat.—This day the Virgin Mary ascended into heaven ; rejoice for that she reigns with Christ for evermore.

Commemoration of St. Joachim.

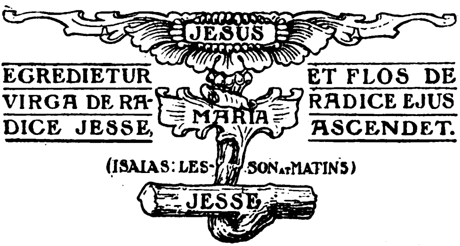
Ant. — Laudémus * virum gloriósum in generatióne sua : quia benedíctionem ✠ ómnium géntium dedit illi Dóminus et testaméntum ejus confirmávit super caput ejus.

Ant. Ecclus. xli. 1, xliv. 25.—Let us praise a man who was glorious in his generation, for God hath given him to be a blessing to all people, and hath established His covenant over him.

℣. Potens in terra erit semen ejus.
℟. Generátio rectórum benedicétur.

℣. His seed shall be mighty upon earth.
℟. The generation of the righteous shall be blessed.

Collect *as at Mass,* p. 1593.





AUGUST 16.

St. Joachim, Father of the Blessed Virgin Mary, Confessor.*

Double of the Second Class.—White vestments.

Desiring to associate the name of Joachim with the triumph of his blessed daughter, the Church has transferred his feast on March 20 to the day following the Assumption. Leo XIII. whose baptismal name was Joachim, raised his feast and that of St. Anne to the rank of double of the second class (1879).

"Joachim and Anne," says St. Epiphanes, "earned divine favour by an irreproachable life and merited that their union should bear for its beautiful fruit, the Blessed Virgin Mary, the temple and Mother of God. Joachim, Anne, and Mary offered manifestly in themselves a threefold sacrifice to the Holy Trinity. The name of Joachim signifies preparation of the Lord. Is it not he, in effect, who prepares the Temple of the Lord, the Virgin?"†

Wherefore, the *Introit* and *Gradual* enhance the virtues of this great Confessor and recall the frequent almsgiving of the Saint for, according to tradition, he divided what he had into three parts, of which the first was given to the temple and its ministers, the second to the poor, and the third was all he kept for himself.

"Most blessed couple," says in his turn St. John of Damascus, "the whole of creation is in your debt. For it is through you that it has been enabled to offer the Creator a present above all presents, the chaste Mother, who alone was worthy of the Creator. Rejoice, Joachim, for unto us a Son is born of thy daughter."‡ And the *Gospel* selected shows us the royal lineage of this Son, for by his marriage with Mary, daughter of Joachim or Heliachim, Joseph, son of Jacob, made Jesus the legal heir of David.

As grace perfects nature without destroying it, it may be affirmed that Joachim, united like St. Joseph and St. Anne by a very intimate tie to the Mother of God and her Son, is called to exercise his perpetual patronage (*Collect*) with regard to the Church, the body of Christ, or with regard to our souls of which Mary is mother.

* See Historical Summary, p. 1017.
† Fourth Lesson at Matins.
‡ Fifth and sixth Lessons at Matins.

Let us, on this day, offer to God the Holy Sacrifice in honour of the Holy Patriarch Joachim, father of the Virgin Mary, in order that his prayer, added to that of his spouse and of their blessed child, may obtain the full remission of our sins and eternal glory (*Secret*).

MASS.

Intróitus. — Dispérsit dedit paupéribus: justítia ejus manet in saeculum saeculi: cornu ejus exaltábitur in glória. *Ps.* Beátus vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Glória Patri.

Introit. Ps. cxi. 9.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever: his horn shall be exalted in glory. Ps. Blessed is the man that feareth the Lord: he delighteth exceedingly in His commandments. ℣. Glory be to the Father.

Orémus. — Deus, qui prae ómnibus Sanctis tuis beátum Jóachim Genitricis Fílii tui patrem esse voluísti: concéde, quaesumus; ut, cujus festa venerámur, ejus quoque perpétuo patrocinia sentiámus. Per eúmdem Dóminum.

Collect.—O God Who, in preference to any other of Thy saints, wast pleased to choose blessed Joachim to be the father of the mother of Thy Son: grant that we who keep his feast-day, may at all times feel him to be our heavenly patron. Through the same Lord.

Epistle: Beátus vir, p. 270.

Graduále. — Dispérsit, dedit paupéribus: justítia ejus manet in saeculum saeculi. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Gradual.—He hath distributed, he hath given to the poor: his justice remaineth for ever and ever. ℣. His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

Allelúia, allelúia. ℣. O Jóachim sancte, conjux Annae, pater almae Vírginis, hic fámulis confer salútis opem. Allelúia.

Alleluia, alleluia. — ℣. O holy Joachim, spouse of Saint Anne, father of the kindly Virgin, help thy servants to save their souls. Alleluia.

Gospel: Liber generatiónis, p. 1191.—**Credo.**

Offertórium. — Glória et honóre coronásti eum: et constituísti eum super ópera mánuum tuárum, Dómine.

Offertory. Ps. viii 6-7.—Thou hast crowned him with glory and honour: and hast set him over the works of Thy hands, O Lord.

Secret. — Receive, most merciful God, this sacrifice which we offer up to Thy Majesty in honour of the holy patriarch Joachim, the father of the Virgin Mary; that through his intercession with that of his spouse and of his most blessed child, we may become worthy to have our sins wholly forgiven, and to win everlasting glory. Through our Lord.

Secréta. — Súscipe, clementíssime Deus, sacrifícium in honórem sancti Patriárchae Jóachim, patris Maríae Virginis, majestáti tuae oblátum: ut, ipso cum cónjuge sua, et beatíssima prole intercedénte, perféctam cónsequi mereámur remissiónem peccatórum, et glóriam sempitérnam. Per Dóminum.

Preface *of the Blessed Virgin Mary:* Et te in assumptióne, p. 56

Communion. Luke xii. 42.— A faithful and wise steward, whom his lord set over his family; to give them their measure of wheat in due season.

Commúnio. — Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Postcommunion. — We beseech Thee, Almighty God, that by these mysteries which we have received, and by the merits and prayers of blessed Joachim, father of the mother of Thy beloved Son, our Lord Jesus Christ, which plead for us, we may become worthy to receive Thy grace in this life and everlasting glory in the world to come. Through the same.

Postcommúnio. — Quaesumus, omnípotens Deus: ut per haec sacraménta, quae súmpsimus, intercedéntibus méritis et précibus beáti Jóachim patris Genitrícis dilécti Fílii tui Dómini nostri Jesu Christi, tuae grátiae in praesénti, et aetérnae glóriae in futúro partícipes esse mereámur. Per eúmdem Dóminum.

SECOND VESPERS.

All as in the Common, p. 267, *except:* **Verse** *and* **Antiphon** *of* **First Vespers,** p. 1591.—**Commemoration of St. Hyacinth: Antiphon** Similábo, p. 270. ℣. Amávit, p. 269.—*Of the* **Octave of the Assumption: Antiphon** Hódie, p. 1591. ℣. Exaltáta est, p. 1587, *and of the* **Octave of St. Laurence:** Levíta Lauréntius. ℣. Levíta, p. 1577.

AUGUST 17.

St. Hyacinth, CONFESSOR.*—*Double.—White vestments.*

St. Hyacinth, called the Apostle of the North, was born in 1185 at the castle of Kamin, near Breslau.

* See Historical Summary, p. 1013.

Having gone to Rome, he was received there into the Order of Friar Preachers, by its founder, St. Dominic, in the church of St. Sabina. At the age of 33, he was made superior of the mission which this Saint sent to Poland.

St. Hyacinth then went over to Austria, Poland, Denmark, Scotland and Livonia, everywhere preaching the word of God, which his numerous miracles confirmed.

He died on the feast of the Assumption in 1257.

Mass: Os justi, p. 270.

Commemoration of the Octave of the Assumption, p. 1588, and of the Octave day of St. Laurence by the Collects of the following Mass.

Credo.—Preface *of the Blessed Virgin Mary*, p. 56.

THE SAME DAY.

The Octave Day of St. Laurence.—*Red vestments.*

Introitus. — Probásti, Dómine, cor meum, et visitásti nocte: igne me examinásti, et non est invénta in me iníquitas. *Ps.* Exáudi, Dómine, justítiam meam: inténde deprecatiónem meam. ℣. Glória Patri.

Introit. Ps. xvi. 3.—Thou hast proved my heart, O Lord, and visited it by night: Thou hast tried me by fire, and iniquity hath not been found in me. Ps. Ibid. 1. Hear, O Lord, my justice: attend to my supplication. ℣. Glory be to the Father.

Orémus. — Excíta, Dómine, in Ecclésia tua Spíritum, cui beátus Lauréntius Levíta servívit: ut, eódem nos repléti, studeámus amáre quod amávit, et ópere exercére quod dócuit. Per Dóminum. . . in unitáte ejúsdem.

Collect.—Stir up in Thy church O Lord, the Spirit to which the holy levite Laurence ministered: that therewith we too, being filled, may love what he loved and may put in practice what he taught. Through our Lord . . . in the unity of the same.

Epistle: Qui parce séminat, p. 1575.

Graduále. — Glória et honóre coronásti eum, Dómine. ℣. Et constituísti eum super ópera mánuum tuárum.

Gradual. Ps. viii. 6, 7.—Thou hast crowned him with glory and honour. ℣. And hast set him over the works of Thy hands.

Allelúia, allelúia. ℣. Levíta Lauréntius bonum opus operátus est, qui per signum crucis caecos illuminávit. Allelúia.

Alleluia, alleluia.—Laurence, the deacon, wrought a good work, and gave sight to the blind by the sign of the cross. Alleluia.

Gospel: Amen, Amen, dico vobis, p. 1576.—*The* **Credo** *is said.*

Offertory. Ps. xx. 2, 3.—In Thy strength, O Lord, the just shall joy, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertórium.—In virtúte tua, Dómine, laetábitur justus: et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuísti ei.

Secret.—Let the holy prayers of blessed Laurence recommend our sacrifice to Thee, O Lord, we beseech Thee; so that it may be received by Thee through the merits of him in whose honour it is solemnly offered up. Through our Lord.

Secréta. — Sacrifícium nostrum tibi, Dómine, quaesumus, beáti Lauréntii precátio sancta concíliet: ut, cujus honóre solémniter exhibétur, ejus méritis efficiátur accéptum. Per Dóminum.

Communion. Matt. i. 16, 24.—He that will come after Me, let him deny himself, and take up his cross, and follow Me.

Commúnio. — Qui vult veníre post me, ábneget semetípsum, et tollat crucem suam et sequátur me.

Postcommunion. — We humbly beseech Thee, Almighty God, through the intercession of blessed Laurence Thy martyr to keep under Thy protection for evermore those whom Thou hast fed with these gifts from heaven. Through our Lord.

Postcommúnio. — Súpplices te rogámus, omnípotens Deus: ut, quos donis coeléstibus satiásti, intercedénte beáto Lauréntio Mártyre tuo, perpétua protectióne custódias. Per Dóminum.

AUGUST 18.

Fourth Day of the Octave of the Assumption.—*Semi-double.—White vestments.*

"The immaculate body of Mary remained without corruption and was borne up to heaven, before the general resurrection." *

The Council of the Vatican, which had to be adjourned in 1870, was not able to carry out the desire which had been expressed for the definition of this dogma. But the proclamation of the Immaculate Conception of Mary justifies all hopes, for the glorious attainment of the Assumption corresponds with the initial privilege, and as the feast of the Conception of the Virgin affirmed in certain liturgies how appropriately God Almighty had made Mary a creature apart from her very birth, the feast of the Assumption each year proclaims the same appropriateness when her soul leaves this earth. The harmony which reigns in the works of God requires the anticipated resurrection of the Mother of God, who, holy among all and ever virgin, deserves on the part of her Son an adequate reward worthy of her position as Queen of Heaven and Mediatrix of the universe.

* Fifth Lesson at Matins.

Although not defined as a dogma of our faith, this truth is of those one is not permitted to doubt, as Benedict XIV. declares.*

Mass *as on the day of the Feast,* p. 1588.—**Commemoration of St. Agapitus** *as in the following Mass.*

THE SAME DAY.

St. Agapitus, MARTYR.†—*Red vestments.*

" In Palestine the birth unto heaven of St. Agapitus, who when only fifteen years old was put to death at Praeneste (Italy) by the stroke of the sword, thus winning the crown of immortality (275) " (Roman Martyrology).

Mass : Laetábitur, p. 225, *except :*

Orémus. — Laetétur Ecclésia tua, Deus, beáti Agapíti Mártyris tui confísa suffrágiis: atque ejus précibus gloriósis, et devóta permáneat, et secúra consístat. Per Dóminum.

Collect.—Happy be Thy Church, O God, putting her trust in the prayers of the holy martyr Agapitus: he in glory pleading in her behalf, may she ever devoutly do Thee service, and ever abide in safety and in peace. Through our Lord.

Gospel : Amen, amen dico vobis, p. 1576.

Secréta. — Súscipe, Dómine, múnera, quae in ejus tibi solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Secret.—Do Thou, O Lord, favourably regard the offerings we lay at Thy feet on this the festival-day of the saint on whom we rely for our deliverance. Through our Lord.

Postcommúnio. — Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Postcommunion. — With the gift of Thy holy sacrament, O Lord, Thou hast bestowed on Thy children the fulness of Thy grace: be moved by the prayers of the Saint whose feast we celebrate, to comfort us all our lives. Through our Lord.

AUGUST 19.

Fifth Day of the Octave of the Assumption.—*Semi-double.* *White vestments.*

Mary continues in heaven to be our Mother, for she implores for us the graces of which she is the universal and generous dispenser.

Mass *as on the day of the Feast,* p. 1588.—**Second Collect :** *Of the Holy Ghost,* p. 161, *and* **Third Collect :** *For the Church or the Pope,* p. 154 *or* 155.

* De Canon, S. S. 1, 1, 42, 15. † See Historical Summary, p. 1009.



AUGUST 20.

St. Bernard, ABBOT, DOCTOR.*—*Double.—White vestments.*

The Church is pleased to honour during the Octave of the Assumption St. Bernard, the honey-mouthed Doctor, Doctor Mellifluus, whose principal title of glory is to have celebrated with ineffable tenderness and ardent piety, in his prayers, his books and sermons, the varied greatness of Mary.

Born in 1091, of a noble Burgundian family, he succeeded at the age of 22 in winning over to Christ thirty noblemen who with him embraced monastic life at Cîteaux. There the Cistercian Order, a branch of the old Benedictine trunk, acquired a new vigour which enabled it to cover the whole of Europe with its shoots. "The Just," says the Offertory, "shall flourish like the palm-tree, he shall grow up like the cedar of Libanus." And in the famous monastery which Bernard founded a short time afterwards in the "Vale of Wormwood" on the left bank of the Aube, and whose first abbot he became (*Communion*), he each day lavished on a community of seven hundred monks the treasures of doctrine and wisdom with which God endowed him and which make his name immortal (*Introit, Epistle, Gradual*).

An austere monk, a great Christian orator and a learned doctor, he was the luminary, mentioned in the *Gospel*, which enlightened the world in the twelfth century and impressed upon it the Christian character which distinguishes it.

Pope Eugenius III., who had been trained by him to the monastic life, solicited and received his counsels; at the Council of Etampes, he put an end to the schism which, opposing Anacletus to Innocent II., troubled the clergy and people of Rome. He was consulted by William of Aquitaine, by the Duchess of Lorraine, by the Countess of Brittany, by Henry son of the King of France, by Peter son of the King of Portugal, by Louis VI., Louis VII., Conrad, Lothaire and by the Abbot of St.

* See Historical Summary, p. 1012.

Denis. He silenced the famous Doctor Abelard at the Council of Laon, and his powerful logic unmasked the errors of Arnold of Brescia and of Peter de Bruys (*Gospel*). And lastly he attacked Islam and, by preaching the second crusade at Vezelay, he stirred up the whole of Europe by his overpowering eloquence.

St. Bernard died at Clairvaux on August 20, 1153, and his body was laid at the foot of the altar of the Virgin. He left after him 160 monasteries which he had founded in Europe and Asia. His writings, replete with doctrines inspired by divine wisdom, caused him to be placed among the Doctors of the Church by Pius VIII.

Let us have recourse to the intercession in heaven of the one who on earth taught us the way of life (*Collect*), let us ask him to give us his love for the Mother of God, and let us piously recite the anthem of the Season: *Salve Regina*, of which the three last invocations, O clement, O merciful, O sweet Virgin Mary, are attributed to him.

Mass: In médio, p. 263, *with* **Epistle:** Justus cor suum, p. 267. —**Commemoration of the Octave of the Assumption,** p. 1588.

AUGUST 21.

St. Jane Frances Fremiot de Chantal.*—*Double.—White vestments.*

Like Mary, whose Assumption we have been celebrating for the last seven days, St. Jane Frances de Chantal was a spouse, a mother and a widow. Like St. Bernard, she was born at Dijon and received the baptismal name of Jane, because that day, January 3, 1572, was the feast of St. John the Almoner.

The name of Frances which she added at her confirmation, reminds us of the gentle Saint of Geneva. Like in days of yore Benedict and Scholastica, Francis of Assisi and Clare, so Francis of Sales and Jane Frances, corresponding with the designs of divine Providence, united their pious efforts and enriched the Church by the "foundation of a new family" (*Collect*).

At the death of baron de Chantal (1601), his young widow consecrated herself to God by a vow of perpetual chastity, and she wrote with a red hot iron the name of Jesus on her breast.

This strong woman, spoken of in the *Epistle*, left everything to acquire at this price the precious pearl of a religious life (*Gospel*). She still had four children out of six and her old father.

"Let us stop shedding tears," this venerable old man said to her, "that we may better honour the holy will of God." Her son, Celse-Benigne, opposing his mother's departure and having laid himself across the door: "If," he said, "I cannot keep you back, you will at least have to pass over the body of your son."

Madame de Chantal in spite of her maternal feelings and after shedding a torrent of tears, gathered up her strength and passed over the body of her son.

* See Historical Summary, p. 1016.

She became the mother of innumerable virgins of the Order of the Visitation, now dispersed over the whole world. Filled with the spirit of divine chastity (*Postcommunion*), she constantly repeated to them, like St. John, her patron : " Let us love God with our whole heart and our neighbour like ourselves for the love of God." She died at Moulins in 1641.

Like St. Jane Frances, and by her intercession, let us pray to God, that, knowing our weakness and relying on His strength, we may by His grace overcome all obstacles (*Collect*).

Mass : Cognóvi, p. 304, *except :*

Collect.—Almighty and merciful God, who, having imbued blessed Jane Frances with wonderful strength of soul, wast pleased to lead her, burning always with love of Thee, by every path of life along the way of perfection ; and by means of her to bless Thy Church with new and illustrious spiritual offspring : graciously regard her merits and prayers, and grant that we who, fully conscious of our own weakness, put all our trust in the strength which comes from Thee, may, by the help of Thy grace, overcome all the obstacles which beset us on our road to Thee. Through our Lord.

Orémus. — Omnípotens et miséricors Deus, qui beátam Joánnam Francíscam tuo amóre succénsam, admirábili spíritus fortitúdine per omnes vitae sémitas in via perfectiónis doásti, quique per illam illustráre Ecclésiam tuam nova prole voluísti : ejus méritis et précibus concéde ; ut, qui infirmitátis nostrae cónscii de tua virtúte confídimus, coeléstis grátiae auxílio, cuncta nobis adversántia vincámus. Per Dóminum.

Commemoration of the Octave of the Assumption, p. 1588, *and* Credo.

Secret.—May this saving victim, O Lord, enkindle in our hearts the self-same fire of love which, fiercely burning in the heart of blessed Jane Frances, consumed it in the flames of everlasting charity. Through our Lord.

Secréta. — Illo nos amóris igne, quaesumus, Dómine, haec hóstia salutáris inflámmet : quo beátae Joánnae Franciscae cor veheménter incéndit, et flammis adússit aetérnae caritátis. Per Dóminum.

Postcommunion. — Pour forth O Lord, upon us whom Thou hast vouchsafed to fill with bread from heaven, the spirit of love of Thee : and, moved by the supplications in our behalf of blessed Jane Frances, teach us

Postcommúnio. — Spíritum nobis, Dómine, tuae caritátis infúnde : ut, quos coeléstis panis virtúte satiásti, beáta Joánna Francísca intercedénte, fácias terréna despícere, et te solum Deum pura mente sec-

tári. Per Dóminum . . . in unitáte ejúsdem.

to set no store upon earthly goods, but with our whole hearts to give ourselves up to Thy service. Through our Lord. . . in the unity of the same.

AUGUST 22.

The Octave-Day of the Assumption. — *Greater-double. — White vestments.*

According to a tradition sanctioned by authority, it was at Jerusalem, near the room of the Last Supper, at the spot where now stands a fine church commtted to the care of the Benedictines, that Mary breathed her last (*Secret*). And it is at the foot of the Mount of Olives, in a place where about 1130 a monastery of the Benedictine monks of Cluny was built, that her mortal remains were laid and "she was carried up to heaven" (*Alleluia*).

The pilgrimages made to this tomb originated the feast of the Assumption which was already solemnised in the East at the end of the sixth century. At the beginning of the seventh, the feast was also solemnised at Rome, and it spread with the Roman liturgy over the whole West.

Pope Leo IV. instituted the Octave in 847. In France, it is the only feast of Mary which was maintained by the Concordat of 1802 as a feast of obligation.

"We have accompanied thee with all our prayers when thou didst ascend towards thy Son," says St. Bernard, "and we have at least followed thee at a distance, O blessed Virgin! May thy goodness make known to the world the grace bestowed on thee by God: obtain by thy holy prayers the forgiveness of the guilty, health for the sick, strength for weak souls, consolation for the afflicted, help and deliverance for those in peril. O Mary, queen of clemency, on this joyful solemnity may thy humble servants, who praise and invoke thy sweet name, be overwhelmed with graces by Jesus Christ thy Son, our Lord, Who is the sovereign God, blessed throughout the ages. Amen."*

Let us honour Mary with special confidence during these feasts which celebrate her triumph.

Mass *as on the Feast,* p. 1588, *with a commemoration of the Martyrs from the following Mass:—*

THE SAME DAY.

SS. Timothy, Hippolytus and Symphorian, MARTYRS.†

Timothy of Antioch was martyred under the Emperor Alexander, at Rome, in the fourth century. He was cruelly beaten and quicklime was sprinkled over his torn flesh. At last he was beheaded.

On the same day at Ostia, Hippolytus, Bishop of Porto, was thrown into a hole filled with water and received the crown of martyrdom about A.D. 225.

Again on the same day, about A.D. 180, under the reign of Aurelian, Symphorian, who was still a young man, was beheaded at Autun. While he went to execution his mother said to him: "My son, my son, remember eternal life; look up to heaven and see the One who reigns there; life is not taken from thee, it is exchanged for a better one."

* Fifth and sixth Lessons at Matins. † See Historical Summary, pp. 1008 and 1009.

Mass: Salus autem, p. 238, *except:*

Collect.—Deny us not, O merciful Lord, Thy help: but hearkening to the prayers of Thy blessed martyrs Timothy, Hippolytus and Symphorian, stretch forth over us the right hand of Thy merciful forgiveness. Through our Lord.

Orémus. — Auxílium tuum nobis, Dómine, quaesumus, placátus impénde: et, intercedéntibus beátis Martyribus tuis Timótheo, Hippolyto et Symphoriáno, déxteram super nos tuae propitiatiónis exténde. Per Dóminum.

Secret.—May, O Lord, be found pleasant in Thy sight, the offering which Thy faithful people bring to Thee in honour of Thy saints: for the sake of whose merits Thou hast ever shown Thyself to be our sure help in tribulation. Through our Lord.

Secréta. — Accépta tibi sit, Dómine, sacrátae plebis oblátio pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Postcommunion. — We, upon whom Thou hast lavished Thy heavenly gifts, entreat of Thee, O Lord, our God that, by the intercession of Thy holy martyrs Timothy, Hippolytus and Symphorian, the sharing in those same gifts may be ours all the days of our life. Through our Lord.

Postcommúnio. — Divíni múneris largitáte satiáti, quaesumus, Dómine Deus noster: ut, intercedéntibus sanctis Martyribus tuis Timótheo, Hippolyto et Symphoriáno, in ejus semper participatióne vivámus. Per Dóminum.

AUGUST 23.

St. Philip Benizi, CONFESSOR.*—*Double.—White vestments.*

We honour on this day a Saint to whom the Blessed Virgin appeared to announce to him that he was to enter the Order of Servites, whose object is to honour the sorrows through which she attained the glory we have rejoiced in during eight days.

Born at Florence of the illustrious family of Benizi, St. Philip gave signs from the cradle of his future holiness. The Order of the servants of the Virgin Mary, called Servites, had been instituted fifteen years before. The little convent was not far from the town. There, while hearing mass on the Thursday in Easter Week, St. Philip was struck by the words of the epistle addressed by the Holy Ghost to Philip, the deacon. As he bore that name, he applied to himself the scriptural text and feeling himself invited by the Holy Ghost to enter that Order, he left everything to purchase the imperishable treasure of heaven (*Gospel*). Entering as a lay brother, he was later on ordained a priest, and became general of the Servites.

* See Historical Summary, p. 1013.

The Cardinals, assembled at Viterbo, wished to elect him Pope but out of humility (*Collect*) he refused the honour and hid himself in the mountains. There he flourished like the palm-tree and grew like the cedar of Libanus (*Introit*). God then called him to evangelise Italy, France and Germany. On his return he was confirmed in his office for life. He tried to calm the animosity which existed between the Guelfs, partisans of the Pope, and the Ghibellines, partisans of the Emperor, and ran serious danger to which the *Epistle* alludes.

He was seized by a burning fever on Assumption Day, and died at Todi in 1285, on the day of the Octave, contemplating the image of the Saviour stretched on the cross.

Let us ask God to grant us the humility of St. Philip that, despising as he did the riches of the world, we may always seek the riches of heaven (*Collect*).

Mass : Justus, p. 273, *except :*

Orémus. — Deus, qui per beátum Philíppum Confessórem tuum, exímium nobis humilitátis exémplum tribuísti: da fámulis tuis próspera mundi ex ejus imitatióne despícere, et coeléstia semper inquírere. Per Dóminum.

Collect.—O God, Who in blessed Philip hast set before us a marvellous pattern of humility: do Thou bestow upon us Thy servants, the grace to think little, as he did, of the prosperous things of this world, and ever to strive after those of heaven. Through our Lord.

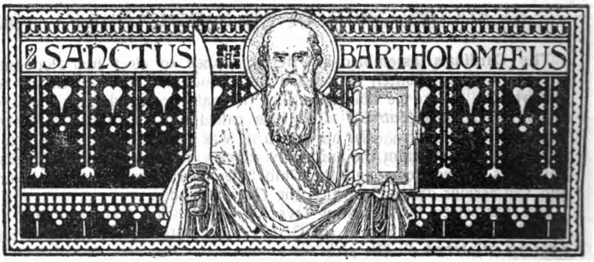
Commemoration *of the Vigil of St. Bartholomew from the* **Collects** *of the Mass :* Ego autem, p. 202, *of which the* **Gospel** *is read at the end of Mass.*

THE SAME DAY.

The Vigil of St. Bartholomew, APOSTLE.—*Violet vestments.*

The feasts of the Apostles are spread throughout the liturgical Cycle as if to show that the Apostles are the foundation on which the whole Church rests. St. Bartholomew is the sixth in the list of twelve, as given by the Evangelists. Like the other Apostles he learned the secrets of the divine law and made them known to the world, confirming them by his martyrdom (*Gospel*). On this day the liturgy prepares us for his feast to-morrow (*Collect*).

Mass : Ego autem, p. 202.



AUGUST 24.

St. Bartholomew, APOSTLE.*—*Double of the Second Class.—Red vestments.*

The son of Tholomy or Bartholomew is, according to common opinion, the disciple whom St. Philip brought to our Lord, under the name of Nathanaël and whom the Master praised on account of his innocence and the simplicity of his heart.† For the Gospel of St. John, never mentioning St. Bartholomew among the Apostles, says that Philip and Nathanael came together to Jesus and that he was among the Disciples to whom the Saviour appeared after the resurrection on the shore of the sea of Galilee. The other gospels never use the name of Nathanael, but after Philip they always mention Bartholomew.

Born at Cana, in Galilee, he was placed by Jesus among the twelve (*Gospel*) and he was a witness of the principal actions of Jesus upon the earth. "The first gift vouchsafed to the Church by the Holy Ghost," says St. Paul, "is the grace of the Apostleship" (*Epistle*).

He preached the faith in Arabia Felix: according to certain traditions he was flayed alive. He is thus represented in the beautiful white marble statue by Cibo, in Milan Cathedral.

His relics are venerated at Rome, in the Church of St. Bartholomew on an island formed by the Tiber. His name is mentioned in the Canon of the Mass among the Apostles (*First List*, p. 59).

Let us joyfully celebrate the feast of St. Bartholomew who, in heaven, praises God among the glorious choir of the Apostles (*Alleluia*), and let us ask of God to grant to His Church to love what he believed and to preach what he himself taught (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

First Vespers (*August* 23): *Of the* **Common** *of Apostles*, p. 206. —**Commemoration of St. Philip: Antiphon** Hic vir. ℣. Justum, p. 279.

* See Historical Summary, p. 1007.

† "Philip met Nathanael and said to him: The one to whom Moses has written in the law and whom the prophets have announced we have found: it is Jesus of Nazareth the son of Joseph. And Nathanael said to him: Can anything good come from Nazareth?—Philip said to him: Come and see. Jesus saw Nathanael coming towards Him and said to him: That is a true Israelite in whom there is no guile. Nathanael said to Him: Whence knowest Thou me? Jesus answered: Before Philip called thee when thou wast under the fig-tree I saw thee. Nathanael replied: Rabbi. Thou art the Son of God, Thou art the King of Israel." John i. 45-49.

MASS.

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cognovísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Introit. Ps. cxxxviii. 17.—To me, Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ps. Ibid 1-2. Lord, Thou hast proved me, and known me: Thou hast known my sitting down and my rising up. ℣. Glory be to the Father.

Orémus. — Omnípotens sempitérne Deus, qui hujus diéi venerándam sanctámque laetítiam in beáti Apóstoli tui Bartholomaei festivitáte tribuísti: da Ecclésiae tuae, quaesumus; et amáre quod crédidit, et praedicáre quod dócuit. Per Dóminum.

Collect. — Almighty and everlasting God, Who, because hallowed by its being the festival of Thy blessed Apostle, Bartholomew, hast made this to be for us a day of pleasantness and of spiritual joy; teach Thy Church, we beseech Thee, ever to love what he loved, and ever to set forth what he taught. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Coríhthios.—Fratres: Vos estis corpus, Christi, et membra de membro. Et quosdam quidem pósuit Deus in Ecclésia primum apóstolos, secúndo prophétas, tértio doctóres, deínde virtútes, exínde grátias curatiónum, opitulatiónes, gubernatiónes, génera linguárum, interpretatiónes sermónum. Numquid omnes apóstoli? numquid omnes prophétae? numquid omnes doctóres? numquid omnes virtútes? numquid omnes grátiam habent curatiónum? numquid omnes linguis loquúntur? numquid omnes interpretántur? Æmulámini autem charísmata melióra.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 1 Cor. xii. 27-31.—Brethren, you are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets? Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be ye zealous for the better gifts.

Graduále. — **Constítues eos príncipes super omnem terram:**

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes

over all the earth: they shall be mindful of Thy name, O Lord. ℣. Instead of thy fathers sons are born to thee: therefore shall people praise thee.

mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Alleluia, alleluia. — ℣. Thee, the glorious choir of the apostles doth praise, O Lord. Alleluia.

Allelúia, allelúia. ℣. Te gloriósus Apostolórum chorus laudat, Dómine. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Luke. vi. 12-19.—At that time, Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God: and when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles), Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot, who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judæa and Jerusalem, and the sea-coast, both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.—**Credo.**

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Exiit Jesus in montem oráre, et erat pernóctans in oratióne Dei. Et cum dies factus esset, vocávit discípulos suos, et elégit duódecim ex ipsis (quos et Apóstolos nominávit): Simónem, quem cognominávit Petrum, et Andréam fratrem ejus, Jacóbum et Joánnem, Philíppum et Bartholomaeum, Matthaeum et Thomam, Jacóbum Alphaei et Simónem, qui vocátur Zelótes, et Judam Jacóbi, et Judam Iscariótem, qui fuit próditor. Et descéndens cum illis, stetit in loco campéstri, et turba discipulórum ejus, et multitúdo copiósa plebis ab omni Judaea, et Jerúsalem, et marítima, et Tyri, et Sidónis, qui vénerant ut audírent eum, et sanarénter a languóribus suis. Et qui vexabántur a spirítibus immúndis, curabántur. Et omnis turba quaerébat eum tángere: quia virtus de illo exíbat et sanábat omnes.—**Credo.**

Offertory.—To me Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

Offertórium. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Secréta. — **Beáti Apóstoli tui** Bartholomaei solémnia recenséntes, quaesumus, Dómine : ut ejus auxílio tua benefícia capiámus, pro quo tibi laudis hóstias immolámus. Per Dóminum.

Secret.—Celebrating the festival-day of blessed Bartholomew, Thine apostle, we beg of Thee, O Lord, that we who offer up this sacrifice in his honour, may by his help, share in the good gifts Thou bestowest. Through our Lord.

Preface *of the Apostles*, p. 57.

Commúnio. — Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël, dicit Dóminus.

Communion.—You, who have followed Me, shall sit on seats, judging the twelve tribes of Israel, saith the Lord.

Postcommúnio. — Sumptum, Dómine, pignus redemptiónis aetérnae : sit nobis, quaesumus ; interveniénte beáto Bartholomaeo Apóstolo tuo, vitae praeséntis auxílium páriter et futúrae. Per Dóminum.

Postcommunion. — May the pledge of eternal salvation we have received, be to us, we beseech Thee, O Lord, a help for this our life on earth, and an earnest of happiness in that which is to come. Through our Lord.

Second Vespers : *Of the* **Common** *of the Apostles*, p. 212.—**Commemoration of St. Louis :** Similábo, p. 270. ℣. Amávit, p. 269.

AUGUST 25.

St. Louis, KING AND CONFESSOR.*—*Semi-double.*†—*White vestments.*

Louis IX., born in 1215, became King of France at the age of 12 and was very piously brought up by his mother, Queen Blanche, who taught him rather to die than to commit a mortal sin. He liked to be called Louis of Poissy, the place where he had been baptised, to show that his title of Christian was his most glorious title of nobility.

" Despising the pleasures of the world, he only strove to please Jesus Christ, the true King " (*Collect*), " and was," says Bossuet, " the holiest and most just king who has ever worn the crown."

Assiduous in attending the offices of the Church, he ordered them to be solemnly celebrated in his palace where every day he heard two masses. At midnight he awoke for Matins and began his royal day with the office of Prime. He introduced in his chapel the custom of genuflecting at the words in the Credo : *Homo factus est*, and of bowing down humbly at the passage in the Passion when Jesus expires. Both these pious practises were adopted by the Church. " They impute to me as a crime my assiduity at prayer," he would say, " but not a word would be said if I gave to play or to the hunt the hours I give to prayer." But

* See Historical Summary, p. 1013. † In France : Greater-double.

never did his piety hinder him from devoting to the affairs of the kingdom the greater part of his time.

Having recovered from a serious illness he made a vow to undertake a crusade to reconquer Jerusalem. At first victorious, he fell into the hands of the Saracens. Restored to freedom, he remained five years in the East helping the Christians. On his return to France, he made many pious foundations and built the Sainte Chapelle, as a precious reliquary for the holy crown of thorns and the important particle of the true cross which Baldwin II., Emperor of Constantinople, had made him a present of. Most austere himself, he was most charitable to others, and used to say: "It is more meet for a king to ruin himself in alms for God's sake than in pomp and vain glory." "Often," says Joinville, "I have seen the good king, after Mass, go to the wood at Vincennes, sit down at the foot of an oak tree, and there listen to all who had to speak to him."

A servant of Christ, he continually wore the cross to show that his vow remained unaccomplished. He undertook in 1270 another crusade, but an epidemic decimated his army in Africa and struck him down. With his arms crossed and lying on a bed of ashes, he gave up his soul to God in 1270 at the same hour as Christ died on the cross. He was heard to repeat the day before his death: "We shall go to Jerusalem." It was in reality the heavenly Jerusalem, conquered by his patience in the midst of his adversities, where he was to reign with the King of kings (*Collect*).

Mass: Os justi, p. 270, *except:*

Collect.—O God, Who hast taken blessed Louis, Thy confessor, from an earthly throne to seat him on one more glorious in heaven: have regard, we beseech Thee, to his merits and prayers, and admit us to share the kingdom of Jesus Christ, the King of Kings, Thy Son: Who liveth and reigneth.

Orémus. — Deus, qui beátum Ludovícum Confessórem tuum de terréno regno ad coeléstis regni glóriam transtulísti: ejus, quaesumus, méritis et intercessióne; Regis regum Jesu Christi Fílii tui fácias nos esse consórtes: Qui tecum.

Epistle: Justum dedúxit, p. 222.

✠ Continuation of the holy **Gospel** according to St. Luke. xix. 12-26.—At that time, Jesus spoke this parable to His disciples: A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds; and said to them, Trade till I come. But his citizens hated

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore: Dixit Jesus discípulis suis parábolam hanc: Homo quidam nóbilis ábiit in regiónem longínquam accípere sibi regnum et revérti. Vocátis autem decem servis suis, dedit eis decem mnas et ait ad illos: Negotiámini dum vénio. Cives autem ejus óderant eum: et

misérunt legatiónem post illum, dicéntes: Nólumus hunc regnáre super nos. Et factum est, ut redíret, accépto regno; et jussit vocári servos, quibus dedit pecúniam, ut sciret quantum quisque negotiátus esset. Venit autem primus, dicens: Dómine, mna tua decem mnas acquisívit. Et ait illi: Euge bone serve, quia in módico fuísti fidélis, eris potestátem habens super decem civitátes. Et alter venit, dicens: Dómine, mna tua fecit quinque mnas. Et huic ait: Et tu esto super quinque civitátes. Et alter venit, dicens: Dómine, ecce mna tua, quam hábui repósitam in sudário; tímui enim te, quia homo austérus es: tollis quod non posuísti, et metis quod non seminásti. Dicit ei: De ore tuo te júdico, serve nequam. Sciébas quod ego homo austérus sum, tollens quod non pósui, et metens quod non seminávi: et quare non dedísti pecúniam meam ad mensam, ut ego véniens cum usúris útique exegíssem illam? Et adstántibus dixit: Auférte ab illo mnam, et date illi, qui decem mnas habet. Et dixérunt ei: Dómine, habet decem mnas. Dico autem vobis: Quia omni habénti dábitur, et abundabit: ab eo autem qui non habet, et quod habet, auferétur ab eo.

him; and they sent an embassage after him, saying, We will not have this man to reign over us. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds: and he said to him, Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds: and he said to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take the pound away from him, and give it to him that hath the ten pounds. And they said to him, Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him.

Secret.—O Almighty God, grant, we beseech Thee, that the prayers of blessed Louis, Thy confessor, who, disdaining the pleasures of the world, sought only to do the will of Christ, the King, may make us to be acceptable to Thee. Through our Lord.

Secréta. — Praesta, quaesumus, omnípotens Deus: ut, sicut beátus Ludovícus Conféssor tuus, spretis mundi oblectaméntis, soli Regi Christo placére stúduit; ita ejus oratio nos tibi reddat accéptos. Per eúmdem Dóminum.

Postcommunion. — O God, Who hast made Thy blessed confessor Louis to be a wonder of earth and a glory of heaven: do Thou, we beseech Thee, set him up as the defender of Thy Church. Through our Lord.

Postcommúnio. — Deus, qui beátum Confessórem tuum Ludovícum mirificásti in terris, et gloriósum in coelis fecísti: eúmdem, quaesumus, Ecclésiae tuae constítue defensórem. Per Dóminum.

AUGUST 26.

St. Zephyrinus, POPE AND MARTYR.*—*Simple.—Red vestments.*

St. Zephyrinus succeeded St. Victor on the pontifical throne, and like him was martyred (*Gospel*). He abolished in the celebration of the Holy sacrifice the use of wooden chalices, which were replaced by glass ones. He prescribed that all the faithful should receive Holy Communion on Easter Day.

He had to defend the dogma of the unity of God and the Trinity of persons against the Sabellians. Besides this intestine strife he had to suffer persecution. God always supported him in his trials, in order to enable him to support the flock of Christ (*Epistle*). He died in A.D. 217 after a pontificate of seventeen years.

Mass: Sacerdótes Dei, p. 259, *except:*

Collect.—O Almighty God, to us who rejoice over the merits of blessed Zephyrimus, Thy martyr and bishop, grant, we beseech Thee, to profit by the example he has left us. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus: ut beáti Zephyríni Mártyris tui atque Pontíficis, cujus gaudémus méritis, instruámur exémplis. Per Dóminum.

AUGUST 27.

St. Joseph Calasanctius, CONFESSOR.†—*Double.—White vestments.*

The Church, having just celebrated the feast of the Assumption, honours on this day a Saint who had a special devotion to the Virgin. St. Joseph Calasanctius was born in Aragon, of a noble family, and from his youth showed his charity towards children. While studying theology at Valencia, he had to defend himself against the enticements

* See Historical Summary, p. 1007. † Ibid., p. 1016.

of a powerful and noble lady and made the vow to enter into Holy Orders. Having become a priest, he was apprised by divine revelation that he was destined to teach and to train to piety children, especially those of the poor (*Offertory*). He founded, in consequence, the Order of the Poor Clerks regular of the Pious Schools of the Mother of God (*Collect*). Like Jesus he let little children come to him (*Communion*) and taught them to fear God (*Introit*). Wherefore the *Gospel* repeats the consoling words of the Master : " Whosoever shall receive one of these little ones in My name, receiveth Me."

" What is there greater," writes St. John Chrysostom*, than to discipline minds, than to form tender youths to good habits? God has shown us that their souls are worthy of such zeal and of such solicitude that for them He did not spare His Son."

St. Joseph Calasanctius died in 1648 at the age of 92.

MASS.

Intróitus. — Veníte, fílii, audíte me : timórem Dómini docébo vos. *Ps.* Benedícam Dóminum in omni témpore : semper laus ejus in ore meo. ℣. Glória Patri.

Introit. Ps. xxxiii. 12.—Come, children, hearken to me : I will teach you the fear of the Lord. Ps. Ibid. 2. I will bless the Lord at all times : His praise shall be ever in my mouth. ℣. Glory be to the Father.

Orémus. — Deus, qui per sanctum Joséphum Confessórem tuum, ad erudiéndam spíritu intelligéntiae ac pietátis juventútem, novum Ecclésiae tuae subsídium proveníre dignátus es : praesta, quaesumus ; nos, ejus exemplo et intercessióne, ita fácere et docére, ut praemia consequámur aetérna. Per Dóminum.

Collect.—O God, Who by means of Saint Joseph, Thy confessor, hast vouchsafed to provide Thy Church with fresh help towards imbuing the minds of the young with the spirit of understanding and of piety : grant, we beseech Thee, that, having him for advocate and for pattern, we may in such wise work and in such wise teach, as to deserve from Thee an everlasting reward. Through our Lord.

Epistle : Justum deduxit, p. 222.

Graduále. — Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus : et non supplantabúntur gressus ejus.

Gradual.—Ps. xxxvi. 30, 31.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart : and his steps shall not be supplanted.

Allelúia, allelúia. ℣. Beátus vir, qui suffert tentatiónem :

Alleluia, alleluia. Jas. i. 12.—℣. Blessed is the man that en-

* **Lessons of the third Nocturn at Matins.**

dureth temptation: for when he hath been proved he shall receive the crown of life. Alleluia.

quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

✠ Continuation of the holy Gospel according to St. Matthew. xviii. 1-5.—At that time, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? And Jesus calling unto him a little child, set him in the midst of them, and said, Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven; and *he that shall receive one such little child in My name, receiveth Me.*

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Accessérunt discípuli ad Jesum dicéntes: Quis putas major est in regno coelórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum coelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno coelórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit.

Offertory. Ps. ix. 17.—The Lord hath heard the desire of the poor: Thy ear hath heard the preparation of their heart.

Offertórium. — Desidérium páuperum exaudívit Dóminus: praeparatiónem cordis eórum audívit auris tua.

Secret.—We load Thine altar, O Lord, with the gifts we offer: may the prayers of the Saint under whose patronage Thou hast deigned to place us, make them to be well-pleasing in Thy sight. Through our Lord.

Secréta. — Altáre tuum, Dómine, munéribus cumulámus oblátis: ut ejus nobis fiant supplicatióne propítia, cujus nos donásti patrocínio adjuvári. Per Dóminum.

Communion. Mark x. 14.—Suffer the little children to come to me, and forbid them not, for of such is the kingdom of God.

Commúnio. — Sínite párvulos veníre ad me, et ne prohibuéritis eos: tálium est enim regnum Dei.

Postcommunion. — Sanctified by this divine mystery, we beseech Thee, O Lord, that the intercession of Saint Joseph, Thy confessor, may ensure our continuous growth in the grace of piety. Through our Lord.

Postcommúnio. — Sanctificáti, Dómine, salutári mystério: quaesumus; ut, intercedénte sancto Josépho Confessóre tuo, ad majus semper proficiámus pietátis increméntum. Per Dóminum.



August 28.

St. Augustine, Bishop, Confessor and Doctor.*—*Double.—White vestments.*

Augustine was born in 354 at Tagasta in Algeria. His mother, St. Monica, taught him early to pray. After having received with delight her holy teaching, he was soon led into the grav est disorders. Carthage not offering him a theatre worthy of his genius, he went to Rome and obtained the post of master of rhetoric at Milan. "My iniquities," he confesses, "were like a ball of snow growing in size as it rolls." His desolate mother prayed to God incessantly with tears, still following the steps of her son. St. Ambrose, Bishop of Milan, received him kindly and enlightened him in divine knowledge. One day, inspired by heaven, he opened the Epistles of St. Paul and read: "Wallow not in debauchery and impurity; but clothe yourselves in our Lord Jesus Christ." His irresolution immediately ceased and at 33 years of age, on Easter eve, 387, he was baptised.

Seven months after this great happiness, St. Monica died asking her son to "remember her at the altar of God." Augustine, become a priest, offered the Holy Sacrifice for her. "Lord, " he often said," have mercy on my mother; she was good, she pardoned easily, pardon her also her sins."

Made Bishop of Hippo, at the age of 41 (*Alleluia, Communion*), he began from that moment to live canonically, that is to say in common with his clerks†. This community gave bishops and priests to many churches, and thus the institute of St. Augustine spread little by little in Africa and more specially in Gaul. The rule of St. Augustine, which makes him one of the four great founders of religious orders, is drawn

* See Historical Summary p. 1010.

† The word canon, canonicus, derives from Kanon, in the sense of list of clerks attached to a church with a stipend for their subsistence. To live canonically was to live in common. Later on it meant to lead a regular life, under a rule.

from the 211th epistle which he wrote for nuns and which later on was adapted for men*.

Owing to the sublimity of his knowledge and the ardour of his love this Saint was also one of the four great doctors of the West.

He died in A.D. 430, after an episcopate of 36 years, reciting the Penitential Psalms.

Mass: In médio, p. 263, *except:*

Collect.—O Almighty God, listen, we beseech Thee, to our prayers; and do Thou, Who in Thy loving kindness, vouchsafest to us the assurance that we may at all times look forward to sharing in Thy tender mercies, deny not to us, for whom blessed Augustine, Thy confessor-bishop, makes intercession, the blessing that Thy pity unceasingly imparts. Through our Lord.

Orémus. — Adésto supplicatiónibus nostris, omnípotens Deus: et, quibus fidúciam sperándae pietátis indúlges, intercedénte beáto Augustíno, Confessóre tuo atque Pontífice, consuétae misericórdiae tríbue benígnus efféctum. Per Dóminum.

Commemoration of St. Hermes, *from the* **Collects** *of the following Mass:*

Gradual.—Ps. xxxvi. 30, 31.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Graduále. — Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia.—℣. I have found David My servant: with My holy oil I have anointed him. Alleluia.

Allelúia, allelúia. ℣. Invéni David servum meum, óleo sancto meo unxi eum. Allelúia.

THE SAME DAY.

St. Hermes, MARTYR.†—*Red vestments.*

"At Rome," says the Roman Martyrology, "triumph of St. Hermes, a very eminent personage, who, after having been some time in prison, was beheaded with several other saints under Judge Aurelian, as related in the acts of Pope St. Alexander (†about 133)."

* Two religious orders have come from the community established at Tagaste, the Canons Regular of St. Augustine and the Augustinians properly so-called or Hermits of St. Augustine. The Augustinians were very numerous in Italy, France and Spain, and were possessed of many convents; there were 2,000 in the 17th century of which 120 were in France. St. Peter Fourier and the Venerable Alice le Clerc in 1597 began the foundation of the Congregation of nuns of our Lady, canonesses regular of St. Augustine. This teaching congregation, very flourishing in Germany and in the east of France, possessed in Paris the colleges of Oiseaux, Roule and Abbaye au Bois.

† See Historical Summary, p. 1008.

Mass: Laetábitur, p. 225, *except:*

Orémus. — Deus, qui beátum Hermétem Mártyrem tuum virtúte constántiae in passióne roborásti: ex ejus nobis imitatióne tríbue; pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre. Per Dóminum.

Collect.—O God, Who in his passion didst endue blessed Hermes, Thy martyr, with the virtue of fortitude: make us to imitate him, in neither setting store on any happiness which the world can give nor in fearing any earthly trouble. Through our Lord.

Secréta. — Sacrifícium tibi, Dómine, laudis offérimus in tuórum commemoratióne Sanctórum: da, quaesumus; ut, quod illis cóntulit glóriam, nobis prosit ad salútem. Per Dóminum.

Secret.—In memory of Thy saints we offer up to Thee, O Lord, the sacrifice of praise: even as to them it was the source of glory without end, so to us may it be of avail unto salvation. Through our Lord.

Postcommúnio. — Repléti, Dómine, benedictióne coeléstí, quaesumus cleméntiam tuam: ut, intercedénte beáto Herméte Mártyre tuo, quae humíliter gérimus, salúbriter sentiámus. Per Dóminum.

Postcommunion. — Thou hast loaded us, O Lord, with heavenly blessings: most humbly we entreat of Thy mercy that, blessed Hermes, Thy martyr, interceding for us, Thou make us to feel how much we gain from these sacred mysteries in which we have humbly taken part. Through our Lord.

AUGUST 29.

The Beheading of St. John the Baptist.*—*Greater-double.— Red vestments.*

After having solemnised on June 24 the joyous birth of St. John the Baptist, the Church to-day honours his glorious birth in heaven. Excepting our Lord and the Blessed Virgin, he is the only saint whose birth is honoured. For St. John the Baptist holds in the worship of the Church the first rank after the Angels†.

John the Precursor who had passed thirty years in the desert where he had flourished like the palm-tree and grown like the cedar of Libanus (*Gradual*), had the courage openly to reproach Herod with the scandal of his illegitimate union with Herodias, his sister-in-law, whose husband Philip, was still alive (*Introit, Epistle, Gospel*). "It is against the law," he said to the king, "for you to take the wife of your brother." Herodias forced Herod to imprison him and used an unexpected opportunity to

* See Historical Summary, p. 1004. † See Introduction.

obtain through her daughter Salome the beheading of the Saint who thwarted her criminal passion.

On this day St. John completes his mission, adding to the testimony he gave Christ at His baptism, the testimony of his martyrdom. He was put to death towards the feast of Easter, one year before the Passion of Jesus ; but the anniversary is solemnised on the day when his venerable head was found at Emesa, in Syria, in A.D. 453. It is related by ancient authors that on a winter's day, when Salome was dancing on a frozen river, the ice broke and, closing again, cut off the head of the immodest dancer.

MASS.

Introit. Ps. cxviii. 46, 47.—I spoke of Thy testimonies before kings, and I was not ashamed : I meditated also on Thy commandments, which I loved exceedingly. Ps. xci. 2. It is good to give praise to the Lord ; and to sing to Thy name, O Most High. ℣. Glory be to the Father.

Intróitus. — Loquébar de testimóniis tuis in conspéctu regum, et non confundébar : et meditábar in mandátis tuis, quae diléxi nimis. *Ps.* Bonum est confitéri Dómino : et psállere nómini tuo, Altíssime. ℣. Glória Patri.

Collect.—May the venerable festival of Saint John the Baptist, Thy forerunner and martyr, ensure for us, we beseech Thee, O Lord, the grant of Thy help for the saving of our souls : Who liveth and reigneth.

Orémus. — Sancti Joánnis Baptístae Praecursóris et Mártyris tui, quaesumus, Dómine, veneránda festívitas salutáris auxílii nobis praestet efféctum : Qui vivis.

Commemoration of St. Sabina, *from the following Mass :*

Epistle.—Jer. i. 17-19.—Lesson from Jeremias, the Prophet.—In those days : The word of the Lord came to me, saying, Gird up thy loins, and arise, and speak to Juda all that I command thee. Be not afraid in their presence ; for I will make thee not to fear their countenance. For behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and

Epistóla. — Lectio Jeremiae Prophétae. — In diébus illis : Factum est verbum Dómini ad me, dicens : Accínge lumbos tuos, et surge, et lóquere ad Juda ómnia, quae ego praecípio tibi. Ne formídes a fácie eórum : nec enim timére te fáciam vultum eórum. Ego quippe dedi te hódie in civitátem munítam, et in colúmnam férream, et in murum aereum, super omnem terram, régibus Juda, princípibus ejus, et sacerdótibus, et pópulo terrae. Et bellábunt

advérsum te, et non praevalébunt: quia ego tecum sum, ait Dóminus, ut líberem te.

to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee.

Graduále. — Justus ut palma florébit: sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem.

Gradual. Ps. xci. 13, 14.—The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus in the house of the Lord. ℣. To show forth Thy mercy in the morning, and Thy truth in the night.

Allelúia, alleluia. ℣. Justus germinábit sicut lílium: et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. Hos. xiv. 6.—The just shall spring as the lily, and flourish for ever before the Lord. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Marcum. — In illo témpore: Misit Heródes, ac ténuit Joánnem, et vinxit eum in cárcere propter Herodíadem uxórem Philíppi fratris sui, quia dúxerat eam. Dicébat enim Joannes Heródi: Non licet tibi habére uxorem fratris tui. Heródias autem insidiabátur illi, et volébat occídere eum, nec póterat. Heródes enim metuébat Joánnem, sciens eum virum justum et sanctum, et custodiébat eum, et audíto eo multa faciébat et libénter eum audiébat. Et cum dies opportúnus accidísset, Heródes natális sui caenam fecit princípibus, et tribúnis, et primis Galilaeae. Cumque introísset fília ipsíus Herodíadis, et saltásset et placuisset Heródi, simúlque recumbéntibus; rex ait puéllae: Pete a me quod vis, et dabo tibi. Et jurávit illi: Quia quidquid petíeris dabo tibi, licet dimídium regni mei.

✠ Continuation of the holy **Gospel** according to St. Mark. vi. 17-29.—At that time: Herod sent and apprehended John, and bound him in prison for the sake of Herodias, the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife. Now Herodias laid snares for him, and was desirous to put him to death, and could not. For Herod feared John, knowing him to be a just and holy man, and kept him, and when he heard him did many things; and he heard him willingly. And when a convenient day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel,

Ask of me what you will, and I will give it thee. And he swore to her, whatsoever thou shalt ask, I will give thee; though it be the half of my kingdom. Who, when she was gone out, said to her mother, What shall I ask? But she said, the head of John the Baptist. And when she was come in immediately with haste to the king, she asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist. And the king was struck sad; yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother. Which his disciples hearing, came, and took his body, and laid it in a tomb.

Quae cum exísset, dixit matri suae: Quid petam? At illa dixit: Caput Joánnis Baptístae. Cumque introísset statim cum festinatióne ad regem, petívit dicens: Volo ut prótinus des mihi in disco caput Joánnis Baptístae. Et contristátus est rex: propter jusjurándum, et propter simul discumbéntes nóluit eam contristáre: sed misso spiculatóre, praecépit afférri caput ejus in disco. Et decollávit eum in cárcere. Et áttulit caput ejus in dísco: et dedit illud puéllae, et puélla dedit matri suae. Quo audíto, discípuli ejus venérunt, et tulérunt corpus éjus: et posuérunt illud in monuménto.

Offertory.—Ps. xx. 2, 3.—In Thy strength, O Lord, the just man shall exult, and in Thy salvation he shall rejoice exceedingly: Thou hast given him his heart's desire.

Offertórium. — In virtúte tua, Dómine, laetábitur justus, et super salutáre tuum exsultábit veheménter: desidérium ánimae ejus tribuísti ei.

Secret.—We beseech Thee, O Lord, that the offerings which in memory of the passion of Thy holy martyr Saint John the Baptist, we lay before thee, may, in virtue of his prayers, profit us unto salvation. Through our Lord.

Secréta. — Múnera, quae tibi, Dómine, pro sancti Mártyris tui Joánnis Baptístae passióne deférimus: quaesumus; ut ejus obténtu nobis profíciant ad salútem. Per Dóminum.

Commemoration of St. Sabina, *as in the following Mass:*

Communion. Ps. xx. 4.—O Lord, Thou hast set on his head a crown of precious stones.

Commúnio. — Posuísti, Dómine, in cápite ejus corónam de lápide pretióso.

Postcommúnio. — Cónferat nobis, Dómine, sancti Joánnis Baptístae solémnitas: ut et magnífica sacraménta, quae súmpsimus, significáta venerémur, et in nobis pótius édita gaudéamus. Per Dóminum.

Postcommunion. — May the festival of St. John the Baptist bring us grace, O Lord, both to venerate what is signified by the splendid sacraments which we have received and to rejoice at what they have wrought within us. Through our Lord.

Commemoration of St. Sabina *as in the following Mass.*

THE SAME DAY.

St. Sabina, MARTYR.*—*Red vestments.*

"At Rome," says the Roman Martyrology, "the birth in heaven of St. Sabina, martyr, who was struck by the sword under the Emperor Hadrian and won the palm of martyrdom (126)."

Mass: Me exspectavérunt, p. 300, *except:*

Orémus. — Deus, qui inter cétera poténtiae tuae mirácula étiam in sexu frágili victóriam martyrii contulísti: concéde propítius; ut, qui beátae Sabínae Mártyris tuae natalítia cólimus, per ejus ad te exémpla gradiámur. Per Dóminum.

Collect.—O God, Who amongst the marvels of Thy mighty power hast granted the triumph of martyrdom even to weak women; grant in Thy mercy that we who keep the birthday of blessed Sabina, Thy virgin and martyr, may, by her example, advance nearer to Thee. Through our Lord.

Secréta. — Hóstias tibi, Dómine, beátae Sabínae Mártyris tuae dicátas méritis, benígnus ássume: et ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Secret.—In Thy bounty receive, O Lord, the victims which we set apart for Thee by the merits of blessed Sabina, Thy virgin and martyr; and grant that they may help us for evermore. Through our Lord.

Postcommúnio. — Divíni múneris largitáte satiáti, quaesumus, Dómine Deus noster: ut, intercedénte beáta Sabína Mártyre tua, in ejus semper participatióne vivámus. Per Dóminum.

Postcommunion. — We who have taken our fill from the gifts of Thy bounty, beseech Thee, O Lord our God, that through the intercession of blessed Sabina, Thy virgin and martyr, we may partake thereof for evermore. Through our Lord.

* See Historical Summary, p. 1008.

AUGUST 30.

St. Rose of Lima, VIRGIN.*—*Double.—White vestments.*

One hundred years after the discovery of the New World, was born at Lima, the capital of Peru, the virgin Rose, the first flower of sanctity which bloomed in South America. The name was given to her because one day the face of the child appeared marvellously transfigured and with all the beauty of a rose. She added to it the name of the Blessed Virgin, wishing thenceforth to be called Rose of St. Mary.

Watered with the divine dew of grace, she produced beautiful blooms of virginity and patience (*Collect*). When five years old she made the vow of perpetual virginity, taking Jesus for her spouse (*Epistle*). Later, to avoid being obliged to marry she cut off her beautiful hair.

Having received the habit of a Tertiary of the Order of St. Dominic, she gave herself up to prayer and austere mortification. When she was 30, on August 29, 1617, her divine Spouse came to fetch her (*Gospel, Communion*), and adorned with her radiant beauty she entered triumphant into the court of the heavenly King (*Gradual, Alleluia*).

Mass: Dilexísti, p. 291, *except:*

Collect.—Almighty God, the giver of every good gift, Who, presenting blessed Rose with the dew of heavenly grace, wast pleased to cause her to blossom in the Indies as a lovely flower of purity and patience: grant to us, Thy servants, so to run in the odour of her sweetness, that we too may deserve to become a sweet odour to Christ.

Orémus. — Bonórum ómnium largítor, omnípotens Deus, qui beátam Rosam, coeléstis grátiae rore praevéntam, virginitátis et patiéntiae decóre Indis floréscere voluísti: da nobis fámulis tuis; ut in odórem suavitátis ejus curréntes, Christi bonus odor effici mereámur: qui tecum.

Commemoration of SS. Felix and Adauctus *as in the following Mass.*

THE SAME DAY.

SS. Felix and Adauctus, MARTYRS.†—*Red vestments.*

"At Rome," says the Roman Martyrology, "on the Ostian Way, the passion of blessed Felix, priest, under the Emperors Diocletian and Maximian. After being tortured on the rack and condemned to death, while he was led to the place of execution, he met a Christian who publicly confessed his faith and was beheaded with him. The faithful, ignorant of his name, called him Adauctus, which means added, because he shared the triumph of St. Felix († about 300)."

MASS.

Introit. Ecclus. xliv. 15, 14.—Let the people show forth the wisdom of the Saints, and the church declare their praise; and their names shall live unto

Introítus. — Sapiéntiam sanctórum narrent pópuli, et laudes eórum núntiet ecclésia: nómina autem eórum vivent in saeculum saeculi. *Ps.* Exsul-

* See Historical Summary, p. 1016. † Ibid. p. 1009.

táte justi in Dómino: rectos decet collaudátio. ℣. Glória Patri.

generation and generation. Ps. xxxii. 1. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be to the Father.

Orémus. — Majestátem tuam, Dómine, súpplices exorámus: ut, sicut nos júgiter Sanctórum tuórum commemoratióne laetíficas; ita semper supplicatióne defféndas. Per Dóminum.

Collect. — Most humbly, O Lord, we entreat, of Thy Majesty, that at no time Thou suffer us to lack the sure defence of the prayers of Thy Saints, since always Thou summonest us to keep, with holy rejoicings, their festival days. Through our Lord.

Epistóla. — Léctio libri Sapiéntiae.–Reddidit Deus justis mercédem labórum suórum, et dedúxit illos in via mirábili: et fuit illis in velaménto diéi, et in luce stellárum per noctem: tránstulit illos per mare rubrum, et transvéxit illos per aquam nímiam. Inimícos autem illórum demérsit in mare, et ab altitúdine inferórum edúxit illos. Ideo justi tulérunt spólia impiórum, et decantavérunt, Dómine, nomen sanctum tuum, et victrícem manum tuam laudavérunt páriter, Dómine Deus noster.

Epistle.—Wisdom x. 17-20.—Lesson from the Book of Wisdom.—God has rendered to the just the wages of their labours, and conducted them in a wonderful way: and was to them for a covert by day, and for the light of stars by night. And he brought them through the Red Sea, and carried them over through a great water. But their enemies He drowned in the sea, and from the depth of hell has brought them out. Therefore the just took the spoils of the wicked. And they sung to Thy holy name, O Lord and they praised with one accord Thy victorious hand, O Lord our God.

Graduále. — Justórum ánimae in manu Dei sunt et non tanget illos torméntum malítiae. ℣. Visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Gradual. Wisd. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of death shall not touch them. ℣. In the sight of men they seemed to die, but they are in peace.

Allelúia, allelúia. ℣. Fulgébunt justi, et tamquam scintíllae in arundinéto discúrrent in aetérnum. Allelúia.

Alleluia, alleluia. Wisd. iii. 7. —℣. The just shall shine, and shall run to and fro like sparks among the reeds. Alleluia.

✠ Continuation of the holy Gospel according to St. Luke. x. 16-20.—AT that time, Jesus said to His disciples: He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me. And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in Thy name. And He said to them: I saw Satan like lightening falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — IN illo témpore: Dixit Jesus discípulis suis: Qui vos audit, me audit, et qui vos spernit, me spernit. Qui autem me spernit, spernit eum, qui misit me. Revérsi sunt autem septuagínta duo cum gáudio, dicéntes: Dómine, étiam daemónia subjíciúntur nobis in nómine tuo. Et ait illis: Vidébam sátanam sicut fulgur de coelo cadéntem. Ecce dedi vobis potestátem calcándi supra serpéntes, et scorpiónes, et super omnem virtútem inimíci: et nihil vobis nocébit. Verúmtamen in hoc nolíte gaudére quia spíritus vobis subjiciúntur: gaudéte autem, quod nómina vestra scripta sunt in coelis.

Offertory. Ps. xxxi. 11.—Be glad, O ye just, and rejoice in the Lord; and be joyful all ye that are right of heart.

Offertórium.— Laetámini in Dómino, et exsultáte justi: et gloriámini omnes recti corde.

Secret.—Look down, O Lord, upon the sacrifice which Thy people offer to Thee; and while they celebrate it in honour of saints, may they know that it avails to their own salvation. Through our Lord.

Secréta. — Hóstias, Dómine, tuae plebis inténde: et, quas in honóre Sanctórum tuórum devóta mente célebrat, profícere sibi séntiat ad salútem. Per Dóminum.

Communion.—That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops.

Commúnio. — Quod díco vobis in ténebris, dícite in lúmine, dicit Dóminus: et quod in aure audítis, praedicáte super tecta.

Postcommunion.—We who are filled with gifts from heaven, beseech Thee, O Lord, that through the intercession of Thy

Postcommúnio. — Repléti, Dómine, munéribus sacris: quaesumus; ut, intercedéntibus Sanctis tuis, in gratiárum

semper actióne maneámus. Per Dóminum.

Saints we may never cease to offer thanks to Thee. Through our Lord.

AUGUST 31.

St. Raymund Nonnatus, CONFESSOR.*—*Double.—White vestments.*

The Church solemnised on January 23 and 31, the feasts of St. Raymund of Pennafort and St. Peter Nolasco, who founded the Order of our Lady of Mercy. She honours to-day St. Raymund Nonnatus, who was one of its glories. On September 24, she will celebrate the apparition of Mary herself, who was the foundress of this religious family.

St. Raymund had never known his mother of whom he was prematurely deprived by death. He implored the Virgin to adopt him as her son. Mary herself one day revealed to him that to please her he was to devote himself to the ransoming of captives (*Collect*). He immediately renounced worldly riches, and determined only to use them to help his neighbour (*Epistle*), he enrolled himself in the Order of our Lady of Mercy and was sent to Africa with the mission to ransom Christians who had fallen into the hands of the Mahommedans. He delivered a great many and gave himself up as a hostage so as not to expose to apostacy those who remained behind, unransomed. His mouth was closed with a padlock which cruelly pierced his lips, and he was thrown into a narrow cell. He died in 1240.

Mass: Os justi, p. 270, *except:*

Orémus. — Deus, qui in liberándis fidélibus tuis ab impiórum captivitáte, beátum Raymúndum Confessórem tuum mirábilem effecísti: ejus nobis intercessióne concéde: ut, a peccatórum vínculis absolúti, quae tibi sunt plácita, líberis méntibus exsequámur. Per Dóminum.

Collect.—O God, Who didst bless holy Raymund, Thy confessor, with marvellous success in delivering Thy faithful held in bondage by the infidels: give ear to his prayers, and vouchsafe to us, together with freedom from the slavery of sin, the grace, readily to perform whatsoever we know to be pleasing to Thee. Through our Lord.

FEASTS OF SEPTEMBER.

SEPTEMBER 1.

St. Giles, ABBOT.*—*Simple.—White vestments.*

St. Giles, born at Athens, distributed all his patrimony to the poor and followed Jesus (*Gospel*). Several miracles having made him celebrated, he fled to Provence to get away from honours. He lived in

* See Historical Summary, p. 1911.

prayer and meditation (*Introit*) in the depths of a vast forest, with no other food but roots and the milk of a tame hind. One day, when pursued by the hounds of King Theodoric, the animal took refuge in the grotto of the Saint who, while trying to protect her, had his hand pierced by an arrow. The king on his arrival urgently begged the Saint to consent to the building of a monastery on the spot. The holy hermit undertook its government and like Moses among the people of God (*Epistle*) he became the chief and lawgiver of a numerous monastic family which followed his leadership, his doctrine and his counsels (*Communion*).

The Abbey of St. Giles, a marvel of architecture, became one of the most frequented resorts of pilgrims in the Middle Ages, and a town sprung up there. The counts of Toulouse regarded it as an honour to bear this Saint's name. The ancient Missals place him among the "fourteen Auxiliary Saints"*. He was invoked in France, Spain, Italy, Belgium, Germany and England, where 146 churches were built in his honour. St. Giles died in the sixth century.

Mass: Os justi, p. 276.

Commemoration of the twelve brothers Martyrs *from the* **Collects** *in the following Mass.*

THE SAME DAY.

The Holy Twelve Brothers, MARTYRS.

Africans by birth, these Saints were martyred in various places in the third century under the Emperors Diocletian and Maximian.

Mass *as on July* 18, p. 1505, *except:*

Collect.—Be it ours, O Lord, to rejoice in the triumph of the Holy Brethren, Thy martyrs: to our faith may their victory win an increase of virtues, and may we be comforted by the knowledge that it has added so many saints to the number of our advocates. Through our Lord.

Orémus. — Fratérna nos, Dómine, Mártyrum tuórum coróna laetíficet: quae et fídei nostrae praebeat increménta virtútum, et multíplici nos suffrágio consolétur. Per Dóminum.

Secret.—In honour of Thy holy martyrs, may we, O Lord, devoutly celebrate Thy mysteries: may our doing so be to us each time a new joy and a surer defence. Through our Lord.

Secréta. — Mystéria tua, Dómine, pro sanctórum Mártyrum tuórum commemoratióne, devóta mente tractémus: quibus nobis et praesídium crescat, et gáudium. Per Dóminum.

Postcommunion.—O Almighty God, to us, who in memory of Thy martyrs have received

Postcommúnio, — Praesta, quaesumus, omnípotens Deus: ut, quorum memóriam sacra-

* See engraving, July 25.

méntí participatióne recólimus, fidem quoque proficiéndo sectémur. Per Dóminum.

Thy sacraments, vouchsafe, we beseech Thee, the grace, by emulating their faith, to advance in holiness. Through our Lord.

SEPTEMBER 2.

St. Stephen, KING AND CONFESSOR.*—*Semi-double.—White vestments.*

A descendant of those proud and terrible invaders, the Huns, Stephen was chosen by God to win over his subjects to Christ and His vicar.

He was given the baptismal name of Stephen, in consequence of his mother having a vision of the Martyr St. Stephen, who foretold her that he would convert Hungary, whose first king he became when the Pope had raised the country into a kingdom. Having married the sister of the Emperor St. Henry, he surrounded himself, to govern his kingdom, with men of tried holiness and prudence. He passed entire nights in the contemplation of heavenly things (*Introit*), practised the greatest austerities, and seconded by the queen, his pious spouse, gave abundan alms (*Epistle*) to widows, orphans, and churches.

The greatness of his zeal for the propagation of the faith justly won for him the title of Apostolic King or of Apostle of Hungary, and deservedly obtained for him from the Holy See the privilege, transmitted to his successors, to have the cross borne before him. He built a large basilica in honour of Mary, whom he proclaimed Patroness of Hungary. " His zeal in propagating and strengthening the faith in his kingdom earned for him the glory of a heavenly crown " (*Postcommunion*). He died in 1038 on the " Day of the Great Lady," as the feast of the Assumption was called by the Hungarians, in virtue of an edict of the holy king.

Mass: Os justi, p. 270, *except:*

Orémus. — Concéde, quaesumus, Ecclésiae tuae, omnípotens Deus: ut beátum Stéphanum Confessórem tuum, quem regnántem in terris propagatórem hábuit, propugnatórem habére mereátur gloriósum in coelis. Per Dóminum.

Collect.—O Almighty God, whose Church, whilst he ruled upon earth, possessed in blessed Stephen, Thy confessor, a strenuous upholder: grant that she yet find in him, now gloriously reigning in heaven, a yet mightier defender. Through our Lord.

Gospel: Homo quidam, p. 1610.

* See Historical Summary, p. 1012.

Secret.—Graciously look down, O Lord, on the victim we offer up: and by Thy grace, enable us who celebrate the mysteries of our Lord's passion, to imitate what therein is set forth. Through our Lord.

Secréta. — Réspice, quas offérimus hóstias, omnípotens Deus: et praesta; ut, qui passiónis Domínicae mystéria celebrámus, imitémur quod ágimus. Per eúmdem Dóminum.

Postcommunion. — Grant, we beseech Thee, Almighty God, that we may follow with due devotion the faith of blessed Stephen Thy confessor, who by spreading the same faith, became worthy to pass from an earthly realm to glory in the heavenly kingdom. Through our Lord.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut beáti Stéphani Confessóris tui fidem cóngrua devotióne sectémur; qui pro ejúsdem fídei dilatatióne, de terréno regno ad coeléstis regni glóriam méruit perveníre. Per Dóminum.

SEPTEMBER 5.

St. Laurence Justinian, BISHOP, CONFESSOR.*—*Semi-double. White vestments.*

St. Laurence, born in Venice in the 15th century, of the illustrious family of Justiniani, preferred the severe austerities of the cloister to a glorious alliance arranged for him by his mother. Looking at a crucifix, he exclaimed: "It is Thou, O Lord, Who art my hope and in Thee is consolation and strength." He then entered among the Canons of St. George of Alga.

All his life, he practised the greatest austerity and it was chiefly in assiduous prayer that he was inflamed with ardent love for God and devotion to his neighbour. He was called by Eugenius IV. to share in the full power of Christ's priesthood.

He became bishop of Venice and died in 1455, saying: "I am going to Thee, O good Jesus."

Mass: Státuit, p. 255.

* See Historical Summary, p. 1014.



SEPTEMBER 8.

The Nativity of the Blessed Virgin Mary.*—*Double of the Second Class.—White vestments.*

This very ancient feast was already solemnised in the seventh century, and Pope Innocent IV., to fulfil the vow made by the Cardinals before the election of his predecessor, gave it an Octave at the first Council of Lyons in 1245. This date (September 8) served to fix that of the feast of the Immaculate Conception on December 8.

Mary is inseparable from Jesus in the divine plan, wherefore the liturgy applies to her what Holy Scripture says of the eternal wisdom which is the Word " by whom all was made "†. Like Christ, the Virgin presides over the whole work of creation, for having been chosen of all eternity to give us the Saviour, it is she, with her Son, whom God had chiefly in view when He created the world.

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (SEPTEMBER 7).

First Psalm: Dixit Dóminus, p. 98. **Second Psalm:** Laudáte púeri, p. 102. **Third Psalm:** Laetátus sum, p. 128. **Fourth Psalm:** Nisi Dóminus, p. 129. **Fifth Psalm:** Lauda: Jerúsalem, p. 134

Ant. — 1. Natívitas gloriósa * Vírginis Maríae, ex sémine Abrahae, ortae de tribu Juda, clara ex stirpe David.

Ant. 1.—The Nativity of the blessed Virgin Mary, sprung from the seed of Abraham, from the tribe of Juda, and from the noble lineage of David.

* See Historical Summary, p. 1013. † The Gospel of St. John at the end of Mass.

2. To-day is the nativity of the holy Virgin Mary, whose glorious life is the ornament of all the Churches.

2. Natívitas est hódie * sanctae Maríae Vírginis, cujus vita ínclyta cunctas illústrat Ecclésias.

3. Sprung from a royal race, Mary shines forth to the world; devoutly we implore that by her prayers we may be helped in mind and spirit.

3. Regáli ex progénie * María exórta refúlget: cujus précibus nos adjuvári mente et spíritu devotíssime póscimus.

4. With heart and mind let us sing praises to Christ, on this sacred solemnity of Mary the peerless mother of God.

4. Corde et ánimo * Christo canámus glóriam, in hac sacra solemnitáte praecélsae Genitrícis Dei Maríae.

5. Let us celebrate with joy the nativity of the blessed Mary, that she may intercede for us to the Lord Jesus Christ.

5. Cum jucunditáte * Nativitátem beátae Maríae celebrémus, ut ipsa pro nobis intercédat ad Dóminum Jesum Christum.

Chapter *and* **Hymn,** p. 187.

℣. To-day is the nativity of the holy Virgin Mary.
℟. Whose glorious life is the ornament of all the Churches.

℣. Natívitas est hódie sanctae Maríae Vírginis. ℟. Cujus vita ínclyta cunctas illústrat Ecclésias.

Ant. at the Magnificat.—Let us keep the feast of the most noble nativity of the glorious Virgin Mary, who both attained to the dignity of a mother, and withal lost not her virgin purity.

Ant.—Gloriósae * Vírginis Maríae ortum digníssimum recolámus, quae et Genitrícis dignitátem obtínuit, et virginálem pudicítiam non amísit.

MASS.

Introit. Sedulius.—Hail holy Mother! giving birth to thy Child, thou didst bring forth the King, Who ruleth the heavens and the earth for ever and ever. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father.

Intróitus. — Salve, sancta parens, eníxa puérpera regem: qui coelum terrámque regit in saecula saeculórum. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Orémus. — Fámulis tuis, quaesumus, Dómine, coeléstis grátiae munus impertíre: ut, quibus beátae Vírginis partus éxstitit salútis exórdium; Nativitátis ejus votíva solémnitas, pacis tríbuat increméntum. Per Dóminum.

Collect.—Impart to Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace: so that we, for whom the bringing forth of her divine Child by the Blessed Virgin was the beginning of salvation, may, on this the joyful festival of her nativity be blessed with an increase in peace of heart. Through our Lord.

In **Private Masses** *a* **Commemoration** *is made of* **St. Hadrian:** Praesta quaesumus, p. 222.

Epistóla. Léctio libri Sapiéntiae.—DOMINUS possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abyssi, et ego jam concépta eram: necdum fontes aquárum erúperant: necdum montes gravi mole constíterant: ante colles ego parturiébar: adhuc terram non fécerat, et flúmina, et cárdines orbis terrae. Quando praeparábat coelos, áderam: quando certa lege et gyro vallábat abyssos: quando aethera firmábat sursum et librábat fontes aquárum: quando circúmdabat mari términum suum, et legem ponébat aquis, ne transírent fines suos: quando appendébat fundaménta terrae. Cum eo eram cuncta compónens: et delectábar per singulos dies, ludens coram eo omni témpore: ludens in orbe terrárum: et delíciae meae esse cum fíliis hóminum. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et estóte sapiéntes, et

Epistle. Lesson from the Book of Wisdom.—THE Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established: before the hills I was brought forth; He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth; I was with him, forming all things, and was delighted every day, playing before him at all times, playing in the world: and my delight is to be with the children

of men. Now, therefore, ye children, hear me: blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam et háuriet salútem a Dómino.

Gradual. — O Virgin Mary, blessed and venerable art thou: without blemish to thy maidenhood, thou didst become the Mother of the Saviour. ℣. O Virgin Mother of God, He whom the whole world availeth not to contain, being made man, shut up Himself within thy womb.

Graduále.—Benedícta et venerábilis es, Virgo Maria: quae sine tactu pudóris invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

Alleluia, alleluia.— ℣. Happy indeed art thou, O Sacred Virgin, and of all high praise most worthy: for out of thee hath risen the sun of justice, Christ Who is our God. Alleluia.

Allelúia, allelúia. ℣. Felix es, sacra Virgo María, et omni laude digníssima: quia ex te ortus est sol justítiae Christus Deus noster. Allelúia.

Gospel: Liber generatiónis, p. 1191.

The Creed is said.

Offertory.—Truly blessed art thou, O Virgin Mary: the Creator of all things thou didst bear; Him who made thee thou didst bring forth; and a virgin for evermore thou dost remain.

Offertórium. — Beáta es, Virgo María, quae ómnium portásti Creatórem: genuísti qui te fecit, et in aetérnum pérmanes Virgo.

Secret.—May all our hope of help, O Lord, ever be in the loving kindness of thine only-begotten Son. May He, Jesus Christ, our Lord, Who when born of a virgin took not from, but hallowed, his mother's virginity, on this festival-day of her

Secréta. — Unigéniti tui, Dómine, nobis succúrrat humánitas: ut, qui natus de Vírgine, matris integritátem non mínuit, sed sacrávit; Nativitátis ejus solémniis, nostris nos piáculis éxuens, oblatiónem nostram tibi fáciat accéptam Jesus

Christus Dóminus noster: Qui tecum.

Nativity, wash away from our souls all stain of sin, and make our offerings to find favour in Thy sight: Who liveth.

Preface of the Blessed Virgin Mary: Et te in Nativitáte, p. 56.
Commemoration of St. Hadrian: Munéribus, p. 225.

Commúnio.—Beáta víscera Maríae Vírginis quae portavérunt aetérni Patris Fílium.

Communion. — Blessed is the womb of the Virgin Mary, which bore the Son of the eternal Father.

Postcommúnio. — Súmpsimus, Dómine, celebritátis ánnuae votíva sacraménta: praesta quaesumus; ut et temporális vitae nobis remédia praebeant, et aetérnae. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Lord, that Thy holy Sacraments, which we have received in celebration of this festival-day, may be for us both a healing remedy against all the ills of this life, and an earnest of happiness in that which is to come. Through our Lord.

Commemoration of St. Hadrian: Da quaesumus, p. 225.

Ant. — Natívitas tua * Dei Génitrix Virgo, gáudium annuntiávit univérso mundo: ex te enim ortus est Sol justítiae, Christus Deus noster: qui solvens maledictiónem, dedit benedictiónem, et confúndens mortem, donávit nobis vitam sempitérnam.

Ant. at the Magnificat.—Thy nativity, O Virgin Mother of God, was the herald of joy to the whole world; since from thee arose the Sun of Justice, Christ our God, Who, destroying the curse, bestowed the blessing, and, confounding death, gifted us with life everlasting.

Commemoration of St. Gorgonius: Antiphon Iste sanctus. ℣. Glória, p. 215.

THE SAME DAY.

St. Hadrian, MARTYR.—*Red vestments.*

" At Nicomedia," says the Roman Martryology, " St. Hadrian, martyr and twenty-three other Saints, who, after undergoing many torments had their legs crushed and thus ended their glorious fight under the Emperors Diocletian and Maximian, about A.D. 303. The body of St. Hadrian was later translated to Rome on the day when his feast is solemnised.

Mass: In virtúte, p. 222.

SEPTEMBER 9.

St. Gorgonius, MARTYR.—*Simple.—Red vestments.*

Gorgonius was born at Nicomedia. While an officer of Diocletian's household he converted to the faith of Christ, with the help of his colleague Dorothy, all the servants of the imperial palace. "To punish them for such audacity, they were hung up and their bodies lacerated by whips; then vinegar and salt were thrown on their uncovered entrails and they were strangled after having been roasted on a gridiron." They were put to death at Nicomedia in A.D. 303 at the same time as St. Theodore. Later, the body of St. Gorgonius was buried at Rome on the Latin Way, whence it was eventually translated to the basilica of St. Peter.

Mass: Laetábitur, p. 225, *except:*

Collect.—May our having invoked holy Gorgonius, Thy Saint, be to us a cause of joy, O Lord, and cause us gladly to welcome his kindly festival. Through our Lord.

Orémus. — Sanctus tuus, Dómine, Gorgónius sua nos intercessióne laetíficet: et pia fáciat solemnitáte gaudére. Per Dóminum.

Secret.—May the holy Martyr Gorgonius, O Lord, plead with Thee on our behalf, and may the offerings of Thy servants thus find favour in Thy sight. Through our Lord.

Secréta. — Grata tibi sit, Dómine, nostrae servitútis oblátio: pro qua sanctus Gorgónius Martyr intervéntor exsístat. Per Dóminum.

Postcommunion. — May that sweetness, which faileth not, descend upon and quicken Thine household, O Lord: and in Thy martyr Gorgonius, may it ever be refreshed by the good odour of Christ, Thy Son: Who liveth and reigneth.

Postcommúnio. — Famíliam tuam, Deus, suávitas aetérna contíngat et végetat: quae in Mártyre tuo Gorgónio Christi Fílii tui bono júgiter odóre pascátur: Qui tecum.

SEPTEMBER 10.

St. Nicholas of Tolentino.*—*Double.—White vestments.*

Nicholas, called of Tolentino, on account of his long sojourn at this place, received the baptismal name of the holy bishop of Bari, because he was born after a pilgrimage made by his parents to the tomb of the great miracle-worker.

Following the example of his holy Patron, although only seven years old, he fasted several times a week. Listening one day to a sermon by

* See Historical Summary, p. 1013.

a preacher of the Order of Hermits of St. Augustine, on contempt of the world, he determined to give up all he possessed (*Gospel*) and to enter that Order. He is represented holding a lily, because he was always a model of innocence and purity. He died in 1340.

Mass: Justus, p. 273.

SEPTEMBER 11.

SS. Protus and Hyacinth, MARTYRS.*—*Simple.—Red vestments.*

After having been cruelly scourged, these two brothers were beheaded and took their places in the army of Martyrs (*Alleluia*). This was at Rome about A.D. 260 under Valerian and Gallian.

Mass: Salus autem, p. 238, *except:*

Orémus. — Beatórum Mártyrum tuórum Proti et Hyacínthi nos, Dómine, fóveat pretiósa conféssio: et pia júgiter intercéssio tueátur. Per Dóminum.

Collect.—Lord, let the glorious martyrdom of Thy blessed martyrs Protus and Hyacinth strengthen us, and let their loving intercession continually shield us. Through our Lord.

Secréta. — Pro sanctórum Mártyrum tuórum Proti et Hyacínthi commemoratióne, múnera tibi, Dómine, quae debémus, exsólvimus: praesta, quaesumus; ut remédium nobis perpétuae salútis operéntur. Per Dóminum.

Secret.—We present to Thee, O Lord, the offerings which we owe to Thee in memory of Thy holy martyrs Protus and Hyacinth; grant, we beseech Thee, that they may work within us healing and salvation for evermore. Through our Lord.

Postcommúnio. — Ut percépta nos, Dómine, tua sancta puríficent: beatórum Mártyrum tuórum Proti et Hyacínthi, quaesumus, implóret orátio. Per Dóminum.

Postcommunion. — May Thy holy gifts which we have received, cleanse us, O Lord, we beseech Thee, through the prayers of Thy blessed martyrs, Protus and Hyacinth.. Through our Lord.

SEPTEMBER 12.

The Most Holy Name of Mary.—*Greater double.—White vestments.*

Just as a few days after Christmas we celebrate the Holy Name of Jesus, so, after the Nativity of Mary we glorify her Holy Name. Eight days after the birth of the Virgin, according to the custom of the Jews, her holy Parents inspired by God, say St. Jerome and St. Antoninus, gave her the name of Mary. Wherefore, during the Octave of the Nativity, the liturgy gives a feast in honour of this holy name.

* See Historical Summary, p. 1008.

Spain, with the approval of Rome, in 1513, was the first to celebrate it, and in 1683 it was extended to the whole Church by Innocent XI. to thank Mary for the victory which John Sobieski, King of Poland, had just gained against the Turks who beseiged Vienna and threatened the West.

"The name of the Virgin," says the *Gospel*, "was Mary." The Hebrew name of Mary, in Latin *Domina*, means Lady or Sovereign; for the authority of her son, Lord of the world, makes her a Sovereign from her birth in fact as well as in name.* Whence, as we call Jesus our Lord, we say of Mary that she is our Lady. To pronounce her name, is to affirm her omnipotence.

Let us offer the Holy Sacrifice to God to honour the most holy Name of Mary and to obtain by her intercession her continual protection (*Postcommunion*).

MASS.

Introit. Ps. xliv. 13, 15, 16.—All the rich among the people shall entreat thy countenance: after her shall virgins be brought to the King; her neighbours shall be brought to Thee in gladness and rejoicing. Ps. Ibid. 2. My heart hath uttered a good word: I speak my works to the King. ℣. Glory be to the Father

Intróitus. — Vultum tuum deprecabúntur omnes dívites plebis: adducéntur regi vírgines post eam: próximae ejus adducéntur tibi in laetítia et exsultatióne. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Collect.—To Thy faithful people, rejoicing in the name and protection of the most holy Virgin Mary, vouchsafe, O Almighty God, we beseech Thee, on earth to be delivered from all evils, and in heaven to be accounted worthy to enter into everlasting happiness. Through our Lord.

Orémus. — Concéde, quaesumus, omnípotens Deus: ut fidéles tui, qui sub sanctíssimae Vírginis Maríae nómine et protectióne laetántur; ejus pia intercessióne, a cunctis malis liberéntur in terris et ad gáudia aetérna pervenire mereántur in coelis. Per Dóminum.

Epistle: Ego quasi vitis, p. 1500.

Gradual.—O Virgin Mary, blessed and venerable art thou; without blemish to thy maidenhood, thou didst become the Mother of the Saviour. ℣. O Virgin, Mother of God, He whom the whole world availeth not to contain, being made man, shut Himself up within thy womb.

Graduále. — Benedícta et venerábilis es, Virgo María: quae sine tactu pudóris, invénta es Mater Salvatóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, in tua se clausit víscera factus homo.

* Eighth Lesson at Matins.

Allelúia, allelúia. ℣. Post partum, Virgo, invioláta permansísti: Dei Génitrix, intercéde pro nobis. Allelúia.

Alleluia, alleluia.— ℣. Happy indeed art thou, O sacred Virgin, and of all high praise most worthy: for out of thee hath risen the sun of justice, Christ Who is our God. Alleluia.

Gospel: Missus est, p. 193.

Offertórium. — Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Offertory. Luke i. 28, 42.— Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb.

Secréta. — Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Secret.—Through Thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever a virgin, may this oblation avail us now and always to the ensuring of our prosperity and peace. Through our Lord.

Preface of the Blessed Virgin Mary: Et te in Festivitáte, p. 56.

Commúnio. — Beáta víscera Maríae Vírginis quae portavérunt aetérni Patris Fílium.

Communion. — Blessed is the womb of the virgin Mary, which bore the Son of the eternal Father.

Postcommúnio. — Sumptis, Dómine, salútis nostrae subsídiis: da, quaesumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi; in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

Postcommunion. — Give unto us, O Lord, who have received these helps to salvation, to find, wheresoever we may be, a sure defence in the patronage of blessed Mary ever a virgin: for it is in honour of her that we have made our offerings to Thy divine majesty. Through our Lord.



SEPTEMBER 14.

The Exaltation of the Holy Cross.*—*Greater-double.—Red vestments.*

On September 14, in 335, took place the dedication of Constantine's basilica which enclosure contained both Calvary and the Holy Sepulchre. "At this date," says Etheria, "the cross was discovered. And the anniversary is celebrated with as much solemnity as Easter or the Epiphany." Such was the origin of the feast of the Exaltation of the Cross. "When I shall be raised on high, I shall draw everything unto Me" (*Gospel*), Jesus had said. It is because the Saviour humbled Himself, being obedient even to the death of the cross, that God exalted Him and gave Him a name above all other names (*Epistle*). Wherefore we must glory in the cross of Jesus, for He is our life and our salvation (*Introit*) and He protects His servants against the wiles of their enemies (*Offertory, Communion, Postcommunion*).

Towards the end of the reign of Phocas, Chosroes, King of Persia, says the legend of the Breviary, took Jerusalem, where he put to death several thousand Christians and carried off to Persia the Cross of our Lord Jesus Christ, which Helen had deposited on Mount Calvary.

Heraclius, the successor of Phocas, had recourse to many fasts and prayers, imploring with great fervour the help of God. He assembled an army and defeated Chosroes. He then insisted on the restitution of the cross of the Lord. Thus was recovered the precious relic after an interval of fourteen years. On his return to Jerusalem, Heraclius carried it on his shoulders in great pomp to the mountain where the Saviour Himself had borne it.

An extraordinary miracle marked the occasion. Heraclius who was loaded with ornaments of gold and precious stones was held back by an invincible force at the entrance gate of Mount Calvary, in vain were his efforts to enter.

* See Historical Summary, p. 1009.

As the Emperor and all those who witnessed the scene were astounded, Zacharias, Bishop of Jerusalem, said to him: "Consider, O Emperor, that with these triumphal ornaments you are far from imitating the poverty of Jesus Christ and His humility in bearing His Cross." Heraclius thereupon doffed his splendid garb and walked barefooted with a common cloak on his shoulders, to Calvary, where he again deposited the Cross. The feast of the exaltation of the holy Cross on the original spot, the anniversary of which was celebrated on this day, became of great importance.

Let us join, in spirit, the faithful who in the Church of Holy Cross at Rome venerate on this day the relics of the sacred wood exposed for the occasion, so that, having been privileged to adore it on this feast when we rejoice for its exaltation, we may likewise possess for all eternity the salvation and glory the Cross has won for us. (*Collect, Secret.*)

MASS.

Intróitus. — Nos autem gloriári opórtet in Cruce Dómini nostri Jesu Christí: in quo est salus, vita, et resurréctio nostra: per quem salváti, et liberáti sumus, allelúia, allelúia. *Ps.* Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri. ℣. Glória Patri.

Introit. Gal. vi. 14.—But it behoves us to glory in the cross of our Lord, Jesus Christ: in Whom is our salvation, life, and resurrection; by Whom we are saved and delivered. Ps. lxvi. 2. May God have mercy on us, and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us. ℣. Glory be to the Father.

Orémus. — Deus, qui nos hodiérna die Exaltatiónis sanctae Crucis ánnua solemnitáte laetíficas: praesta, quaesumus; ut, cujus mystérium in terra cognóvimus, ejus redemptiónis praemia in coelo mereámur. Per eúmdem Dóminum.

Collect.—O God Who, year by year, dost gladden us by the return of the feast of the exaltation of the holy Cross: we beseech Thee, grant unto us, to whom on earth Thou hast revealed its mystery, to be found worthy to enjoy in heaven the happiness it has purchased for us. Through the same.

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippénses. — Fratres: Hoc enim sentíte in vobis, quod et in Christo Jesu: qui cum in forma Dei esset, non rapínam arbitrátus est esse se aequálem Deo: sed semetípsum

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians. ii.5-11.—Brethren, Let this mind be in you, which was also in Christ Jesus; Who being in the form of God, thought it not robbery to be equal with

God; but made Himself as nothing, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*here all kneel*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

exínanívit formam servi accípiens, in similitúdinem hóminum factus, et hábitu invéntus ut homo. Humiliávit semetípsum, factus obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum: et donávit illi nomen, quod est super omne nomen: (*Here all kneel*) ut in nómine Jesu omne genu flectátur coeléstium, terréstrium, et infernórum: et omnis língua confitéatur, quia Dóminus Jesus Christus in glória est Dei Patris.

Gradual. Phil. ii. 8, 9.—Christ became obedient for us unto death: even the death of the cross. ℣. Wherefore God also hath exalted Him, and hath given Him a name which is above every name.

Graduále. — Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. ℣. Propter quod et Deus exaltávit illum, et dedit illi nomen, quod est super omne nomen.

Alleluia, alleluia.—℣. Sweet the wood, sweet the nails, sweet the load that hangs thereon: to bear up the King and Lord of heaven nought was worthy save Thou, O Holy Cross. Alleluia.

Allelúia, allelúia. ℣. Dulce lignum, dulces clavos, dúlcia ferens póndera: quae sola fuísti digna sustinére Regem coelórum, et Dóminum. Allelúia.

✠ Continuation of the holy **Gospel** according to St. John xii. 31-36.—At that time: Jesus said to the multitudes of the Jews, Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him, We have heard out of the

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus turbis Judaeórum: Nunc judícium est mundi: nunc princeps hujus mundi ejiciétur foras. Et ego si exaltátus fúero a terra, ómnia traham ad meípsum. (Hoc autem dicébat, signíficans qua morte esset moritúrus.) Respóndit ei turba: Nos audívimus ex lege, qúia Christus manet in aetérnum: et quó-

modo tu dicis: Opórtet exaltári Fílium hóminis? Quis est iste Fílius hóminis? Dixit ergo eis Jesus: Adhuc módicum lumen in vobis est. Ambuláte dum lucem habétis, ut non vos ténebrae comprehéndant: et qui ámbulat in ténebris, nescit quo vadat. Dum lucem habétis, crédite in lucem, ut fílii lucis sitis.—**Credo.**

law, that Christ abideth for ever: and how sayest Thou, The Son of man must be lifted up? Who is the Son of man? Jesus therefore said to them, Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light; that you may be the children of light.—**Credo.**

Offertórium.— Prótege, Dómine, plebem tuam per signum sanctae Crucis, ab insídiis inimicórum ómnium: ut tibi gratam exhibeámus servitútem, et acceptábile fiat sacrifícium nostrum. Allelúia.

Offertory. — By the sign of the holy Cross, protect us, O Lord, from the craft of every foe: that so our ministry be acceptable and our sacrifice well-pleasing in Thy sight. Alleluia.

Secréta. — Jesu Christi Dómini nostri córpore et sánguine saginándi, per quem Crucis est sanctificátum vexíllum: quaesumus, Dómine Deus noster; ut, sicut illud adoráre merúimus, ita perénniter ejus glóriae salutáris potiámur efféctu. Per eúmdem Dóminum.

Secret.—We are now, O Lord our God, about to be filled with bread from heaven, the very body and blood of our Lord Jesus Christ, by whom the banner of the holy cross was hallowed: grant, we beseech Thee, that since we have been found worthy to worship that same holy cross, it may be ours to enjoy for evermore the glorious salvation it has won for us. Through the same.

Preface *of the Holy Cross*, p. 53.

Commúnio. — Per signum Crucis de inimícis nostris líbera nos, Deus noster.

Communion. — By the sign of the cross deliver us from our enemies, O Thou Who art our God.

Postcommúnio. — Adésto nobis, Dómine Deus noster: et quos sanctae Crucis laetári facis honóre, ejus quoque perpétuis defénde subsídiis. Per Dóminum.

Postcommunion. — Be Thou with us, O Lord, our God: and defend with Thine abiding help, those whom Thou inspirest joyfully to do honour to Thy holy cross. Through our Lord.



SEPTEMBER 15.

The Seven Sorrows of the Blessed Virgin Mary.*—*Double of the Second Class.—White vestments.*

Mary stood at the foot of the Cross where Jesus was hanging (*Introit, Gradual, Alleluia, Sequence, Gospel*) and, as Simeon had prophesied (*Collect*), a sword of sorrow pierced her soul (*Secret*). Powerless, "she saw her sweet child desolate in the anguish of death, and she receives His last breath" (*Sequence*). The compassion which her maternal heart feels at the foot of the Cross obtained for her as its reward the palm of martyrdom without death (*Communion*).

This feast was celebrated with great solemnity by the Servites in the 17th century. In 1817 it was extended by Pius VII. to the whole Church so as to recall the sufferings she had undergone in the person of her exiled and captive head, delivered by the protection of the Blessed Virgin. Just as the first feast of the Sorrows of Mary, in the Passiontide, shows us how she had her share in the sacrifice of Jesus, the second feast, in the Season after Pentecost, tells us of all the compassion which the Mother of the Saviour feels for the Church, the spouse of Jesus who is crucified in her turn and whose devotion to the Sorrows of Mary increases in these calamitous times. His Holiness Pius X. in 1908 raised this feast to the rank of a solemnity of the 2nd class.

FIRST VESPERS.

First Psalm, Dixit Dóminus, p. 98. **Second Psalm,** Laudáte púeri, p. 102. **Third Psalm,** Laetátus sum, p. 128. **Fourth Psalm,** Nisi Dóminus, p. 129. **Fifth Psalm,** Laúda Jerúsalem, p. 134.

Ant. Song of Sol. v. 17.—1. Whither hath thy beloved gone, O fairest of women? Whither is thy beloved turned aside? We will seek Him with thee.

Ant. — 1. Quo ábiit * diléctus tuus, o pulchérrima mulíerum? Quo declinávit diléctus tuus, et quaerémus eum tecum?

* See Historical Summary, p. 1017.

2. Recédite a me, * amáre flebo, nolíte incúmbere ut consolémini me.

3. Non est ei * spécies, neque decor, et vídimus eum, et non erat aspéctus.

4. A planta pedis * usque ad vérticem cápitis non est in eo sánitas.

5. Fulcíte me flóribus, * stipáte me malis, quia amóre lángueo.

Capitulum. — Cui comparábo te? vel cui assimilábo te fília Jerúsalem? cui exaequábo te, et consolábor te virgo fília Sion? Magna est velut mare contrítio tua.

2. Isa. xxii. 4. Depart from me, I will weep bitterly; come not nigh me to comfort me.

3. Ibid. liii. 2. He hath neither form nor comeliness; we looked upon Him, and there was no beauty in Him.

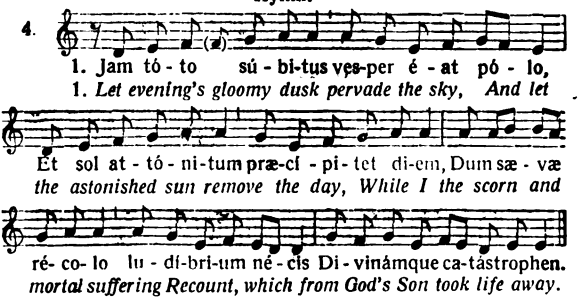
4. From the sole of the foot even to the crown of the head there is no whole part in Him.

5. Stay me up with flowers, compass me about with apples, for I languish with love.

Chapter.—To what shall I compare thee, unto what shall I liken thee, O daughter of Jerusalem? what shall I equal to thee, and with what shall I comfort thee, O Virgin daughter of Sion, for great as the sea is thy destruction.

Hymn.

4.



2. Spectátrix áderas supplício Parens,
Malis úda, gérens cor adamántinum:
Nátus funérea pendulus in crúce
Altos dum gémitus daret.

2. Ah, Mother! thou didst then with weeping eyes,
But heart unconquered, that dread night behold,
The while thy Son upon the fatal cross
Moaned, as He hung, in agonies untold.

3. Thy Son before thine eyes hung there, His Flesh All torn with scourgings numerous and fierce, His Body was one mass of gaping wounds; How many cruel swords thy soul did pierce!	3. Pendens ante óculos Natus, atrócibus Sectus verbéribus, Natus hiántibus, Fossus, vulnéribus, quot penetrántibus, Te confíxit acúleis.
4. Ah! how did spittings, blows, and stripes, and wounds, And gall and aloes, nails and sponge, and lance, And thirst, and thorny crown, and bleeding dire, The anguish of Thy loving soul enhance!	4. Heu! spúta, álapae, vérbera, vúlnera, Clavi, fel, áloe, spóngia, láncea, Sitis, spina, cruor quem vária pium Cor pressére tyránnide.
5. Meanwhile there stands the Virgin, grander far Than martyrs all; by a new prodigy, Thou, Mother, dying in so many ways, Pierced by such dreadful sorrows, didst not die.	5. Cúnctis intérea stat generósior Virgo martyribus: prodígio novo, In tantis móriens non móreris, Parens, Diris fixa dolóribus.
6 Be glory, praise and honour to the Trinity Supreme, from Whom, with earnest suppliant prayer, I beg strength like the Virgin's, that I may To cope with difficulties bravely dare. Amen.	6. Sit summa Triádi glória, laus, honor, A qua supplíciter sollicíta préce, Posco virgínei róboris aemulas Vires rébus in ásperis. Amen.

℣. Queen of martyrs, pray for us. ℟. Who didst stand by the cross of Christ.

℣. Regína Mártyrum, ora pro nobis. ℟. Quae juxta crucem Jesu constitísti.

Ant. at the Magnificat.—Think not against me that I am black, for the sun hath discoloured me. My mother's children have fought against me.

Ant. — Nolíte * me consideráre, quod fusca sim, quia decolorávit me sol, fílii matris meae pugnavérunt contra me.

Collect, p. 1643. **Commem. of the Exaltation of the Holy Cross.**

Ant. — O Crux benedícta, quae sola fuísti digna portáre Regem coelórum et Dóminum, allelúia.

℣. Hoc signum Crucis erit in coelo. ℟. Cum Dóminus ad judicándum vénerit.

Ant. at the Magnificat.—O blessed Cross, which alone wast found worthy to bear the Lord, the King of heaven. Alleluia.

℣. This sign of the cross shall be in heaven. ℟. When the Lord shall come to judgment.

Collect : Deus qui, *as at Mass.*

MASS.

Intróitus. — Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et Salóme, et María Magdaléne. ℣. Múlier, ecce fílius tuus : dixit Jesus ; ad discípulum autem : Ecce mater tua.

℣. Glória Patri.

Introit. John xix. 25.—There stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Salome and Mary Magdalen. Ibid. 26, 27 ℣. Woman, behold thy son, said Jesus ; to the disciple however, Behold thy mother.

℣. Glory be to the Father.

Orémus. — Deus, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósae Vírginis et Matris Maríae dolóris gládius pertransívit : concéde propítius ; ut, qui dolóres ejus venerándo recólimus, passiónis tuae efféctum felícem consequámur : Qui vivis.

Collect.—O God, in Whose passion, as Simeon had foretold, the most sweet heart of Mary, Thy glorious Virgin Mother, was pierced through by a sword of sorrow ; mercifully grant that we who reverently meditate upon her dolours may reap the happy fruit of Thy passion : Who livest and reignest.

In **Private Masses : Commemoration of St. Nicomedes** *as in the Mass*, p. 1649.

Epístola. — Léctio libri Judith.—BENEDIXIT te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros. Benedícta es tu fília a Dómino Deo excélso, prae ómnibus muliéribus super terram. Benedíctus Dóminus, qui creávit coelum et terram : quia hódie nomen tuum ita magnificávit,

Epistle. Judith xiii. 22, 23, 25.—Lesson from the book of Judith.—THE Lord hath blessed thee by His power, who by thee hath brought our enemies to nought. Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth,

because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord for ever; for that thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

ut non recédat laus tua de ore hóminum, qui mémores fúerint virtútis Dómini in aetérnum, pro quibus non pepercísti ánimae tuae propter angústias et tribulatiónem géneris tui, sed subvenísti ruínae ante conspéctum Dei nostri.

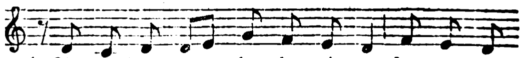
Gradual.—Sad and tearful, O Virgin Mary, didst thou stand by the cross of the Lord Jesus, thy Son, our Redeemer. ℣. O Virgin, Mother of God, He whom the whole world sufficeth not to contain, beareth this punishment of the cross; He the author of life made man.

Graduále. — Dolorósa et lacrimábilis es, Virgo María, stans juxta crucem Dómini Jesu Fílii tui Redemptóris. ℣. Virgo Dei Génitrix, quem totus non capit orbis, hoc crucis fert supplícium, auctor vitae factus homo.

Alleluia, alleluia. — ℣. Holy Mary, the Queen of heaven, and mistress of the world, stood by the cross of our Lord Jesus Christ, full of grief.

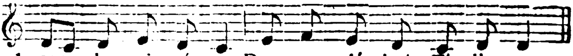
Allelúia, allelúia. — ℣. Stabat sancta María, coeli Regína, et mundi Dómina, juxta crucem Dómini nostri Jesu Christi dolorósa.

Sequence.

2. 

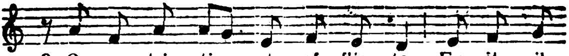
1. Sta-bat Ma - ter do - lo - ró - sa Jux - ta cru-
2. Cu - jus á - ni - mam ge-mén-tem Contris - ta-

1. *At the Cross her Station keeping, Stood the*
2. *Through her heart, His sorrow sharing, All His bitter*



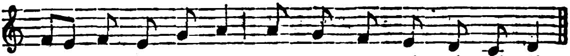
1. cem la - cri - mó - sa Dum pen - dé - bat Fí - li - us.
2. tam et do-lén-tem Per - tran - si - vit gla - di - us

1. *mournful Mother weeping Close to Jesus to the last:*
2. *anguish bearing, Now at length the sword had pass'd.*



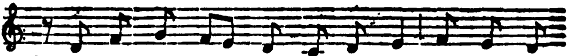
3. O quam tris - tis et af - flic - ta Fu - it il-
4. Quæ mæ - ré - bat et do - lé - bat, Pi - a Ma-

3. *Oh, how sad and sore distress'd Was that*
4. *Christ above in torment hangs; She beneath*



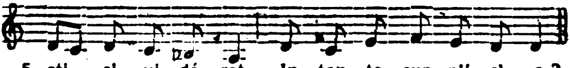
3. la be - ne - dic - ta Ma - ter U - ni - gé - ni - ti.
4. ter, dum vi - dé - bat Na - ti pœ - nas in - cly - ti.

3. *Mother, highly blest Of the sole-begotten One!*
4. *beholds the pangs Of her dying glorious Son.*



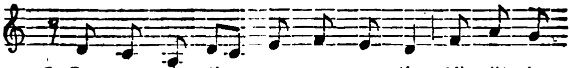
5. Quis est ho - mo qui non fle - ret, Ma- trem Chri-
6. Quis non pos - set con - tris - tá - ri, Chri - sti Ma-

5. *Is there one who would not weep, Whelm'd in*
6. *Can the human heart refrain From partaking*



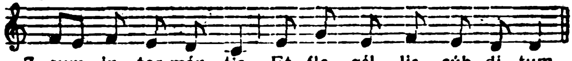
5. sti si vi - dé - ret In tan - to sup - pli - ci - o?
6. trem con-tem - plá - ri Do - lén - tem cum Fi - li - o?

5. *miseries so deep Christ's dear Mother to behold:*
6. *in her pain, In that Mother's pain untold!*



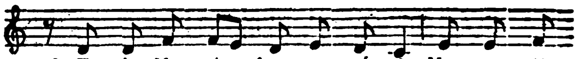
7. Pro pec - cá - tis su - æ gen - tis Vi - dit Je-
8. Vi - dit su - um dul - cem na - tum Mo - ri - én-

7. *Bruis'd, derided, curs'd, defil'd, She beheld*
8. *For the sins of His own nation, Saw Him*



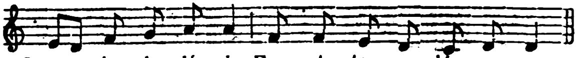
7. sum in tor-mén - tis, Et fla - gél - lis súb- di - tum.
8. do de - so - lá - tum, Dum e - mi - sit spi - ri - tum.

7. *her tender child! All with bloody scourges rent,*
8. *hang in desolation: Till His Spirit forth He sent.*



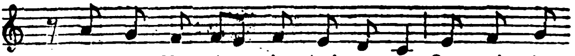
9. E - ia Ma - ter, fons a - mó - ris, Me sen - ti-
10. Fac ut ár - de - at cor me - um, In a - mán-

9. *O thou Mother! fount of love! Touch my*
10. *Make me feel as thou hast felt; Make my*



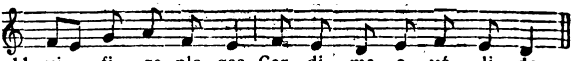
9. re vim do - ló - ris Fac, ut te - cum lú - ge - am.
10. do Chris-tum Dé-um, Ut si - bi com-plá - ce - am.

9. *spirit from above; Make my heart with thine accord:*
10. *soul to glow and melt With the love of Christ our Lord.*



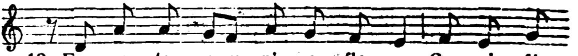
11. San- cta Ma - ter, is - tud a - gas, Cru - ci - fi-
12. Tu - i Na - ti vul -ne - rá - ti, Tam di - gna-

11. *Holy Mother! pierce me through; In my heart*
12. *Let me share with thee His pain, Who for all*



11. xi fi - ge pla - gas Cor - di me - o vá - li - de.
12. ti pro me pa - ti, Pœ - nas mé- cum dí - vi - de.

11. *each wound renew Of my Saviour crucified:*
12. *my sins was slain, Who for me in torments died.*



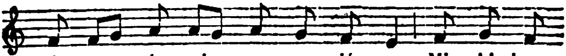
13. Fac me te - cum pi - e fle - re, Cru - ci - fi-
14. Jux- ta cru - cem te - cum sta - re, Et me ti-

13. *Let me mingle tears with thee, Mourning Him*
14. *By the Cross with thee to stay, There with thee*



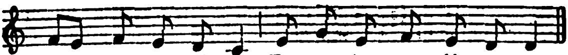
13. xo con- do - lé - re, Do - nec e - go vi - xe ro.
14. bi so - ci - á - re In planc-tu de - si - de - ro.

13. *Who mourn'd for me, All the days that I may live:*
14. *to weep and pray, Is all I ask of thee to give.*



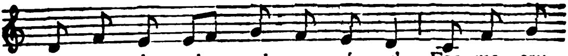
15. Vir - go vir - gi - num præ - clá - ra, Mi - hi jam
16. Fac ut por - tem Chri - sti mor - tem, Pas - si - ó-

15. *Virgin of all virgins best: Listen to my*
16. *Let me, to my latest breath, In my body*



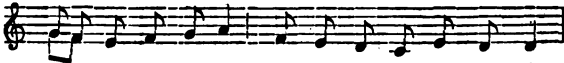
15. non sis a - má - ra : Fac me te - cum plán - ge - re.
16. nis fac con-sór-tem, Et pla- gas re - có - le - re.

15. *fond request: Let me share thy grief divine.*
16. *bear the death Of that dying Son of thine.*



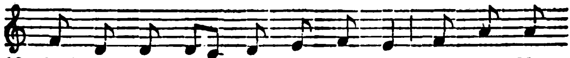
17. Fac me pla - gis vul - ne - rá - ri, Fac me cru-
18. Flammis ne u - rar suc - cén - sus, Per te, Vir-

17. *Wounded with His every wound, Steep my soul*
18. *Be to me, O Virgin, nigh, Lest in flames*



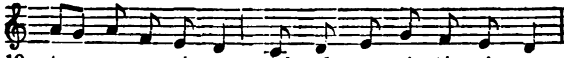
17. ce in - e - bri - á - ri, Et cru - ó - re Fi - li - i.
18. go, sim de - fén-sus In di - e ju - di - ci - i.

17. *till it hath swoon'd In His very blood away:*
19. *I burn and die, In His awful Judgment day.*
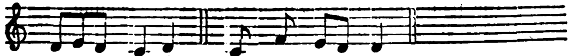


19. Chri -ste, cum sit hinc e - xi - re, Da per Ma-
20. Quan-do cor - pus mo - ri - é - tur, Fac ut á-

19. *Christ, when Thou shalt call me hence Be Thy Mo-*
20. *While my body here decays, May my soul*



19. trem me ve -ni - re Ad pal- mam vic -tó - ri - æ.
20. ni - mæ do -né - tur Pa - ra - di - si gló - ri - a.

19. *ther my defence, Be Thy cross my victory;*
20. *Thy goodness praise, Safe in Paradise with Thee.*



A - men. Al - le - lú - ia.
A - men. Al - le - lu - ia.

✠ Continuation of the holy **Gospel** according to St. John xix. 25-27.—At that time, there stood by the cross of Jesus, His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen His mother and the disciple standing, whom He loved, He saith to His mother, Woman, behold thy son. After that He saith to the disciple, Behold thy mother, And from that hour the disciple took her to his own.—**Credo.**

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Stabant juxta crucem Jesu mater ejus, et soror matris ejus María Cléophae, et María Magdaléne. Cum vidísset ergo Jesus matrem, et discípulum stantem, quem diligébat, dícit matri suae: Múlier, ecce fílius tuus. Deínde dicit discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.—**Credo.**

Offertory.—Be mindful, O Virgin Mother of God, when thou standest in the sight of the Lord, to speak good things for us, and to turn away His anger from us.

Offertórium. — Recordáre, Virgo Mater Dei, dum stéteris in conspéctu Dómini, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis.

Secret.—We offer to Thee, O Lord Jesus Christ, our prayers and sacrifices, humbly supplicating that we who, in our thought of Thee, dwell on the bitter piercing through of the most sweet heart of blessed Mary, Thy mother, may in virtue of the manifold and most loving intercession of that same Queen of Martyrs, and of all Thine elect gathered at the foot of the Cross, by the merits of Thy death, deserve to be one day numbered with the blessed: who livest.

Secréta. — Offérimus tibi preces et hóstias, Dómine Jesu Christe, humíliter supplicántes: ut, qui Transfixiónem dulcíssimi spíritus beátae Maríae Matris suae précibus recensémus; suo suorúmque sub cruce Sanctórum, consórtium multiplicáto piíssimo intervéntu, méritis mortis tuae, méritum cum beátis habeámus: Qui vivis.

Preface of the Blessed Virgin Mary: et te in transfixióne, p. 56.

Communion. — Happy the Heart of the blessed Virgin Mary, which without dying earned the palm of martyrdom beneath the cross of our Lord.

Commúnio. — Felíces sensus beátae Maríae Vírginis, qui sine morte meruérunt martyrii palmam sub cruce Dómini.

Postcommunion. — May the divine sacrifice, O Lord Jesus

Postcommúnio — Sacrifícia, quae súmpsimus Dómine Jesu

Christe, Transfixiónem Matris tuae et Vírginis devóte celebrántes : nobis ímpetrent apud cleméntiam tuam omnis boni salutáris efféctum : Qui vivis.

Christ, of which we, commemorating the transfixion of Thy virgin mother, have partaken, ensure the bestowal upon us of every good and saving gift : Who livest and reignest.

SECOND VESPERS.

As at **First Vespers,** *except :*

Ant. — Oppréssit me dolor * et fácies mea intúmuit a fletu, et pálpebrae meae caligavérunt.

Ant. at the Magnificat. Job xvi. 8, 17.—My grief hath overwhelmed me, my face is swollen with weeping, and mine eyelids are sunk with heaviness.

Commemoration of SS. Cornelius and Cyprian : Antiphon Istórum, ℣. Laetámini, p. 232.

THE SAME DAY.

St. Nicomedes, MARTYR.*—*Red vestments.*

" At Rome," says the Roman Martyrology, "on the Nomentanian Way, the birth in heaven of blessed Nicomedes, priest and martyr." Having said to those who tried to force him to sacrifice : " For me, I only sacrifice to the all powerful God Who reigns in heaven," he was beaten with thongs lined with lead and during this long torture he gave up his soul to God, He died in the first century under the Emperor Domitian.

Mass : In virtúte, p. 222, *except :*

Orémus. — Adésto, Dómine, pópulo tuo : ut, beáti Nicomédis Mártyris tui mérita praeclára suscipiens, ad impetrándam misericórdiam tuam semper ejus patrocíniis adjuvétur. Per Dóminum.

Collect.—Be nigh, O Lord, to Thy people, that they may profit by the glorious merits of blessed Nicomedes Thy martyr, and may ever be helped by his prayers to win Thy mercy. Through our Lord.

Secréta.—Súscipe, Dómine, múnera propítius obláta : quae majestáti tuae beáti Nicomédis Martyris comméndet orátio. Per Dóminum.

Secret.—Graciously receive, O Lord, the gifts which we offer up ; and may the prayer of blessed Nicomedes the martyr, make them acceptable to Thy Majesty. Through our Lord.

Postcommúnio. — Puríficent nos, Dómine, sacraménta quae súmpsimus : et, intercedénte

Postcommunion. — May the Sacraments which we have received cleanse us, O Lord,

* See Historical Summary, p. 1008.

and through the intercession of blessed Nicomedes Thy martyr loose us from all sin. Through our Lord.

beáto Nicoméde Mártyre tuo, a cunctis effíciant vítiis absolútos. Per Dóminum.

SEPTEMBER 16.

SS. Cornelius and Cyprian, BISHOPS AND MARTYRS.*—*Semi-double.—Red vestments.*

Cornelius was a Roman and was sovereign pontiff under the Emperors Gallus and Volusian. He had to oppose Novatian, the first anti-pope. He took from the catacombs the bodies of the Apostles Peter and Paul and reverently translated them to the places where they had suffered martyrdom.

He was arrested by order of the emperors and beheaded in A.D. 253.

Cyprian was a barrister at Carthage, when he was converted to Christianity. A short time afterwards he was ordained a priest and became bishop of Carthage. "It would be superfluous," says St. Jerome, "to speak of his genius, since his works are more brilliant than the sun." This illustrious Father of the Latin Church lived in one of the most troublous periods for the Church in Africa. He was martyred five years after St. Cornelius on the day when this holy Pope's remains were translated to Rome. That explains why their names are united by the liturgy at the Canon of the Mass (*First list*, p. 59).

Mass: Intret, *of several Martyrs*, p. 232.

Commemoration of the Holy Martyrs *as in the following Mass.*

THE SAME DAY.

Commemoration of SS. Euphemia, Lucy and Geminianus, MARTYRS.

"In Chalcedon," says the Roman Martyrology, "the birth in heaven of St. Euphemia, virgin and martyr, who was condemned to the wild beasts in A.D. 303 under Diocletian."

"At Rome the holy martyrs Lucy, a noble lady, and Geminianus, who were beheaded by order of Diocletian."

Mass: Intret, p. 232, *except:*

Collect.—Grant a joyful issue to our prayers, O Lord, so that we who year by year devoutly keep the day on which Thy holy martyrs Euphemia, Lucy and Geminianus suffered, may also follow them in the steadfastness of their faith. Through our Lord.

Orémus. — Praesta, Dómine, précibus nostris cum exsultatióne provéntum: ut sanctórum Mártyrum Euphémiae, Lúciae et Geminiáni, quorum diem passiónis ánnua devotióne recólimus, étiam fídei constántiam subsequámur. Per Dóminum.

* See Historical Summary, p. 1008

Gospel: Descéndens Jesus, p. 237.

Secréta. — Vota pópuli, tui quaesumus, Dómine, propítius inténde: et, quorum nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

Secret. — Mercifully consider the sacrifice of Thy people, O Lord, we beseech Thee; and may we enjoy the intercession of those whose festival we are keeping by Thy grace. Through our Lord.

Postcommúnio. — Exáudi, Dómine, preces nostras: et sanctórum Mártyrum tuórum Euphémiae, Lúciae et Geminiáni, quorum festa solémniter celebrámus, contínuis foveámur auxíliis. Per Dóminum.

Postcommunion. — Graciously hear our prayers, O Lord, and let us never cease to enjoy the help of Thy holy martyrs, Euphemia, Lucy and Geminianus, whose feast we are solemnly keeping. Through our Lord.

SEPTEMBER 17.

The Impression of the Stigmata on the body of St. Francis,

CONFESSOR.*—*Double.*—*White vestments.*

Two years before his death, St. Francis retired to Mount Alvernia where he began a fast of 40 days in honour of St. Michael the Archangel. And lo! in the midst of his meditation he saw a figure like a Seraphim with six wings dazzling and burning, whose feet and hands were nailed to a cross. Aware that suffering is incompatible with the immortality of a seraphic spirit, he then understood that he would become more like Jesus and bear his cross after Him (*Gospel*), not by physical martyrdom, but by a mystical kindling of divine love.

And in order that this crucified love might become an example to us all, five wounds resembling those of Jesus on the Cross appeared on his feet, hands and side. From the latter blood flowed abundantly. The facts were so fully authenticated later, that Benedict XI. ordered them to be commemorated every year, and Paul V., to kindle in the faithful the love of Jesus crucified, extended the feast to the whole Church. (See engraving, p. 1680.)

Mass: *as on October* 4, p. 1681, *except:*

Orémus. — Dómine Jesu Christe, qui frigiscénte mundo, ad inflammándum corda nostra tui amóris igne, in carne beatíssimi Francísci passiónis tuae sacra stígmata renovásti: concéde propítius: ut ejus méritis

Collect.—O Lord Jesus Christ, Who when the world was growing cold, in order that the hearts of men might burn anew with the fire of Thy love, didst in the flesh of the most blessed Francis reproduce the stigmata of Thy

* See Historical Summary, p. 1013.

passion: be mindful of his merits and prayers; and in Thy mercy, vouchsafe to us the grace ever to carry Thy cross, and to bring forth fruits worthy of penance: Who livest and reignest.

et précibus crucem júgiter ferámus, et dignos fructus paeniténtiae faciámus: Qui vivis.

Gospel: Si quis vult, p. 220.

Postcommunion. — O God, Who in divers ways didst show in blessed Francis, Thy confessor, the wonderful mysteries of Thy cross, grant, we beseech Thee, that we may ever follow the example of his devotion, and be strengthened by constant meditation on that cross. Through our Lord.

Postcommúnio. — Deus, qui mira crucis mystéria in beáto Francísco Confessóre tuo multifórmiter demonstrásti: da nobis, quaesumus, devotiónis suae semper exémpla sectári, et assídua ejúsdem crucis meditatióne muníri. Per Dóminum.

SEPTEMBER 18.

St. Joseph of Cupertino, CONFESSOR.*—*Double.—White vestments.*

A humble son of St. Francis whose *Stigmata* we honoured yesterday. St. Joseph also glorifies the Cross of Jesus which the liturgy exalted a few days ago (Sept. 14). Like the seraphic patriarch he strove to remain attached to the Cross by absolute poverty, heroic obedience and virginal purity.†

Such was his spirit of sacrifice and prayer that he accepted with holy patience and great serenity outrages, reproaches and all sorts of injuries (*Offertory*). Wherefore God Who exalts the humble caused him to pass from the rank of brother to that of clerk and to be made a priest. He wrought such miracles that he implored heaven to withdraw from him the remarkable powers with which he was endowed. He died a holy death at Orsino in 1663.

MASS.

Introit. Ecclus i. 14, 15.—The love of God is honourable wisdom: and they to whom she shall show herself, love her by the sight, and by the knowledge of her great works. Ps. lxxxiii. 2. How lovely are Thy tabernacles, O Lord of hosts! my soul longeth and fainteth for the courts of the Lord. ℣. Glory be to the Father.

Intróitus. — Diléctio Dei honorábilis sapiéntia: quibus autem apparúerit in visu, díligunt eam in visióne, et in agnitióne magnálium suórum. *Ps.* Quam dilécta tabernácula tua, Dómine virtútum! concupíscit, et déficit ánima mea in átria Dómini. ℣. Glória Patri.

* See Historical Summary, p. 1016. † John xii. 32.

Orémus. — Deus, qui ad unigénitum Fílium tuum exaltátum a terra ómnia tráhere disposuísti : pérfice propítius ; ut, méritis et exémplo seráphici Confessóris tui Joséphi, supra terrénas omnes cupiditátes eleváti, ad eum perveníre mereámur : Qui tecum.

Collect.—O God, Who didst ordain that Thine only-begotten Son should be lifted up above the earth and draw all things to Himself ; in Thy mercy bring it to pass that through the merits and example of Thy seraphic confessor Joseph we may be lifted up above all earthly lusts and may be found worthy to come unto Him ; Who liveth and reigneth.

Léctio *Epistólae* beáti Pauli Apóstoli ad Corínthios. —FRATRES: Si linguis hóminum loquar, et Angelórum, caritátem autem non hábeam, factus sum velut aes sonans, aut cymbalum tínniens. Et si habúero prophetíam, et nóverim mystéria ómnia et omnem sciéntiam : et si habúero omnem fidem, ita ut montes tránsferam, carritátem autem non habúero, nihil sum. Et si distribúero in cibos páuperum omnes facultátes meas, et si tradídero corpus meum, ita ut árdeam, caritátem autem non habúero, nihil mihi prodest. Cáritas pátiens est, benigna est : Cáritas non aemulátur, non agit pérperam, non inflátur, non est ambitiósa, non quaerit quae sua sunt, non irritátur, non cógitat malum, non gaudet super iniquitáte, congáudet autem veritáti : ómnia suffert, ómnia credit, ómnia sperat, ómnia sústinet. Cáritas nunquam éxcidit : sive prophetíae evacuabúntur, sive linguae cessábunt, sive sciéntia destruétur.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 1 Cor. xiii. 1-8.—BRETHREN : If I speak with the tongues of men, and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Chrity is patient, is kind : charity envieth not ; dealeth not perversely ; is not puffed up ; is not ambitious ; seeketh not her own ; is not provoked to anger ; thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

Gradual. Ps. xx. 4, 5.—O Lord, Thou hast prevented him with blessings of sweetness: Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days for ever, and for ages of ages.

Graduále. — Dómine, praevenísti eum in benedictiónibus dulcédinis: posuísti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saeculum saeculi.

Alleluia, alleluia. Ecclus. xi. 13.—℣. The eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head. Alleluia.

Allelúia, allelúia. ℣. Oculus Dei respéxit illum in bono, et eréxit eum ab humilitáte ipsíus, et exaltávit caput ejus. Allelúia.

Gospel: Loquebátur Jesus, p. 1146.

Offertory. Ps. xxxiv. 13.—But as for me, when they were troublesome to me, I was clothed with hair cloth. I humbled my soul with fasting; and my prayer shall be turned into my bosom.

Offertórium. — Ego autem, cum mihi molésti essent, induébar cilício. Humiliábam in jejúnio ánimam meam: et orátio mea in sinu meo convertétur.

Secret.—In memory of Thy saints, O Lord, we offer up to Thee the sacrifice of praise, trusting, in virtue thereof, to be delivered from all evils, present or to come. Through our Lord.

Secréta. — Laudis tibi, Dómine, hóstias immolámus, in tuórum commemoratióne Sanctórum: quibus nos et praeséntibus éxui malis confídimus, et futúris. Per Dóminum.

Communion. Ps. lxviii. 30, 31.—I am poor and sorrowful: Thy salvation, O God, hath set me up. I will praise the name of God with a canticle; and I will magnify Him with praise.

Commúnio. — Ego sum pauper, et dolens: salus tua, Deus, suscépit me. Laudábo nomen Dei cum cántico: et magnificábo eum in laude.

Postcommunion. — Strengthened with meat and drink from heaven, we humbly beseech Thee, O Lord our God, to be protected by the intercession of

Postcommúnio. — Refécti cibo potúque coelésti, Deus noster, te súpplices exorámus: ut, in cujus haec commemoratióne percépimus, ejus muniá-

mur et précibus. Per Dóminum.	the saint on whose festival we have been made partakers of these precious gifts. Through our Lord.

SEPTEMBER 19.

St. Januarius and his Companions, MARTYRS.—*Double.—Red vestments.*

"At Pozzuoli, in Campania," says the Roman Martyrology, "the feast of the holy martyrs, Januarius, bishop of Beneventum, Festus his deacon, Desiderius his lector, Socius a deacon of the church at Misenum, Proculus a deacon of Pozzuoli, Eutychius and Acutius who, after having been bound with chains, were cast into prison and beheaded under Diocletian (A.D. 305) The body of St Januarius was taken to Naples and honourably buried in the church where his blood is still preserved in a glass phial. When the phial is placed near the head of the holy Martyr, the blood liquefies and bubbles as if it had just been shed." This miracle, known as the miracle of St. Januarius, is still repeated nowadays. The blood, contained in two glass phials where it is coagulated into a dark red mass, increases in volume and weight, on liquefying it becomes a bright red, while the surface is covered with bubbles, wherefore it is said to boil. The miracle takes place three times a year : during the feasts of May, lasting nine days, from the first Sunday in the month ; in September during eight days from the 19th to the 26th, and on Dec. 16.

Mass : Salus autem, p. 238, *with* **Gospel :** Sedénte Jesu, p. 241.

SEPTEMBER 20.

St. Eustace and his Companions, MARTYRS.*—*Double.—Red vestments.*

Eustace, who was called Placidus, was illustrious at Rome for his birth, his riches, and his military valour. "One day," says the legend, "while he was hunting a stag of extraordinary size, the animal suddenly stopped and between its horns was seen a crucifix." Called by the Saviour, Eustace henceforth only pursued immortal life and with his wife and two children he enrolled himself in the Christian militia. The Benedictine Abbey of Subiaco possessed for a long time the mountain where by ancient tradition was shown the spot where the divine apparition had taken place.

Made a general in the army by the Emperor Trajan, Eustace returned victorious from an expedition, but having refused to thank the gods for this triumph, he was arrested and exposed to the lions with his wife and children.

"They were then shut up in a red hot brazen bull," declares the Martyrology, "and their martyrdom was completed by this torture." This was under Hadrian, A.D. 120.

St. Eustace is one of the fourteen Auxiliary Saints (see engraving, July 25).

* See Historical Summary, p. 1008.

Mass: Sapientiam, p. 235.

Commemoration of the Vigil of St. Matthew, p. 202.

THE SAME DAY.

The Vigil of St. Matthew, APOSTLE AND BISHOP.—*Purple vestments.*

In order to honour the high dignity of the Apostles (*Secret*), the Church prepares us for their feasts by a vigil. She therefore commemorates on this day St. Matthew by special *Collects* and by the last *Gospel* of the Mass in which St. Luke relates the calling of this Apostle.

A Galilean by birth, his name before his conversion was Levi; he was a publican. This profession which consisted in collecting the Roman taxes was very odious to the Jews, who were thus reminded of their dependence. Generally harsh and greedy, the publican was considered by the Pharisees the type of the sinner. Wherefore the Church shows us Jesus as the healer of souls which He calls to penance (*Gospel*).

Mass: Ego autem, p. 202, *except the* **Gospel.**

✠ Continuation of the holy **Gospel** according to St. Luke v. 27-32.—AT that time, Jesus saw a publican, named Levi, sitting at the receipt of custom; and He said to him, Follow Me. And, leaving all things, he rose up, and followed Him. And Levi made Him a great feast in his own house; and there was a great company of publicans, and of others, that were at table with them. But the Pharisees and Scribes murmured, saying to His disciples, Why do you eat and drink with publicans and sinners? And Jesus answering, said to them, They that are whole need not the physician: but they that are sick. I came not to call the just, but sinners, to penance.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — IN illo témpore: Vidit Jesus publicánum nómine Levi, sedéntem ad telónium, et ait illi: Séquere me. Et relíctis ómnibus, surgens secútus est eum. Et fecit ei convívium magnum Levi in domo sua: et erat turba multa publicanórum, et aliórum, qui cum illis erant discumbéntes. Et murmurábant Pharisaei et Scribae eórum, dicéntes ad discípulos ejus: Quare cum publicánis et peccatóribus manducátis et bíbitis? Et respóndens Jesus, dixit ad illos: Non egent qui sani sunt médico, sed qui male habent. Non veni vocáre justos, sed peccatóres ad paeniténtiam.



SEPTEMBER 21.

St. Matthew, APOSTLE AND EVANGELIST.*—*Double of the Second Class.—Red vestments.*

We read in the *Gospel*, St. Matthew's own account of his conversion. The *Epistle* describes the famous vision where Ezekiel saw four symbolical animals in which the four Evangelists were recognised from the earliest centuries. St. Matthew is represented by the animal with a human face, because he commences his Gospel by the line of ancestors from whom Jesus descended as man. His object in writing this book, which is stamped by truly divine wisdom (*Introit*) was to prove that Jesus realised the prophecies relating to the deliverer of Israel and that He is therefore the **Messiah.**

After Pentecost, the Apostle preached the good news in Palestine and in Ethiopia, where he was martyred.

The name of St. Matthew is in the Canon of the Mass in the group of the Apostles (*First list*, p. 59).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (SEPTEMBER 21).

From the **Common** *of Apostles*, p. 206.

MASS.

Intróitus. — Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium : lex Dei

Introit. Ps. xxxvi. 30, 31.— The mouth of the just shall meditate wisdom, and his tongue

* See Historical Summary, p. 1007.

shall speak judgment: the law of his God is in his heart. Ps. Ibid. 1. Be not emulous of evil doers; not envy them that work iniquity. ℣. Glory be to the Father.

ejus in corde ipsíus. *Ps.* Noli aemulári in malignántibus: neque zeláveris faciéntes iniquitatem. ℣. Glória Patri.

Collect.—May the prayers of blessed Matthew, Thine apostle and evangelist, succour us O Lord: and may his intercession win for us, from Thee, the blessings which our own efforts avail not to obtain. Through our Lord.

Orémus. — Beáti Apóstoli et Evangelístae Matthaei, Dómine, précibus adjuvémur: ut, quod possibílitas nostra non óbtinet, ejus nobis intercessióne donétur. Per Dóminum.

Epistle: Similitúdo vultus, p. 1345.

Gradual. Ps. cxi. 1, 2.—Blessed is the man that feareth the Lord: he delights exceedingly in His commandments. ℣. His seed shall be mighty upon earth; the generation of the righteous shall be blessed.

Graduále. — Beátus vir qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Potens in terra erit semen ejus: generátio rectórum benedicétur.

Alleluia, alleluia.—℣. Thee the glorious choir of Apostles doth praise, O Lord. Alleluia.

Allelúia, allelúia. ℣. Te gloriósus Apostolórum chorus laudat, Dómine. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew ix. 9-13.—At that time, Jesus saw a man sitting in the custom-house, named Matthew, and He said to him, Follow Me. And he rose up, and followed Him. And it came to pass, as He was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and His disciples. And the Pharisees seeing it, said to His disciples, Why doth your Master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician; but they that are ill. Go then, and

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Vidit Jesus hóminem sedéntem in telónio, Matthaeum nómine. Et ait illi: Séquere me. Et surgens, secútus est eum. Et factum est, discumbénte eo in domo, ecce multi publicáni, et peccatóres veniéntes, discumbébant cum Jesu, et discípulis ejus. Et vidéntes pharisaei, dicébant discípulis ejus: Quare cum publicánis, et peccatóribus mandúcat Magíster vester? At Jesus áudiens, ait: Non est opus valéntibus médicus, sed male habéntibus. Eúntes autem díscite quid est: Misericórdiam

volo, et non sacrifícium. Non enim veni vocáre justos, sed peccatóres.—**Credo.**

learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the just, but sinners.—**Credo.**

Offertórium. — Posuísti, Dómine, in cápite ejus corónam de lápide pretióso : vitam pétiit a te, et tribuísti ei, allelúia.

Offertory. Ps. xx. 4, 5.—O Lord, Thou hast set on his head a crown of precious stones : he asked life of Thee, and Thou didst grant it to him. Alleluia.

Secréta. — Supplicatiónibus beáti Matthaei Apóstoli et Evangelístae, quaesumus, Dómine, Ecclésiae tuae commendétur oblátio : cujus magníficis praedicatiónibus erudítur. Per Dóminum.

Secret.—May, we beseech Thee, O Lord, the supplications of Thy blessed apostle and evangelist, Matthew, commend to Thee the oblations of Thy Church, which he enlightened by his noble teaching. Through our Lord.

Preface of the Holy Apostles, p. 57.

Commúnio. — Magna est glória ejus in salutári tuo : glóriam et magnum decórem impónes super eum, Dómine.

Communion. Ps. xx. 6.—His glory is great in Thy salvation ; glory and great beauty shalt Thou lay upon him, O Lord.

Postcommúnio. — Percéptis, Dómine, sacraméntis, beáto Matthaeo Apóstolo tuo et Evangelísta interveniénte, deprecámur : ut, quae pro ejus celebráta sunt glória, nobis profíciant ad medélam. Per Dóminum.

Postcommunion. — Having partaken of Thy sacraments, O Lord, and relying on the prayers of blessed Matthew, Thine apostle and evangelist, we very humbly ask of Thee, that the mysteries we have celebrated in thanksgiving for the glory Thou hast bestowed upon him, may profit us to the healing of our souls. Through our Lord.

SECOND VESPERS.

From the **Common** *of Apostles*, p. 208.—**Commemoration of St. Thomas of Villanova.**

Ant. — Dispérsit, dedit paupéribus : justítia ejus manet in saeculum saeculi.

Ant.—He scattered abroad, He gave to the poor, His justice remaineth for ever and ever.

℣. **Amávit, p. 255,** *and of* **St. Maurice and Companions : Antiphon Istórum, ℣. Laetámini,** p. 232.

SEPTEMBER 22.

St. Thomas of Villanova, BISHOP, CONFESSOR.*—*Double White vestments.*

Born in Spain in the 15th century, Thomas conceived from his earliest childhood the tenderest compassion for the poor. Having entered the Order of Hermits of St. Augustine, he was soon made Superior and after having refused the archbishopric of Grenada he was forced to accept that of Valencia. He thus shared in the eternal priesthood of Christ (*Introit, Epistle, Gradual, Offertory*). He lavished on the poor the large revenues of his church, and on the day of his death, he gave away his last penny, committing his soul to God on a bed which did not even belong to him. The Church therefore celebrates especially in this Pontiff "his signal charity towards the poor." (*Collect, Ant. of the Benedictus*).

Mass: Státuit, p. 255, *except:*

Collect.—O God, Who wast pleased to adorn the blessed bishop Thomas with the virtue of exceeding charity towards the poor: do Thou, we beseech Thee, in Thy loving kindness, pour forth the riches of Thy mercy upon all who supplicate Thee. Through our Lord.

Orémus.—Deus, qui beátum Thomam Pontíficem insígnis in páuperes misericórdiae virtúte decorásti: quaesumus; ut, ejus intercessióne, in omnes, qui te deprecántur, divítias misericórdiae tuae benígnus effúndas. Per Dóminum.

Commemoration of St. Maurice and Companions, *as in the following Mass.*

Secret, p. 261, *and* **Postcommunion,** p. 262.

THE SAME DAY.

St. Maurice and his Companions, MARTYRS.†—*Red vestments.*

When the Emperor Maximian led his army into Gaul, the Theban Legion, composed of 660 soldiers under the command of St. Maurice, refused to take part in the ceremonies in honour of the gods. They were massacred out of hatred for the name of Christ, A.D. 297 at Agaune, now called St. Maurice (Valais).

Mass: Intret, p. 232.

Collect. — O Almighty God, listen, we beseech Thee, to our prayers: and grant that this solemn festival of Thy holy martyrs Maurice and his fellow-sufferers, may be to us an occasion of spiritual joy; for as much as we glory in celebrating the natal-day of the saints, in whose prayers we put our trust. Through our Lord.

Orémus. — Annue, quaesumus omnípotens Deus: ut sanctórum Mártyrum tuórum Maurítii et Sociórum ejus nos laetíficet festíva solémnitas; ut, quorum suffrágiis nítimur, eórum natalítiis gloriémur. Per Dóminum.

* See Historical Summary, p. 1015. † Ibid., p. 1009.

Epistola. Lectio libri Apocalypsis beáti Joánnis Apóstoli.—In diébus illis: Respóndit unus de senióribus, et dixit mihi: Hi, qui amícti sunt stolis albis, qui sunt? et unde venérunt? Et dixi illi: Dómine mi, tu scis. Et dixit mihi: Hi sunt, qui venérunt de tribulatióne magna, et lavérunt stolas suas, et dealbavérunt eas in sánguine Agni. Ideo sunt ante thronum Dei, et sérviunt ei die ac nocte in templo ejus: et qui sedet in throno, habitábit super illos: non esúrient, neque sítient ámplius, nec cadet super illos sol, neque ullus aestus: quóniam Agnus, qui in médio throni est, reget illos, et dedúcet eos ad vitae fontes aquárum: et abstérget Deus omnem lácrymam ab óculis eórum.

Epistle. Apoc. vii. 13-17. Lesson from the book of the Apocalypse of Blessed John the Apostle.—At that time one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they? And I said to him: My Lord, Thou knowest. And He said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve Him day and night in His temple: and He, that sitteth on the throne, shall dwell over them. They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat. For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes.

Secréta. — Réspice, quaesumus, Dómine, múnera, quae in sanctórum Mártyrum tuórum Mauritii et sociórum ejus commemoratióne deférimus: et praesta; ut, quorum honóre sunt grata, eórum nobis fiant intercessióne perpétua. Per Dóminum.

Secret.—Graciously look down, we beseech Thee, O Lord, upon the offerings we lay at Thy feet on this day of our commemorating Thy holy martrys Maurice and his fellow-sufferers: and grant that as these our offerings cannot but be grateful to Thee inasmuch as they are made in honour of Thy saints, so the prayers of the blessed may cause them to be to us a source of endless blessings. Through our Lord.

Postcommúnio. — Coeléstibus refécti sacraméntis et gáudiis: súpplices te rogámus, Dómine: ut, quorum gloriámur triúmphis, protegámur auxíliis. Per

Postcommunion. — Thou hast comforted us, O Lord, with Thy sacraments and filled us with heavenly joy: deny not to us, we most humbly entreat of

Thee, the succour of the merits of the saints in whose victory we glory. Through our Lord.

Dóminum.

SEPTEMBER 23.

St. Linus, POPE AND MARTYR.*—*Semi-double.—Red vestments.*

"At Rome," says the Roman Martyrology, "the triumph of St. Linus, Pope and martyr, who immediately succeeded St. Peter in the government of the Church. He was martyred, and was buried on the Vatican next to the Prince of the Apostles." The name of St. Linus is mentioned in the Canon of the Mass, after the names of the Apostles. (*First list*, p. 59).

Mass : Státuit, p. 255, *and* **Collect of the Mass :** Sacerdótes, p. 259.

Commemoration of St. Thecla, *as in the following Mass.*

THE SAME DAY.

St. Thecla. VIRGIN AND MARTYR.†

"In Lycaonia," says the Roman Martyrology, "St. Thecla, virgin and martyr, who, brought to the faith by the Holy Apostle Paul at Iconium (Asia Minor), victoriously underwent, confessing Christ, the torments of flames and wild beasts, under the Emperor Nero."

Mass : Loquébar, p. 282, *except :*

Collect. — Grant, we beseech Thee, Almighty God, that we who keep the birthday of blessed Thecla, Thy virgin and martyr, may both rejoice in her yearly festival, and profit by the example of such great faith. Through our Lord.

Orémus. — Da, quaesumus, omnípotens Deus : ut, qui beátae Theclae Vírginis et Mártyris tuae natalítia cólimus; et ánnua solemnitáte laetémur, et tantae fídei proficiámus exémplo. Per Dóminum.

Secret. — Receive, O Lord, the offerings which we bring on the festival of blessed Thecla, Thy virgin and martyr, by whose intercession we hope to be delivered. Through our Lord.

Secréta. — Súscipe, Dómine, múnera, quae in beátae Theclae Vírginis et Mártyris tuae, solemnitáte deférimus: cujus nos confídimus patrocínio liberári. Per Dóminum.

Postcommunion. — May we be helped, O Lord, by the mysteries we have received ; and through the intercession of blessed Thecla, Thy virgin and martyr, may they give us protection and joy for evermore. Through our Lord.

Postcommúnio. — Auxiliéntur nobis, Dómine, sumpta mystéria : et, intercedénte beáta Thecla Vírgine et Mártyre tua, sempitérna fáciant protectióne gaudére. Per Dóminum.

* See Historical Summary, p. 1007. † Ibid., p. 1008.

SEPTEMBER 24.

Our Lady of Ransom.*—*Greater-double.—White vestments.*

The Blessed Virgin appeared in the 13th century to St. Peter Nolasco†, to St. Raymund of Pennafort ‡ and to James, king of Aragon, requesting them to found a religious institute with the object of delivering Christian captives from the barbarous Saracens (*Collect*), who then held a great part of Spain.

In consequence, on August 10, 1218, King James established by decree the royal, military and religious Order of our Lady of Ransom, and granted to its members the privilege of bearing on their breasts his own arms. Most of them were knights, and while the clerics recited divine office in the commanderies, they guarded the coasts and delivered prisoners. This pious work spread everywhere and produced heroes of sanctity and men of incomparable charity and piety who devoted themselves to the collection of alms for the ransom of Christians, and who often gave themselves up as ransoms to deliver captives.

This feast, originally kept by the Order, was extended to the whole Church by Innocent XII. in the 17th century.

Mass : Salve, p. 189, *except :*

Orémus. — Deus, qui per gloriosíssimam Fílii tui Matrem, ad liberándos Christi fidéles a potestáte paganórum, nova Ecclésiam tuam prole amplificáre dignátus es: praesta, quaesumus; ut, quam pie venerámur tanti óperis institutrícem, ejus páriter méritis et intercessióne, a peccátis ómnibus, et captivitáte daemonis liberémur. Per eúmdem Dóminum.

Collect. — O God, Who by means of the most glorious mother of Thy Son wast pleased to give new children to Thy Church for the deliverance of Christ's faithful from the power of the heathen; grant, we beseech Thee, that we who love and honour her as the foundress of so great a work may, by her merits and intercession, be ourselves delivered from all sin and from the bondage of hell. Through the same.

Credo, *and* **Preface of the Blessed Virgin Mary:** Et te in Festivitáte, p. 56.

SEPTEMBER 26.

SS. Cyprian and Justina, MARTYRS.§—*Simple.—Red vestments.*

"At Nicomedia," says the Roman Martyrology, "the birth in heaven of the holy Martyrs Cyprian and Justina. This virgin, after having endured many tortures under the Emperor Diocletian and Judge Euthol-

* See Historical Summary, p. 1012.
† Feast on January 31, see p. 1243.
‡ Feast on January 23, see p. 1231.
§ See Historical Summary, p. 1009.

mus, converted to Christ Cyprian the magician, who tried with his incantations to seduce her. Both were martyred in A.D. 304. Their bodies after having been exposed to wild beasts were taken away during the night by some Christian mariners who carried them to Rome. Later, they were buried in Constantine's basilica (St. John Lateran), near the baptistery."

Mass: Salus autem, p. 238, *except:*

Collect. — Lord, let Thy blessed martyrs Cyprian and Justina ever lend us strength and protection, for Thou never ceasest to look with mercy upon those to whom Thou givest the help of Thy saints. Through our Lord.	*Orémus.* — Beatórum Mártyrum Cypriáni et Justinae nos, Dómine, fóveant continuáta praesidía: quia non désinis propítius intuéri, quos tálibus auxíliis concésseris adjuvári. Per Dóminum.

Secret: Múnera *and* **Postcommunion:** Praesta, p. 238.

SEPTEMBER 27.

SS. Cosmas and Damian, MARTYRS.*—*Semi-double.—Red vestments.*

SS. Cosmas and Damian, brothers by blood, were chiefly brothers by their faith in Jesus Christ, and by their common martyrdom suffered for His sake (*Alleluia*). They were born at Egaea, in Arabia, and distinguished themselves as physicians in the reign of Diocletian and Maximian. They healed the worst diseases as much by the virtue of Christ as by their medical knowledge. Their reputation soon spread everywhere. They were Apostles rather than physicians, they healed souls as well as bodies, following the example of Jesus in Palestine (*Gospel*).

They were denounced to the prefect Lysias and suffered the most cruel torments and were thrown in chains into the sea, stoned and exposed to the flames of a brazier. After several other tortures they died about A.D. 285 and their bodies were taken to Rome and laid in the ancient temple of Romulus transformed into a church which was dedicated to them and where the Station is held on the Thursday of the third week in Lent.† Their names are mentioned in the Canon of the Mass after several Roman martyrs (*First list*, p. 59).

Mass: Sapiéntiam, p. 235, *except:*

Collect. — Vouchsafe, O Almighty God, we beseech Thee, unto us who celebrate the feast-day of Thy holy martyrs Cosmas and Damian, by their inter-	*Orémus.* — Praesta, quaesumus, omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Cosmae et Damiáni natalítia cólimus, a cunctis malis

* See Historical Summary, p. 1006. † See p. 617.

imminéntibus, eórum intercessiónibus, liberémur. Per Dóminum.

cession to be delivered from all the dangers that threaten us. Through our Lord.

Graduále. — Clamavérunt justi, et Dóminus exaudívit eos: et ex ómnibus tribulatiónibus eórum liberávit eos. ℣. Juxta est Dóminus his, qui tribuláto sunt corde: et húmiles spíritu salvábit.

Gradual. Ps. xxxiii. 18, 19.—The just cried, and the Lord heard them: and delivered them out of all their troubles. ℣. The Lord is nigh unto them that are of a contrite heart: and the humble of spirit shall be saved.

Allelúia, allelúia. — ℣. Haec est vera fratérnitas quae vicit mundi crímina: Christum secúta est, ínclyta tenens regna coeléstia. Allelúia.

Alleluia, alleluia. — ℣. This is the true brotherhood which overcame the wickedness of the world: it followed Christ, and possesses the peerless kingdom of heaven. Alleluia.

Offertórium. — Gloriabúntur in te omnes qui diligunt nomen tuum: quóniam tu, Dómine, benedíces justo: Dómine, ut scuto bonae voluntátis tuae coronásti nos.

Offertory. Ps. v. 12, 13.—All they that love Thy name shall glory in Thee: for Thou, O Lord, wilt bless the just: O Lord, Thou hast crowned us with the shield of Thy good will.

Secréta. — Sanctórum tuórum nobis, Dómine, pia non desit orátio: quae et múnera nostra concíliet, et tuam nobis indulgéntiam semper obtíneat. Per Dóminum.

Secret. — May the kindly prayers of Thy saints never fail us, O Lord: may they render our offerings pleasing in Thy sight; and may they ever ensure to us the fulness of Thy mercy. Through our Lord.

Commúnio. — Posuérunt mortália servórum tuórum, Dómine, escas volatílibus coeli, carnes sanctórum tuórum béstiis terrae: secúndum magnitúdinem bráchii tui pósside fílios morte punitórum.

Communion. Ps. lxxviii. 2, 11.—They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of them that have been punished by death.

Postcommúnio. — Prótegat, quaesumus, Dómine, pópulum tuum et participátio coeléstis

Postcommunion. — May Thy people, we beseech Thee, O Lord, find their sure defence in

the having been permitted to share in Thy heavenly banquet, and in the might of the prayers put up by Thy saints in their behalf. Through our Lord.

indúlta convívii et deprecátio colláta sanctórum. Per Dóminum.

SEPTEMBER 28.

St. Wenceslaus, DUKE, MARTYR.*—*Semi-double.—Red vestments.*

Wenceslaus, Duke of Bohemia, always practised on the throne the finest Christian virtues.

Full of charity, he helped with his alms orphans, widows and poor people, delivered captives, and visited prisoners. He, all his life, kept the treasure of his virginity intact. He had a very great veneration for priests and, with his own hands, he sowed the wheat and pressed the grapes which were to be used for the Holy Sacrifice of the Mass.

However, instigated by his mother, the impious Boleslas, realising what Jesus had foretold " that a man will have for his enemies those of his own family " (*Gospel*), determined to rid himself of the Duke, his brother. After receiving him at his table, he went off with his accomplices and killed him in a church where he was praying, and awaiting the conspirators.

St. Wenceslaus died in A.D. 938. Hungary, Poland and Bohemia chose him for their patron.

Mass : In virtúte, p. 222, *except :*

Collect. — O God Who, in bestowing upon blessed Wenceslaus the palm of martyrdom, wast pleased to call him from ruling over an earthly principality to the glory of heaven : shield us through his prayers from all adversity, and grant that we may one day share with him his happiness. Through our Lord.

Orémus. — Deus, qui beátum Wencesláum per martyrii palmam a terréno principátu ad coeléstem glóriam transtulísti : ejus précibus nos ab omni adversitáte custódi, et ejúsdem tríbue gaudére consórtio. Per Dóminum.

* See Historical Summary, p 1011.

SEPTEMBER 29.

The Dedication of St. Michael the Archangel.*—*Double of the First Class.—White vestments.*

September 29 was formerly dedicated to all the angels (*Introit, Collect, Gradual, Communion*), wherefore Pope Boniface II., about A.D. 530, chose that date to dedicate a church in the great circus, at Rome, to St. Michael. The Mass composed for the occasion is that of the 18th Sunday after Pentecost, and it relates to the dedication of a church. To-day's mass was composed more recently.

The Hebrew meaning of Michael is: Who is like God, and recalls the combat which took place in heaven between "the archangel of God who deserved to be placed at the head of the heavenly host"† and the devil. Having fallen through sin into the power of Satan, it is St. Michael's part to continue the fight for our deliverance (*Alleluia, and Prayer after Mass*): wherefore our guardian angels are subordinate to him. St. Michael conquered Satan's pride and obtains humility for us. It is also he who presides over the worship of adoration rendered to the Most High, for he offers to God the prayers of the Saints symbolised by incense whose smoke rises towards heaven (*Offertory*, Blessing of the incense). When a Christian has left this world, we pray that the standard-bearer St. Michael should introduce him into heaven‡; he is also often represented with the scales of divine justice wherein souls are weighed. His name is mentioned in the *Confiteor*, after that of Mary who is Queen of the Angels.

St. Michael was the protecting angel of the Synagogue, as he is now of the Church which has succeeded it. To him the liturgy attributes the revelation of the future made to St. John in the Apocalypse (*Epistle*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS (SEPTEMBER 28).

The First Four **Psalms** *of* **Sunday,** p. 98, *and* **Ps.** Laudáte Dóminum, p. 127.

Ant. 1. Stetit Angelus * juxta aram templi, habens thuríbulum áureum in manu sua (T. P. Allelúia).

Ant. 1. Apoc. viii. 3. An angel stood near the altar of the temple, holding a golden censer in his hand.

2. Dum praeliarétur * Míchael Archángelus cum dracóne, audíta est vox dicéntium: Salus Deo nostro, allelúia.

2. As the Archangel Michael was fighting with the dragon, the voice of a multitude was heard crying: Salvation unto our God. Alleluia.

* See Historical Summary, p. 1010.

† Prayers for the recommendation of souls.

‡ Offertory of the Requiem Mass.



Saint Michael the Archangel.

3. Archángele Míchael, * constítui te príncipem super omnes ánimas suscipiéndas. (*T.P.* Allelúia).

3. O Archangel Michael, I have made thee a prince, that thou mayest receive the souls of all (*P.T.* Alleluia).

4. Angeli Dómini * Dóminum benedícite in aetérnum (*T.P.* Allelúia).

4. Dan. iii. 58. O ye angels of the Lord, bless ye the Lord for ever. (*P.T.* Alleluia.)

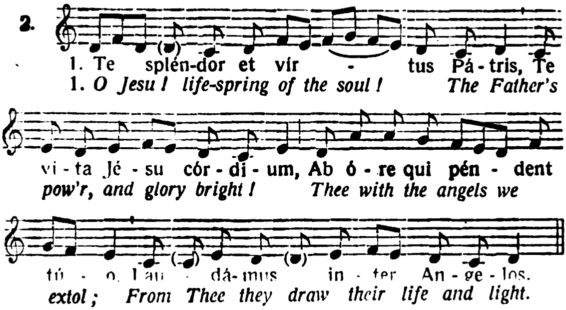
5. Angeli, Archángeli * Throni et Dominatiónes, Principátus et Potestátes, Virtútes coelórum, laudáte Dóminum de coelis, allelúia.

5. Ps. cxlviii. 1. Angels and Archangels, thrones and dominions, principalities and powers, all ye hosts of heaven, praise ye the Lord of heaven. Alleluia.

Capitúlum. — Significávit Deus quae opórtet fíeri cito,† loquens per Angelum suum servo suo Joánni, qui testimónium perhibuit verbo Dei * et testimónium Jesu Christí quaecúmque vidit.

Chapter. Apoc. i. 1.—God speaking by His angel, signified unto His servant John the things which must shortly come to pass; who bare witness of the word of God and of the testimony of Jesus Christ, and of all things that he saw.

Hymn.



2. Tibí mille densa míllium
Ducum coróna mílitat:
Sed éxplicat victor crucem
Míchael salútis signifer.

2. Thy thousand thousand hosts are spread
Embattled o'er the azure sky;
But Michael bears Thy standard dread,
And lifts the mighty cross on high.

3. He in that sign the rebel powers. [expel;
Did with their dragon prince
And hurl'd them from the heaven's high towers,
Down like a thunderbolt to hell.

4. Grant us with Michael still, O Lord, [to fight;
Against the Prince of Pride
So may a crown be our reward
Before the Lamb's pure throne of light.

5. Now to the Father and the Son, [glory be,
Who rose from death, all
With Thee, O holy Comforter,
Henceforth through all eternity. Amen.

3. Dracónis hic dirum caput
In ima pellit tártara,
Ducémque cum rebéllibus
Coeléstí ab arce fúlminat.

4. Contra ducem supérbiae
Sequámur hunc nos príncipem,
Ut detur ex Agni throno
Nobis coróna glóriae.

5. Patri, simúlque Fílio,
Tibique sancte Spíritus,
Sicut fuit, sit júgitur
Saeclum per omne glória.
Amen.

℣. The angel stood by the altar of the temple.
℟. Having in his hand a censer of gold.

℣. Stetit Angelus juxta aram templi.
℟. Habens thuríbulum áureum in manu sua.

Ant. at the Magnificat.—While John was beholding the sacred mystery, the Archangel Michael sounded a trumpet. Forgive us, O Lord our God, Thou who openest the book, and loosest the seals thereof. Alleluia.

Ant. — Dum sacrum mystérium * cérneret Joánnes, Archángelus Míchael tuba cécinit: Ignósce Dómine Deus noster, qui áperis librum, et solvis signácula ejus, allelúia.

MASS.

Introit. Ps. cii. 20.—Bless the Lord all ye His Angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Ps. Ibid. 1. Bless the Lord, O my soul: and let all that is within me bless His holy name. ℣. Glory be to the Father.

Intróitus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* Bénedic ánima mea Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Orémus. — Deus, qui miro órdine, Angelórum ministéria hominúmque dispénsas: concéde propítius; ut, a quibus tibi ministrántibus in coelo semper assístitur, ab his in terra vita nostra muniátur. Per Dóminum.

Collect. — O God, Who in a wonderful order hast established the ministry of Angels and of men, mercifully grant that even as Thy holy Angels ever do Thee service in heaven, so at all times they may succour us upon earth. Through our Lord.

Epistola. Léctio libri Apocalypsis beáti Joánnis Apóstoli. —IN diébus illis: Significávit Deus quae opórtet fíeri cito, mittens per Angelum suum servo suo Joánni, qui testimónium perhíbuit verbo Dei, et testimónium Jesu Christi, quaecúmque vidit. Beátus qui legit, et audit verba prophetíae hujus: et servat ea, quae in ea scripta sunt: tempus enim prope est. Joánnes septem ecclésiis, quae sunt in Asia. Grátia vobis, et pax ab eo, qui est, et qui erat, et qui ventúrus est: et a septem spirítibus, qui in conspéctu throni ejus sunt: et a Jesu Christo, qui est testis fidélis, primogénitus mortuórum, et princeps regum terrae, qui diléxit nos, et lavit nos a peccátis nostris in sánguine suo.

Epistle. Apoc. i. 1-5.—Lesson from the Apocalypse of Blessed John the Apostle.—IN those days: God signified the things which must shortly come to pass, sending by His Angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. Blessed is he that readeth and heareth the words of this prophecy, and keepeth those things which are written in it; for the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come; and from the seven spirits which are before His throne; and from Jesus Christ, Who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, Who hath loved us, and washed us from our sins in His own blood.

Graduále. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus. ℣. Bénedic ánima mea Dóminum, et ómnia interióra mea nomen sanctum ejus.

Gradual. Ps. cii. 20, 1.—Bless the Lord all ye His Angels: you that are mighty in strength, that do His will. ℣. O my soul bless thou the Lord: and all that is within me praise His holy name.

Allelúia, Allelúia. — ℣. Sancte Michael Archángele, defénde nos in praelio: ut non

Alleluia, alleluia. — ℣. Holy Archangel Michael, defend us in the battle; that we may not

perish in the dreadful judgment. Alleluia.

✠ Continuation of the holy **Gospel** according to St. Matthew. xviii. 1-10.—At that time, the disciples came to Jesus, saying, Who, thinkest Thou, is the greater in the kingdom of heaven? and Jesus calling unto Him a little child, set him in the midst of them, and said, Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven: and he that shall receive one such little child in My name, receiveth Me; but he that shall scandalise one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals: for it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh. And if thy hand or thy foot, scandalise thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalise thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you despise not one of

pereámus in treméndo judício. Allelúia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Accessérunt discípuli ad Jesum, dicéntes: Quis, putas, major est in regno coelórum? Et ádvocans Jesus párvulum, státuit eum in médio eórum, et dixit: Amen dico vobis, nisi convérsi fuéritis, et efficiámini sicut párvuli, non intrábitis in regnum coelórum. Quicúmque ergo humiliáverit se sicut párvulus iste, hic est major in regno coelórum. Et qui suscéperit unum párvulum talem in nómine meo, me súscipit. Qui autem scandalizáverit unum de pusíllis istis, qui in me credunt, éxpedit ei, ut suspendátur mola asinária in collo ejus, et demergátur in profúndum maris. Vae mundo a scándalis. Necésse est enim ut véniant scándala: verúmtamen vae hómini illi, per quem scándalum venit. Si autem manus tua, vel pes tuus scandalízat te, abscíde eum, et prójice abs te: bonum tibi est ad vitam íngredi débilem, vel claudum, quam duas manus, vel duos pedes habéntem mitti in ignem aetérnum. Et si óculus tuus scandalízat te, érue eum, et prójice abs te: bonum tibi est cum uno óculo in vitam intráre, quam duos óculos habéntem mitti in gehénnam ignis. Vidéte ne contemnátis unum ex his pusíllis: dico enim vobis, quia Angeli eórum in coelis semper vident fáciem Patris mei, qui in coelis est.—Credo.

these little ones; for *I say to you, that their Angels in heaven always see the face of My Father Who is in heaven.*—**Credo.**

Offertórium. — Stetit Angelus juxta-aram templi, habens thuríbulum áureum in manu sua, et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei, allelúia.

Offertory. Apoc. viii. 3, 4.—An Angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense: and the smoke of the perfumes ascended before God, Alleluia.

Secréta. — Hóstias tibi, Dómine, laudis offérimus, supplíciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Secret.—We offer up to Thee, O Lord, the sacrifice of praise: and most humbly pray that, Thy holy Angels pleading for us, Thou wouldst graciously receive it and make it to avail to our salvation. Through our Lord.

Commúnio. — Benedícite omnes Angeli Dómini Dóminum: hymnum dícite, et superexaltáte eum in saecula.

Communion.—All ye Angels of the Lord bless the Lord: sing a hymn, and exalt Him above all for ever. Alleluia.

Postcommúnio. — Beáti Archángeli tui Michaélis intercessióne suffúlti: súpplices te, Dómine, deprecámur; ut, quod ore proséquimur, contingámus et mente. Per Dóminum.

Postcommunion. — Relying, O Lord, upon the intercession of Thy blessed Archangel Michael, we humbly beseech of Thee, that the sacrament which has passed our lips may quicken our souls. Through our Lord.

SECOND VESPERS.

All as at **First Vespers,** *except:* **Fifth Psalm:** Confitébor, p. 132.

℣. In conspéctu Angelórum psallam tibi Deus meus.

℟. Adorábo ad templum sanctum tuum, et confitébor nómini tuo.

℣. Ps. cxxxvii. 1. I will sing praise to Thee in the sight of the Angels, O Lord.

℟. I will worship towards Thy holy temple, and I will give glory to Thy name.

Ant. — Princeps gloriosíssime * Michael Archángele, esto

Ant. at the Magnificat.—O most glorious prince Michael the

Archangel, be mindful of us, and here and everywhere entreat the Son for us. Alleluia, alleluia.

memor nostri: hic, et ubíque semper precáre pro nobis Fílium Dei, allelúia, allelúia.

Commemoration of St. Jerome: Antiphon O Doctor . . . beáte Hierónyme, p. 263. ℣. Amávit, p. 255.

SEPTEMBER 30.

St. Jerome, PRIEST, CONFESSOR, DOCTOR.*—*Double.—White vestments.*

Jerome was born at Stridon, in Dalmatia, and was baptised at Rome. He was educated at a school held by very distinguished professors. Ordained priest, he retired into a monastery founded by two great Roman ladies, St. Paula and St. Eustocha, at Bethlehem, near the crib in which our Lord was born. Mortifying himself by perpetual abstinence, and devoting himself to meditation of the Scriptures (*Gradual*), he spent days and nights reading and writing. It is he who fixed the Latin text in the translation known as the *Vulgate* which the Church adopted as the official translation of the Bible. He died in A.D. 420 and his body rests in St. Mary Major.

Mass: In médio, p. 263, *except:*

Collect.—O God Who, for the expounding of Holy Scripture, didst raise up in Thy Church the great and holy doctor, Jerome: grant, we beseech Thee, that, helped by Thy grace, we may put in practice what both by word and by work he has taught us. Through our Lord.

Orémus. — Deus, qui Ecclésiae tuae in exponéndis sacris Scriptúris beátum Hierónymum Confessórem tuum, Doctórem máximum providére dignátus es: praesta, quaesumus; ut, ejus suffragántibus méritis, quod ore simul et ópere dócuit, te adjuvánte exercére valeámus. Per Dóminum.

Secret.—By pouring out upon us Thy heavenly grace, enable us, we beseech Thee, O Lord, to serve Thee with hearts detached from the things of earth: and may the prayers of blessed Jerome, Thy confessor, obtain from Thee that the gifts we bring win for us the healing of our souls and glory everlasting. Through our Lord.

Secréta. — Donis coeléstibus da nobis, quaesumus, Dómine, líbera tibi mente servíre: ut múnera quae deférimus, interveniénte beáto Hierónymo Confessóre tuo, et medélam nobis operéntur, et glóriam. Per Dóminum.

* See Historical Summary, p. 1910.

Postcommúnio. — Repléti alimónia coeléstí, quaesumus, Dómine: ut, interveniénte beáto Hierónymo Confessóre tuo, misericórdiae tuae grátiam cónsequi mereámur. Per Dóminum.	**Postcommunion.** — We who are filled with Thy heavenly food, beseech Thee, O Lord, that by the intercession of blessed Jerome Thy confessor, we may be found worthy to win the grace of Thy mercy. Through our Lord.

FEASTS OF OCTOBER.

OCTOBER 1.

St. Remigius, BISHOP, CONFESSOR.*—*Simple.*†—*White vestments.*

"At Rheims, in Gaul," says the Roman Martyrology, "feast of St. Remigius, Bishop and Confessor, who converted the Frankish nation to the faith of Jesus Christ, by baptising their king Clovis." He died on January 13, A.D. 533 and his relics were solemnly translated on October 1.

Mass: Státuit, p. 255.

* See Historical Summary, p. 1011. † In France: Greater-double





OCTOBER 2.

The Holy Guardian Angels.*—*Greater-double.—White vestments*

This feast, solemnised by the Spaniards in the 16th century, was extended to the whole Church by Paul V. in 1608. Clement X. (A.D. 1670) appointed it to be kept on the first free day after the feast of St. Michael, namely October 2. The Angels already in glory have for their mission to adore the Divinity (*Introit, Offertory, Communion*). Wherefore in the *Preface*, the Church makes us ask God to permit our voices to join with theirs to praise God.† But, as their name indicates the Angels are also messengers of divine commands (*Offertory*). The holy Fathers teach that they preside over all created things, and St. Paul declares " that their mission is to serve the future heirs of Salvation."‡ That is why they are called guardian angels (*Collect*). It is generally thought that kingdoms, provinces, families, dioceses, churches, religious communities each have their protecting angel.§ That there is one for each just man, there can be no doubt, and the Church applies to the souls that are under the new Law what is written about the people under the Old Law. " I shall send My angel to march before you, to guard you on the way and to bring you into the land which I have prepared for you " (*Epistle*).‖ Our guardian angel has for his mission to protect us and defend us in order that, under his protection, safe from the snares of the enemies of our souls and from all adversities, we may

* See Historical Summary, p. 1015.

† " I have seen the Seraphim," says Isaias, " they stood near the sublime throne where Jehovah was seated ; their faces veiled they cried out to one another : Holy, holy, holy, is the Lord God of Hosts, the whole earth is full of His glory " Isa. vi. 1-3.

‡ Heb. i. 14.

§ In some countries they celebrate the feast of the Angel of the Nation. St. Francis of Sales says that the Bishop as such has another guardian angel. Ezechiel says that the angel of the Temple of Jerusalem had a writing case hanging from his girdle (Ezek. 11). These angels of the Churches, adds St. Basil, write down our irreverences.

‖ St. Bernard : Sixth Lesson at Matins.

reach the promised land of eternal life (*Collect, Secret, Postcommunion*). This faithful companion deserves our gratitude and the veneration due to a Saint who already enjoys the beatific vision (*Gospel*). It is to encourage us to this habitual practice, that the Church instituted the feast of the Guardian Angels.

MASS.

Intróitus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* Bénedic ánima mea Dómino: et ómnia, quae intra me sunt, nómini sancto ejus ℣. Glória Patri.

Introit. Ps. cii. 20.—Bless the Lord all ye Angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders. Ps. Ibid. 1. Bless the Lord, O my soul; and let all that is within me praise His holy name. ℣. Glory be to the Father.

Orémus. — **Deus, qui ineffábili providéntia sanctos Angelos tuos ad nostram custódiam míttere dignáris: largíre supplícibus tuis; et eórum semper protectióne deféndi et aetérna societáte gaudére. Per Dóminum.**

Collect.—O God Who, in Thine ineffable providence, hast deigned to send Thy holy Angels to watch over us: vouchsafe to Thy suppliants in all our days to find safety in their protection, and in eternity to share their happiness. Through our Lord.

Epistola. Léctio libri Exodi.—Haec dicit Dóminus Deus: Ecce ego mittam Angelum meum qui praecédat te, et custódiat in via, et introdúcat in locum, quem parávi. Obsérva eum, et audi vocem ejus, nec contemnéndum putes: quia non dimíttet cum peccáveris, et est nomen meum in illo. Quod si audíeris vocem ejus, et féceris ómnia, quae loquor, inimícus ero inimícis tuis, et afflígam affligéntes te: praecedétque te Angelus meus.

Epistle. Exod. xxiii. 20-23.—Lesson from the Book of Exodus.—Thus saith the Lord God, Behold, I will send My Angel, who shall go before thee, and keep thee in thy journey, and bring thee unto the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be condemned, for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee: and My angel shall go before thee.

Graduále. — Angelis suis Deus mandávit de te, ut custódiant te in ómnibus viis tuis.

Gradual. Ps. xl. 11, 12.—God hath given His Angels charge over thee, to keep thee in all thy

ways. ℣. In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

℣. In mánibus portábunt te, ne unquam offéndas ad lápidem pedem tuum.

Alleluia, alleluia. Ps. cii. 21.—℣. Bless the Lord, all ye His hosts: you ministers of His who do His will. Alleluia.

Allelúia, allelúia. — Benedícite Dómino omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. Allelúia.

In votive Masses, after Septuagesima instead of the **Alleluia,** *the following is said:*

Tract. Ps. cii. 20.—Bless the Lord all ye Angels: you that are mighty in strength, and execute His word. ℣. Bless the Lord, all ye His hosts: you ministers of His that do His will. Ibid. 21,22. ℣. Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Tractus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. ℣. Benedícite Dómino omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. ℣. Benedícite Dómino ómnia ópera ejus: in omni loco dominatiónis ejus, bénedic ánima mea Dómino.

In Paschal Time, the **Gradual** *is omitted, instead of which is said:*

Alleluia, alleluia. Ps. cxxxvii. 1, 2.—℣. I will praise Thee with my whole heart in the sight of the Angels: I will worship towards Thy holy temple, and I will give glory to Thy name. Alleluia. Matt. xxviii. 2. ℣. The angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. Alleluia.

Allelúia, allelúia. — ℣. In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia. ℣. Angelus Dómini descéndit de coelo, et accédens revólvit lápidem, et sedébat super eum. Allelúia.

Gospel: Quis, putas, p. 1672.—*The* **Credo** *is said.*

Offertory. Ps. cii. 20, 21.—Bless the Lord, all ye His angels: you ministers of His who execute His word, hearkening to the voice of His orders.

Offertórium. — Benedícite Dóminum omnes Angeli ejus: minístri ejus, ad audiéndam vocem sermónum ejus.

Latin	English
Secréta. — Súscipe, Dómine, múnera, quae pro sanctórum Angelórum tuórum veneratióne deférimus: et concéde propítius; ut, perpétuis eórum praesídiis, a praeséntibus perículis liberémur et ad vitam perveniámus aetérnam. Per Dóminum.	**Secret.**—Graciously receive, O Lord, the gifts we lay at Thy feet, in veneration of Thy holy Angels: and in Thy loving kindness grant that, under their watchful guardianship, we escape the manifold dangers that threaten us, and safely reach that life which is everlasting. Through our Lord.
Commúnio. — Benedícite omnes Angeli Dómini Dóminum: hymnum dícite et superexaltáte eum in saecula.	**Communion.** Dan. iii. 58.—All ye Angels of the Lord, bless the Lord, sing a hymn, and exalt Him above all for ever.
Postcommúnio. — Súmpsimus, Dómine, divína mystéria, sanctórum Angelórum tuórum festivitáte laetántes: quaesumus; ut eórum protectióne ab hóstium júgiter liberémur insídiis et contra ómnia advérsa muniámur. Per Dóminum.	**Postcommunion.** — Having in joyful celebration of the feast-day of Thy holy Angels partaken, O Lord, of the divine mysteries: humbly we beg of Thee, under their guardianship, to be at all times delivered from the craft of our enemies and to be made strong, against all adversity. Through our Lord.



OCTOBER 4.

St. Francis of Assisi, CONFESSOR.*—*Greater-double.—White vestments.*

Born at Assisi, in Umbria, St. Francis was raised up by God to work at the same time as St. Dominic† for the moral regeneration of the world at a most troublous period. Having been baptised John, he received the name of Francis from his father, who found the newly-born babe on his return from a successful business journey in France.

"The more the sublime enthusiast," says Montalembert, "hid himself and depreciated himself to make himself worthy by humility and men's contempt to be the vessel of divine love, the more, by a wonderful effect of grace, men rushed to follow him." Francis soon had disciples (*Communion*) who reduced themselves to the same poverty as himself and shared his ardour for the conversion of the people. "My brothers," he would say, "let us preach penance, rather by example than by preaching." Next he gave them a Rule which was approved by Innocent III., in 1210. In the following year, he obtained from the Benedictines the little church of Our Lady of the Angels called Portiuncula‡, which was the cradle of his Order. The new religious family with which he enriched the Church (*Collect*), multiplied so rapidly that about ten years after its birth, there were five thousand brothers

* See Historical Summary, p. 1013.

† Francis, says Dante, was a true seraph by the love which devoured his soul; Dominic by his enlightened knowledge ranks with the cherubin. The former lived between 1182 and 1226 the latter between 1170 and 1221. It is related that Louis, King of France, used to say that if he could divide himself he would give half of himself to St. Dominic and the other half to St. Francis.

‡ The property of the Benedictines of Mount Subaso was thus called because it was made up of small portions of land. After having restored the church of Our Lady of the Angels, St. Francis obtained from the Pope the grant of a plenary indulgence for all the faithful who visited it on August 2, the anniversary of its consecration. For the last few years all parish churches enjoy the same privilege.

at the general chapter held at Assisi.* Wishing them to consider themselves the least among religious, St. Francis gave them the name of Friars Minor, and he himself remained a deacon all his life. Next to this first Order, he founded another, the Order of "Poor Clares," thus called after St. Clare, the illustrious virgin of Assisi.† Lastly, in 1221, he founded a third called the "Order of Penitence" on which the Popes, and especially Leo XIII., who considered it an honour to belong to it, lavished the greatest encouragement and the richest favours.

St. Francis sent his disciples to France, Germany, Spain, Africa; he himself wanted to go to Palestine and Morocco, but Divine Providence stopped him on the way. The divine love which burned in him caused him to be surnamed Seraphic.

On October 4, 1226, he gave up his soul to God while finishing the last verse of Psalm 141: "Bring my soul out of prison, O Lord, that I may praise Thy name."

MASS.

Intróitus. — Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. *Ps.* Voce mea ad Dóminum clamávi: voce mea ad Dóminum deprecátus sum. ℣. Glória Patri.

Introit. Gal. vi. 14.—But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. Ps. cxli. 2. I cried to the Lord with my voice: with my voice I made supplication to the Lord. ℣. Glory be to the Father.

Orémus. — Deus, qui Ecclésiam tuam, beáti Francísci méritis faetu novae prolis amplíficas: tríbue nobis: ex ejus imitatióne, terréna despícere, et coeléstium donórum semper participatióne gaudére. Per Dóminum.

Collect.—O God, Who, through the merits of blessed Francis dost magnify Thy Church, enriching it anew with spiritual offspring: make us, like him, to disdain the goods of earth, nor at any time to lack the comforting gifts of heaven. Through our Lord.

Léctio *Epístolae* beáti Pauli Apóstoli ad Gálatas.—FRATRES:

Lesson from the **Epistle** of Blessed Paul to the Galatians vi.

* In 1264 the Franciscans possessed 8,000 houses and their numbers went on increasing in the Middle Ages. Dissolved and dispersed during the Revolution, they were re-established in France later on. They have given to the Church 29 Saints, 56 Blessed, 5 Popes and many Cardinals, Bishops and Doctors, such as St. Bonaventure, Alexander of Hales, Roger Bacon, Duns Scotus. In 1909 the Friars Minor numbered 16,900 members all over the world.

† Her feast is on August 12.

14-18.—BRETHREN, But God forbid that I should glory, save in the cross of our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature: and whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me; for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren! Amen.

Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi: per quem mihi mundus crucifíxus est, et ego mundo. In Christo enim Jesu neque circumcísio áliquid valet, neque praepútium, sed nova creatúra. Et quicúmque hanc régulam secúti fúerint, pax super illos, et misericórdia, et super Israël Dei. De cétero nemo mihi moléstus sit: ego enim stígmata Dómini Jesu in córpore meo porto. Grátia Dómini nostri Jesu Christi cum spíritu vestro, fratres. Amen.

Gradual. Ps. xxxvi. 30, 31.—The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. ℣. The law of his God is in his heart: and his steps shall not be supplanted.

Graduále. — Os justi meditábitur sapiéntiam, et lingua ejus loquétur judícium. ℣. Lex Dei ejus in corde ipsíus: et non supplantabúntur gressus ejus.

Alleluia, alleluia.—℣. Lo! Francis, he who was poor and lowly, enters, a rich man, into heaven: with their hymns the Angels give him welcome. Alleluia.

Allelúia, allelúia. — ℣. Franciscus pauper et húmilis, coelum dives ingréditur, hymnis coeléstibus honorátur. Allelúia.

✠ Continuation of the holy **Gospel** according to St. Matthew xi. 25-30.—AT that time, Jesus answering, said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father; for so hath it seemed

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—IN illo témpore: Respóndens Jesus, dixit: Confíteor tibi, Pater, Dómine coeli et terrae, quia abscondísti haec a spiéntibus et prudéntibus, et revelásti ea párvulis. Ita Pater: quóniam sic fuit plácitum ante te. Omnia mihi trádita sunt a Patre

meo. Et nemo novit Fílium, nisi Pater: neque Patrem quis novit, nisi Fílius, et cui volúerit Fílius reveláre. Veníte ad me omnes, qui laborátis, et oneráti estis, et ego refíciam vos. Tóllite jugum meum super vos, et díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Jugum enim meum suáve est, et onus meum leve.

good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me all you that labour, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. For My yoke is sweet and my burden light.

Offertórium. — Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.— My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secréta. — Múnera tibi, Dómine, dicáta sanctífica: et, intercedénte beáto Francísco, ab omni nos culpárum labe purífica. Per Dóminum.

Secret.—Sanctify, O Lord, the offerings we dedicate to Thee: and, hearkening to the prayers of blessed Francis, wash us from every stain of sin. Through our Lord.

Commúnio. — Fidélis servus et prudens, quem constítuit dóminus super famíliam suam: ut det illis in témpore trítici mensúram.

Communion. Luke xii. 42.— A faithful and wise steward, whom the Lord set over His family: to give them their measure of wheat in due season.

Postcommúnio. — Ecclésiam tuam, quaesumus, Dómine, grátia coeléstis amplíficet: quam beáti Francísci Confessóris tui illumináre voluísti gloriósis méritis, et exémplis. Per Dóminum.

Postcommunion. — May, O Lord, the pouring forth upon her of grace from heaven magnify Thy Church, which Thou hast willed to enlighten by the glorious merits and example of Thy holy Confessor Francis. Through our Lord.

OCTOBER 5.

St. Placid and his Companions.*—*Simple.—Red vestments.*

The holiness of Benedict in his grotto at Subiaco soon drew around him many disciples, of which the two greatest were St. Maurus, apostle of the Benedictine Order in France,† and St. Placid. Both were committed to the care of the holy Patriarch, the former at twelve years of age and the latter when a child of four years old, by their parents who belonged to the most illustrious patrician families of Rome; under the guidance of such a master, they made rapid progress in holiness.

St. Benedict had a special predilection for young Placid, and just as the Saviour chose certain of His disciples to be witness of His miracles, so he liked to be accompanied by the pious child when God gave him miracles to work. On one occasion while drawing water from the lake of Subiaco, Placid fell in, and the waves carried him far from the shore. The man of God sent Maurus who, walking miraculously on the waters, saved him.

Having with St. Maurus followed St. Benedict to Monte Cassino, he became one of the firmest supports of the great Patriarch of western monks.

Mass : Salus autem, p. 238, *except the* **Collects** *which are those of the* **Mass :** Sapientiam, p. 235.

OCTOBER 6.

St. Bruno, CONFESSOR.‡—*Double.—White vestments.*

Bruno was born at Cologne, in the 11th century. With six of his friends, he retired on one of the desert heights of Dauphiny called the Certosa, which had been conceded to them by the Bishop of Grenoble (*Gospel*). There he founded the first monastery of the Order of penitence and contemplation,§ which is held so highly by the Church that by the prescriptions of Canon Law the religious of other Orders may enter this one so as to lead a more perfect life.

St. Bruno died pressing the crucifix to his lips, on October 6, 1101.

Mass : Os justi, p. 270, *except :*

Collect.—Very humbly, we implore, O Lord, the succour of the prayers of Saint Bruno, Thy Confessor: by our evil	*Orémus.* — Sancti Brunónis Confessóris tui, quaesumus, Dómine, intercessiónibus adjuvémur: ut, qui majestátem tu-

* See Historical Summary, p. 1011. † See January 15, p. 1214.
‡ See Historical Summary, p. 1012.
§ This Order has given to the Church several Saints, 2 Cardinals, 70 Archbishops and Bishops, several famous writers, one of the most distinguished being Dionysius, the Carthusian.

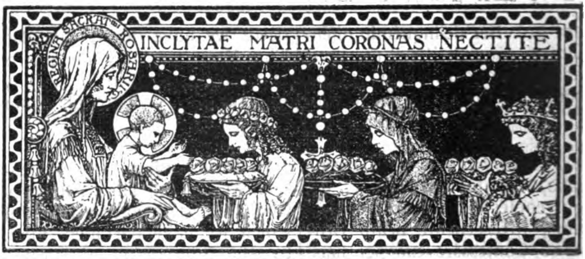
am gráviter delinquéndo offéndimus, ejus méritis et précibus, nostrórum delictórum véniam consequámur. Per Dóminum.

deeds we have deeply offended Thy Majesty; may his merits and intercession win for us Thy forgiveness. Through our Lord.

Postcommúnio. — Quaesumus, omnípotens Deus: ut, qui coeléstia aliménta percépimus, intercedénte beáto Brunóne Confessóre tuo per haec contra ómnia advérsa muniámur. Per Dóminum.

Postcommunion. — Vouchsafe, we beseech Thee, Almighty God, that the heavenly bread of which we have partaken, may, by the intercession of Blessed Bruno, Thy Confessor, strengthen us against all adversity. Through our Lord.





The Mysteries of the Holy Rosary: Joyful, Sorrowful, Glorious.

OCTOBER 7.

The Most Holy Rosary of the Blessed Virgin Mary.*—

Double of the Second Class.—White vestments.

It was the custom in the Middle Ages, as formerly among the Romans, for noble personages to wear crowns of flowers called chaplets, which later on became the golden diadems worn by kings. These crowns were offered to persons of distinction as a feudal due.

The Virgin, as Queen of Heaven and of souls, has a right to the same homage: wherefore the Church asks us to recognise the title of Mary, as Queen of the Holy Rosary, and she exhorts us to offer to her as Daughter of the Father, Mother of the Son and Spouse of the Holy Ghost a triple chaplet† or three crowns of roses, of which she shows us all the beauties in to-day's office, and to which she has given the name of rosary

The *Collect* reminds us that the Rosary is a mental prayer in which we meditate on the mysteries of the life, death and resurrection of Jesus; with these Mary was intimately associated.‡

The *Gospel*, which gives us the chief part of the angelical salutation, shows us that the Rosary is a vocal prayer. The *Pater*, *Credo* and the *Gloria*, which are recited with the *Ave Marias*, are also found in the Mass or in the Divine office.

The Rosary, as a private devotion, consists therefore of elements taken from the liturgical Cycle, and as a solemnity of the Church it forms part of the Cycle.

* See Historical Summary, p. 1016.

† The word Chaplet, as the third of the Rosary is called, is the diminutive of Chapel.

‡ The feast of the Most Holy Rosary is a summary of the liturgical year, as we meditate on the mysteries, and also of the breviary, as we recite 150 *Ave Marias* corresponding to 150 psalms ending by *Gloria Patri*; it shows in an admirable triptych the joyful, sorrowful and glorious events in the lives of Jesus and Mary which are recalled in succession in the Catholic calendar. In the Christmas Cycle the soul, plunged in an atmosphere of joy, meditates on the 5 joyful mysteries, on Wednesdays and Fridays, on Ember Days in winter, on Christmas Day, on February 2 and on the Sunday in the Octave of the Epiphany. Again she contemplates, during the sad season of the Passion, the 5 sorrowful mysteries on Holy Thursday and Good Friday. Lastly, she sympathises amid the joys of the Paschal Season and Pentecost with the 5 glorious mysteries at the feasts of Easter, Ascension, the Descent of the Holy Ghost and the Assumption of the Virgin.—There is a plenary indulgence analogous to that of the Portiuncula to be gained on the day of this feast by all the faithful who visit a church where the archconfraternity of the Rosary is established.

This prayer has, in the course of centuries, obtained many graces for Christendom. It was as a special commemoration of the signal of victory at Lepanto, on Sunday, October 7, 1571, a favour due to the recitation of the Rosary, when the forces of Islam threatening to invade Europe were broken, that the feast of our Lady of the Rosary was instituted, replacing very significantly the feast of our Lady of Victory. Prescribed by Gregory XIII. for certain churches, it was extended to the Catholic world by Clement XI., in thanksgiving for another triumph over the same foes in Hungary in 1716 under Charles VI.

Leo XIII., moved by the sorrowful trials under which the Church groans, raised the feast to one of the 2nd Class with a new Mass and office.

FIRST VESPERS (October 6).

First Psalm Dixit Dóminus, p. 98; **Second Psalm** Laudáte puéri, p. 102; **Third Psalm** Laetátus sum, p. 128; **Fourth Psalm** Nisi Dóminus, p. 129; **Fifth Psalm** Laúda Jerusalem, p. 134.

Ant. — 1. Quae est ista * speciósa sicut colúmba, quasi rosa plantáta super rivos aquárum?

Ant. 1. Ecclus. xxxix. 17. Who is she, beautiful as a dove, as the rose planted by the brooks of waters?

2. Virgo potens, * sicut turris David; mille clypei pendent ex ea, omnis armatúra fórtium.

2. Song of Sol. iv. 4. O powerful Virgin, thou art as the tower of David: a thousand bucklers hang upon it, all the armour of valiant men.

3. Ave María, * grátia plena, Dóminus tecum, benedícta tu in muliéribus.

3. Luke i. 28. Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women.

4. Benedíxit te Dóminus * in virtúte sua, quia per te ad níhilum redégit inimícos nostros.

4. Judith xiii. 22. The Lord hath blessed thee by His power, because by thee He hath brought our enemies to nought.

5. Vidérunt eam * fíliae Sion vernántem in flóribus rosárum, et beatíssimam praedicavérunt.

5. Song of Sol. vi. 8. The daughters of Sion saw her blooming with the flowers of roses, and declared her most blessed.

Capitúlum. — In me grátia omnis viae et veritátis, † in me omnis spes vitae et virtútis: *

Chapter. Ecclus. l, 8.—In me is all grace of the way and of the truth, in me is all hope of life

and of virtue: I am as the rose planted by the brooks of waters.

ego quasi rosa plantáta super rivos aquárum fructificávi.

Hymn (*The same tune as at* **Second Vespers, p. 1691**).

1. A messenger from the heavenly court, unveiling divine secrets, salutes the Virgin full of grace, Mother of God.

1. Coeléstis aulae Nuntius,
Arcana pandens Núminis,
Plenam salútat grátia
Dei Paréntem Vírginem.

2. The Virgin visits her relative, the mother of John, who leaps in his mother's womb, announcing the presence of Christ.

2. Virgo propínquam sánguine
Matrem Joánnis vísitat,
Qui clausus alvo géstiens
Adésse Christum núntiat.

3. The Word, which of all eternity came forth from the Father's mind, is born a mortal infant from the womb of his Virgin mother.

3. Verbum, quod ante saecula
E mente Patris pródiit,
E Matris alvo Vírginis
Mortális Infans náscitur.

4. The child is presented at the Temple, the Lawgiver obeys the law, and the Redeemer, redeemed by a poor offering, sacrifices Himself.

4. Templo Puéllus sístitur,
Legíque paret Légifer,
Hic se Redémptor páupere
Prétio redémptus ímmolat.

5. Still lamenting His loss, the joyous mother soon finds her Son explaining mysteries to the learned doctors.

5. Quem jam dolébat pérditum
Mox laeta Mater ínvenit
Ignóta doctis méntibus
Edisseréntem Fílium.

6. O Jesus, born of the Virgin, to Thee be glory with the Father and the divine Spirit. world without end. Amen.

6. Jesu, tibi sit glória,
Qui natus es de Vírgine
Cum Patre et almo Spíritu
In sempitérna saecula.
Amen.

℣. Queen of the most holy rosary pray for us.
℟. That we may be made worthy of the promises of Christ.

℣. Regína sacratíssimi Rosárii, ora pro nobis.
℟. Ut digni efficiámur promissiónibus Christi.

Ant. at the Magnificat. — Luke i. 45.—Blessed art thou,

Ant. — Beáta es, * Virgo María, Dei Génitrix, quae credi-

dísti Dómino; perfécta sunt in te quae dicta sunt tibi, intercéde pro nobis ad Dóminum Deum nostrum.

O Virgin Mary, Mother of God that hast believed, because those things shall be accomplished that were spoken to thee, by the Lord, our God.

MASS.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Maríae Vírginis: de cujus solemnitáte gaudent Angeli, et collaúdant Fílium Dei. *Ps.* Eructávit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Introit.—Let us all rejoice in the Lord, celebrating a festival-day in honour of the blessed Virgin Mary, for whose solemn festival the Angels rejoice and give praise to the Son of God. Ps. xliv. 2. My heart hath uttered a good word: I speak my works to the king. ℣. Glory be to the Father.

Orémus. — Deus, cujus Unigénitus per vitam, mortem et resurrectiónem suam nobis salútis aetérnae praemia comparávit: concéde, quaesumus; ut, haec mystéria sanctíssimo beátae Maríae Vírginis Rosário recoléntes, et imitémur quod cóntinent, et quod promíttunt, assequámur. Per eúmdem Dóminum.

Collect.—O God, Whose only-begotten Son, by His life, death and resurrection, hath purchased for us the reward of eternal life: grant, we beseech Thee, that, meditating on these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Through the same.

In Private Masses, **Commemoration of St. Mark** *and of* **SS. Sergius and Companions** *from the* **Collects** *of the following* **Masses, p. 1693.**

Epistóla. Léctio libri Sapiéntiae. — Dóminus possédit me in inítio viárum suárum, ántequam quidquam fáceret a princípio. Ab aetérno ordináta sum, et ex antíquis, ántequam terra fíeret. Nondum erant abyssi, et ego jam concépta eram. Nunc ergo, fílii, audíte me: Beáti, qui custódiunt vias meas. Audíte disciplínam, et

Epistle. Prov. viii. 22-24, 32-35.—Lesson from the Book of Wisdom.—The Lord possessed me in the beginning of His ways, before He made anything, from the beginning I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me

blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates; and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

estóte sapiéntes, et nolíte abjícere eam. Beátus homo, qui audit me, et qui vígilat ad fores meas quotídie, et obsérvat ad postes óstii mei. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino.

Gradual. Ps. xliv. 5, 11, 12.—Because of truth, and meekness, and justice: and thy right hand shall conduct thee wonderfully. ℣. Hearken, O daughter, and see, and incline thine ear, for the king hath greatly desired thy beauty.

Graduále. — Propter veritátem, et mansuetúdinem, et justítiam: et dedúcet te mirabíliter déxtera tua. ℣. Audi, fília et vide, et inclína aurem tuam: quia concupívit Rex spéciem tuam.

Alleluia, alleluia. — ℣. The solemn festival of the glorious Virgin Mary of the seed of Abraham, sprung from the tribe of Juda, of David's royal race. Alleluia.

Allelúia, allelúia. — ℣. Solémnitas gloriósae Vírginis Maríae ex sémine Abrahae, ortae de tribu Juda, clara ex stirpe David, Allelúia.

Gospel: Missus est, p. 193.—*The* **Credo** *is said.*

Offertory. Ecclus. xxiv. 25, xxxix. 17.—In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Like a rose planted on the rivers I have borne fruit.

Offertórium. — In me grátia omnis viae et veritátis, in me omnis spes vitae et virtútis: ego quasi rosa plantáta super rivos aquárum fructificávi.

Secret.—Make us, O Lord, we beseech Thee, to prepare ourselves as is meet, for the offering up to Thee of this sacrifice: and in the mysteries of the most holy Rosary, so devoutly to go over the life, passion and glory of Thine only-begotten Son, as to be made worthy of His promise: Who liveth and reigneth.

Secréta.— Fac nos quaesumus, Dómine, his munéribus offeréndis conveniénter aptári: et per sacratíssimi Rosárii mystéria sic vitam, passiónem, et glóriam Unigéniti tui recólere; ut ejus digni promissiónibus efficiámur: Qui tecum.

Commemoration of St. Mark *and of the* **Holy Martyrs** *as in the following Masses.*

Preface of the Blessed Virgin Mary: Et te in Festivitáte, p. 56.

Commúnio. — Floréte flores quasi lílium, et date odórem, et frondéte in grátiam, collaudáte cánticum et benedícite Dóminum in opéribus suis.

Communion. Ecclus. xxxix 19.—Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in His works.

Postcommúnio. — Sanctíssimae Genítricis tuae, cujus Rosárium celebrámus, quaesumus. Dómine, précibus adjuvémur: ut et mysteriórum, quae cólimus, virtus percipiátur; et sacramentórum, quae súmpsimus, obtineátur efféctus: Qui vivis.

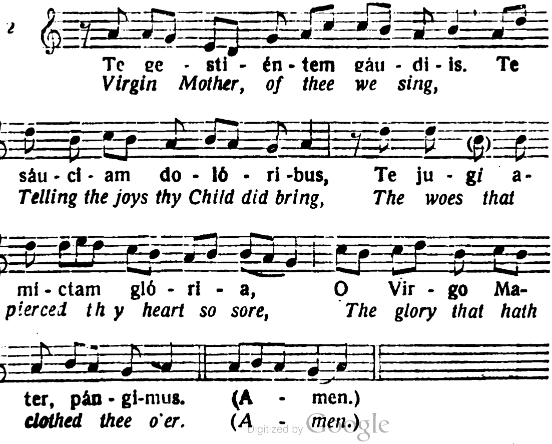
Postcommunion. — May we be helped, O Lord, we beseech Thee, by the prayers of Thy most holy mother, whose Rosary we are celebrating, so that we may draw strength from the mysteries which we reverence and receive grace from the sacraments which we have taken: Who livest and reignest.

Commemoration of St. Mark *and of the* **Holy Martyrs** *as in the following Masses.*

SECOND VESPERS.

All as for **First Vespers** *except:*

Hymn.



2. Hail! joyous, blessed Mother, one [Son,
Who did conceive so great a
Did visit with Him, gave Him birth, [on earth.
Offered Him, found Him, here

2. Ave, redúndans gáudio
Dum cóncipis, dum vísitas,
Et edis, óffers, ínvenis,
Mater beáta, Fílium.

3. Hail! chief of martyrs, in thy heart [the smart
Bearing, as 'twere thine own,
Of thy Son's agony, the blows,
The thorns, the cross He undergoes!

3. Ave, dolens, et íntimo
In cord*e* agónem, vérbera,
Spinas, crucémque Fílii
Perpéssa, princeps Mártyrum.

4. Hail, queen! thou dost in glory shine;
Thy Son's triumphal days are thine; [delight;
The Spirit's fires thy soul
Thine is the heavenly realm so bright!

4. Ave, in triúmphis Fílii,
In ígnibus Paráclìti,
In regn*i* honór*e* et lúmine,
Regína fulgens glória.

5. O come, ye peoples, gather ye
Roses from every mystery!
Weave ye your crowns to praise above [love.
The glorious Mother of fair

5. Veníte gentes, cárpite
Ex his rosas mystériis,
Et pulchr*i* amóris ínclytae
Matri corónas néctite.

6. Glory, O Lord, be given to Thee, [to be:
Who of a Virgin deigned'st
May the same praise for ever great [Amen.
The Father and the Paraclete.

6. Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patr*e*, et almo Spíritu,
In sempitérna saecula.
Amen.

℣. Queen of the most holy Rosary, pray for us.
℟. That we may be made worthy of the promises of Christ.

℣. Regína sacratissími Rosárii, ora pro nobis.
℟. Ut digni efficiámur promissiónibus Christi.

Ant. at the Magnificat. — O Blessed Mother and unspotted Virgin, glorious queen of the world, may all who celebrate thy solemnity of the most holy Rosary experience thy help.

Ant. — Beáta Mater * et intácta Virgo, gloriósa Regína mundi, séntiant omnes tuum juvámen, quicúmque célebrant tuam sanctíssimi Rosárii solemnitátem.

THE SAME DAY.

St. Mark, POPE, CONFESSOR.*—*White vestments.*

Mark, a Roman, occupied the Holy See eight months, under the reign of Constantine the Great. He succeeded St. Sylvester and continued with great zeal the organisation of the Church begun by the latter Pope, thanks to the long era of peace inaugurated by the Emperor. He died A.D. 336.

Mass: Sacerdótes, p. 259, *except:*

Orémus.—Exáudi, Dómine, preces nostras: et, interveniénte beáto Marco Confessóre tuo atque Pontífice, indulgéntiam nobis tríbue placátus, et pacem. Per Dóminum.

Collect.—Graciously hear our prayers, O Lord; and appeased by the intercession of blessed Mark, Thy confessor and bishop, vouchsafe unto us pardon and peace. Through our Lord.

Secréta. — Accépta tibi sit, Dómine, sacrátae plebis oblátio, pro tuórum honóre Sanctórum: quorum se méritis de tribulatióne percepísse cognóscit auxílium. Per Dóminum.

Secret.—May this offering, made by a people consecrated to Thee, find favour, O Lord, in Thy sight: it is in honour of Thy saints that we lay it before Thee, for as much, as by their merits, help in distress has full often come to us. Through our Lord.

Postcommúnio. — Da, quaesumus, Dómine, fidélibus pópulis Sanctórum tuórum semper veneratióne laetári: et eórum perpétua supplicatióne muníri. Per Dóminum.

Postcommunion. — To thy faithful people, vouchsafe, we beseech Thee, O Lord, ever to rejoice while venerating Thy saints: and to draw strength from their unceasing prayer. Through our Lord.

THE SAME DAY.

SS. Sergius, Bacchus, Marcellus and Apuleius,† MARTYRS.

"In Lower Syria," says the Martyrology, "the holy Martyrs Sergius and Bacchus, noble Romans, who lived under the Emperor Maximian. Bacchus was scourged with thongs that tore his flesh; he died in his torments confessing the name of Jesus. Sergius, forced to wear shoes with nails piercing his feet, remained firm in the faith and was beheaded. At Rome the holy Martyrs Marcellus and Apuleius abandoned Simon the Magician, whose disciples they had been, to follow the teaching of St. Peter. After the martyrdom of the Apostles they themselves obtained the same crown under Diocletian and were buried near Rome."

* See Historical Summary, p. 1009. † Ibid., p. 1009.

Mass : Sapiéntiam, p. 235, *except:*

Collect.—May the blessed deeds of Thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius plead for us, O Lord, and may they make us ever burn with love for Thee. Through our Lord.

Orémus. — Sanctórum Mártyrum tuórum nos, Dómine, Sérgii, Bacchi, Marcélli et Apuléii beáta mérita prosequántur: et tuo semper fáciant amóre fervéntes. Per Dóminum.

Secret.—Let this victim which we shall sacrifice, O Lord, we beseech Thee, appease Thy Majesty, through the holy intercession of Thy saints. Through our Lord.

Secréta. — Majestátem tuam nobis, Dómine quaesumus, haec hóstia reddat immolánda placátam, tuórum digna postulatióne Sanctórum. Per Dóminum.

Postcommunion. — May we be strengthened, O Lord, by the mysteries we have received, and through the intercession of Thy holy martyrs Sergius, Bacchus, Marcellus and Apuleius, may we be shielded by heavenly armour against all wicked assaults. Through our Lord.

Postcommúnio. — Sacraméntis, Dómine, muniámur accéptis: et sanctórum Mártyrum tuórum Sérgii, Bacchi, Marcélli et Apuléii intercessióne, contra omnes nequítias irruéntes, armis coeléstibus protegámur. Per Dóminum.

OCTOBER 8.

St. Bridget, WIDOW.*—*Double.—White vestments.*

St. Bridget was a descendant of the Kings of Sweden. She was married to the prince of Mericia, and brought up her eight children in a holy way; one of them was St. Catherine of Sweden. She led her husband to such a virtuous life that he renounced the world to submit himself to the Cistercian Rule, in the monastery at Alvastra: he died there in the odour of sanctity.

Bridget became still more fervent in her holy widowhood " devoting herself to all manner of good works and persevering day and night in prayer " (*Epistle*). Like a man who has discovered a treasure and who sells all he possesses to acquire it (*Gospel*), she divided her riches among her children, and detached from everything, she only sought the kingdom of heaven. Filled with the fear of God, she subjected her body to the severest penance (*Introit*), and Jesus, whom she thus imitated in His passion, rewarded her by revealing heavenly secrets to her (*Collect*). He gave her the constitutions of the Order which she founded under the rule of St. Augustine.

* See Historical Summary, p. 1018.

Mass : Cognóvi, p. 304, *except :*

Orémus. — Dómine, Deus noster, qui beátae Birgíttae per Fílium tuum unigénitum secréta coeléstia reveIásti : ipsíus pia intercessióne da nobis fámulis tuis ; in revelatióne sempitérnae glóriae tuae gaudére laetántes. Per Dóminum.

Collect. — O Lord our God, Who through Thine only-begotten Son, didst reveal secrets of heaven to blessed Bridget ; grant, through her loving intercession, that we Thy servants may rejoice with gladness at the revelation of Thine eternal glory. Through the same.

Epistle : Caríssime, Víduas honóra, p. 307.

OCTOBER 9.

SS. Dionysius, THE BISHOP, Rusticus and Eleutherius, MARTYRS.*—*Semi-double.—Red vestments.*

Dionysius (Denis), the first bishop of Paris, accompanied by the priest Rusticus and the deacon Eleutherius, was sent to Lutetia in the 3rd century. After carrying out his mission there for several years, he was beheaded with his companions† at Catulliacus, now St. Denis, where they erected over his tomb a basilica ; here the kings of France were buried. He is one of the 14 Auxiliary Saints, see July 25. The *Gospel* and *Collect* show forth the Christian heroism of these three Martyrs who fearlessly confessed the name of Christ before men and remained firm in the midst of their sufferings. In the 9th century St. Dionysius was erroneously identified with St. Dionysius the Areopagite, whence the *Epistle* in the Mass relating the conversion of the latter Saint which happened when St. Paul passed through Greece in his second journey (*see* p. 1006).

MASS.

Intróitus. — Sapiéntia sanctórum narrent pópuli, et laudes eórum nuntiet ecclésia : nómina autem eórum vivent in saeculum saeculi. *Ps.* Exsultáte justi in Dómino : rectos decet collaudátio. ℟. Glória Patri.

Introit. Ecclus. xliv. 15, 14.— Let the people show forth the wisdom of the saints, and the church declare their praise ; and their names shall live unto generation and generation. Ps. xxxii. 1. Rejoice in the Lord, ye just : praise becometh the upright. ℣. Glory be to the Father.

* See Historical Summary, p. 1008.
† That is why he is represented bearing his head in his hands.

Collect.—O God, Who for the enduring of his passion, didst on this day endue blessed Dionysius, Thy martyr-bishop, with the virtue of fortitude, and who for the preaching of Thy glory didst vouchsafe graciously to appoint Rusticus and Eleutherius to be his fellow-workers: enable us, we beseech Thee, after their example, rather than forfeit Thy love, neither to set store upon worldly well-being, nor to fear any of the troubles of this life. Through our Lord.

Orémus. — Deus, qui hodierna die beátum Dionysium, Mártyrem tuum atque Pontíficem, virtúte constántiae in passióne roborásti, quique illi, ad praedicándum géntibus glóriam tuam, Rústicum et Eleuthérium sociáre dignátus es: tríbue nobis, quaesumus; eórum imitatióne, pro amóre tuo próspera mundi despícere, et nulla ejus advérsa formidáre, Per Dóminum.

Epistle. Acts xvii. 22-34.—**Lesson** from the Acts of the Apostles.—In those days, Paul standing in the midst of Areopagus, said, Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar also on which was written, To the unknown God. What therefore you worship without knowing it, that I preach to you. God who made the world and all things therein, He being Lord of heaven and earth, dwelleth not in temples made with hands, neither is He served with men's hands, as though He needed any thing, seeing it is He who giveth to all life, and breath, and all things; and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, that they should seek God, if happily they may feel after Him, or find Him; although

Epistola. Lectio Actuum Apostolórum.—In diébus illis: Stans Paulus in médio Areopági, ait: Viri Atheniénses, per ómnia quasi superstitiosióres vos vídeo. Praetériens enim, et videns simulácra vestra, invéni et aram, in qua scriptum erat: Ignóto Deo. Quod ergo ignorántes cólitis, hoc ego annúntio vobis. Deus, qui fecit mundum, et ómnia, quae in eo sunt, hic coeli et terrae cum sit Dóminus, non in manufáctis templis hábitat, nec mánibus humánis cólitur, índigens áliquo, cum ipse det ómnibus vitam, et inspiratiónem, et ómnia: fecítque ex uno omne genus hóminum inhabitáre super univérsam fáciem terrae, defíniens statúta témpora, et términos habitatiónis eórum, quaerere Deum, si forte attréctent eum, aut invéniant, quamvis non longe sit ab unoquóque nostrum. In ipso enim vívimus, et movémur et sumus: sicut et quidam

vestrórum poëtárum dixérunt: Ipsíus enim et genus sumus. Genus ergo cum simus Dei, non debémus aestimáre auro, aut argénto, aut lápidi, sculptúrae artis, et cogitatiónis hóminis, Divínum esse símile. Et témpora quidem hujus ignorántiae despiciens Deus, nunc annúntiat homínibus ut omnes ubíque poeniténtiam agant, eo quod státuit diem, in quo judicatúrus est orbem in aequitáte, in viro, in quo státuit, fidem praebens ómnibus, súscitans eum a mórtuis. Cum audíssent autem resurrectiónem mortuórum, quidam quidem irridébant, quidam vero dixérunt: Audiémus te de hoc íterum. Sic Paulus exívit de médio eórum. Quidam vero viri adhaeréntes ei, credidérunt: in quibus et Dionysius Areopagíta, et múlier nómine Dámaris, et álii cum eis.

He be not far from every one of us, for in Him we live and move and be: as some also of your own poets said, For we are also His offspring. Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold, or silver, or stone, the graving of art and device of man. And God indeed having winked at the times of this ignorance, now declareth to men, that all should everywhere do penance, because He hath appointed a day wherein He will judge the world in equity, by the man whom He hath appointed, giving faith to all, by raising him up from the dead. And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear thee again concerning this matter. So Paul went out from among them, but certain men adhered to him, and believed; among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

Graduále. — Anima nostra, sicut passer, erépta est de láqueo venántium. ℣. Láqueus contrítus est, et nos liberáti sumus: adjutórium nostrum in nómine Dómini, qui fecit coelum et terram.

Gradual. Ps. cxxiii. 7, 8.—Our soul hath been delivered, as a sparrow out of the snare of the fowlers. ℣. The snare is broken, and we are delivered: our help is in the name of the Lord, Who made heaven and earth.

Allelúia, Allelúia.—℣. Justi epuléntur, et exsúltent in conspéctu Dei: et delecténtur in laetítia. Allelúia.

Alleluia, alleluia. Ps. lxvii. 4.—℣. Let the just feast, and rejoice before God; and be delighted with gladness. Alleluia.

Gospel: Atténdite a ferménto, p. 240.

Offertory. Ps. cxlix. 5, 6.—The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God shall be in their mouths, alleluia.

Offertórium. — Exsultábunt sancti in glória, laetabúntur in cubilibus suis: exaltatiónes Dei in fáucibus eórum, allelúia.

Secret.—Graciously receive, O Lord, we beseech Thee, the gifts which Thy people offer up to Thee in honour of Thy saints, and make us holy through their intercession. Through our Lord.

Secréta. — Obláta tibi, Dómine, múnera pópuli tui, pro tuórum honóre Sanctórum, súscipe propítius, quaesumus: et eórum nos intercessióne sanctífica. Per Dóminum.

Communion. Luke xii. 4.—But I say to you, my friends: Be not afraid of those who persecute you.

Commúnio. — Dico autem vobis amícis meis: ne terreámini ab his, qui vos persequúntur.

Postcommunion. — We who have received Thy sacraments, O Lord, relying upon the prayers of Thy blessed martyrs Dionysius, Rusticus and Eleutherius, most humbly crave from Thee the grace to profit thereby, to the increase of the eternal glory of Thy Redeemed. Through our Lord.

Postcommúnio. — Sumptis, Dómine, sacraméntis, quaesumus: ut, intercedéntibus beátis Martyribus tuis Dionysio, Rústico et Eleuthério, ad redemptiónis aetérnae proficiámus augméntum. Per Dóminum.

October 10.

St. Francis Borgia, Confessor.*—*Semi-double.—White vestments.*

After providing for the settlement of his children, St. Francis entered the Society of Jesus, where, despising all honours, he made a vow out of humility (*Collect*) to refuse all dignities. But for obedience sake, he had to accept the post of general of the Society. He died in 1572.

Mass: Os justi *of Abbots*, p. 276, *except:*

Collect.—O Lord Jesus Christ, Who art both the pattern and the reward of true humility; we beseech Thee that, even as Thou madest blessed Francis follow gloriously in Thy footsteps by

Orémus. — Dómine Jesu Christe, verae humilitátis et exémplar et praemium: quaesumus; ut, sicut beátum Franciscum in terréni honóris contémptu, imitatórem tui glo-

* See Historical Summary, p. 1015.

riósum effecísti, ita nos ejúsdem imitatiónis et glóriae tríbuas esse consórtes: Qui vivis.

spurning earthly honours, so Thou wouldst suffer us also to become his companions alike in following Thee and in his glory: Who livest and reignest.

Secret *and* **Postcommunion,** *omit the word Abbas.*

OCTOBER 13.

St. Edward, KING AND CONFESSOR.*—*Semi-double.—White vestments.*

Edward, called the Confessor, was a grandson of St. Edward, king and Martyr.

When he was raised to the throne of England "it was seen," says a historian, "what can be done by a king who is the true father of his subjects. All those who approached him endeavoured to regulate their lives according to his. Neither ambition, nor the love of riches, nor any of the passions which are unfortunately so common among courtiers, were known at his court." He was everywhere called the father of the orphans and of the poor, and he was never happier than when he could distribute alms (*Epistle*). He always granted what was requested of him in the name of St. John the Evangelist. He died A.D. 1066.

Mass: Os justi, p. 270, *except:*

Orémus — Deus, qui beátum regem Eduárdum Confessórem tuum aeternitátis glória coronásti: fac nos, quaesumus; ita eum venerári in terris, ut cum eo regnáre possímus in coelis. Per Dóminum.

Collect.—O God, Who hast crowned with glory everlasting the blessed King Edward, Thy confessor: make us in such wise to honour him upon earth, that we be accounted worthy to reign with him for evermore in heaven. Through our Lord.

OCTOBER 14.

St. Callistus I., POPE AND MARTYR.†—*Double.—White vestments.*

Callistus, a Roman by birth, succeeding St. Zephyrinus on the see of St. Peter, was called to share in the priesthood of Christ in its fulness (*Epistle, Collect*). It is he who instituted the Ember-Day Fasts. He suffered martyrdom, A.D. 223.

MASS.

Intróitus. — Sacerdótes Dei benedícite Dóminum: sancti, et húmiles corde laudáte Deum.

Introit. Dan. iii. 84, 87.—O ye priests of the Lord, bless the Lord; O ye holy and humble of

* See Historical Summary, p. 1012. † Ibid., p. 1007.

heart, praise God. Cant. Ibid.57. All ye works of the Lord, bless the Lord; praise and exalt Him above all for ever. ℣. Glory be to the Father.

Ps. Benedícite ómnia ópera Dómini Dómino: laudáte et superexaltáte eum in saecula. ℣. Glória Patri.

Collect.—O God, Who seest that we fall from our own very weakness, mercifully restore us to Thy love by the example of Thy saints. Through our Lord.

Orémus. — Deus, qui nos cónspicis ex nostra infirmitáte defícere: ad amórem tuum nos misericorditer per Sanctórum tuórum exémpla restáura. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Hebrews. Heb. v. 1-4.—Brethren, every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins. Who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

Léctio *Epistolae* beáti Pauli Apóstoli ad Hebraeos.-Fratres: Omnis póntifex, ex homínibus assúmptus, pro homínibus constitúitur in iis, quae sunt ad Deum, ut ófferat dona et sacrifícia pro peccátis: qui condolére possit iis, qui ignórant et errant: quóniam et ipse circúmdatus est infirmitáte: et proptérea debet, quemádmodum pro pópulo, ita étiam et pro semetípso offérre pro peccátis. Nec quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron.

Gradual. Ps. lxxxviii. 21, 22. —I have found David My servant: with My holy oil I have anointed him: for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him; and the son of iniquity shall not hurt him.

Graduále. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Alleluia, alleluia. Ecclus xlv. 9.—℣. The Lord loved him and adorned him: He clothed him with a robe of glory. Alleluia.

Allelúia, allelúia. — ℣. Amávit eum Dóminus et ornávit eum: stolam glóriae índuit eum. Allelúia.

Gospel: Nihil est opértum, p. 227.

Offertórium. — Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him; and in My name shall his horn be exalted.

Secréta. — Mystica nobis, Dómine, prosit oblátio: quae nos et a reátibus nostris expédiat, et perpétua salvatióne confírmet. Per Dóminum.

Secret.—May this mystical oblation avail us, O Lord: may it cleanse us from our sins; and may it ensure our eternal salvation. Through our Lord.

Commúnio. — Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Communion. Matt. xxiv. 46, 47.—Blessed is that servant whom, when his lord shall come, he shall find watching: Amen, I say to you, he shall set him over all his goods.

Postcommúnio. — Quaesumus, omnípotens Deus: ut reátus nostros múnera sacráta puríficent, et recte vivéndi nobis operéntur efféctum. Per Dóminum.

Postcommunion. — We beseech Thee, Almighty God, that the hallowing of the gifts we have offered, may both wash away our guilt and make us henceforth to lead good and holy lives. Through our Lord.



OCTOBER 15.

St. Teresa, VIRGIN.*—*Double.—White vestments.*

St. Teresa was born at Avila in Spain. From her earliest childhood she ardently desired to die a martyr. At the age of 18, she entered the convent of St. Mary of Mount Carmel,† and consecrated herself to Christ, whom she chose for her Spouse (*Epistle*). Her heart was so inflamed with divine love that she wrote: "How the enraptured soul feels in this body its captivity and the misery of life! It considers itself a slave sold in a foreign land; and what is most bitter, is to see everywhere men's passionate love for this life and so few banished ones who sigh like this soul and pray for the end of their exile."‡ Counselled by Jesus, she made the difficult vow of always doing what she judged most perfect.

By prayer, she attained the highest degree of mystical life and there found such enlightenment on divine things (*Collect*), that her works earned for her from Popes Gregory XV. and Urban VII. the august title of Doctor of the Church, which has been given to no other woman. "The best prayer," she wrote, "and which is most pleasing to God is that which brings on improvement, showing itself in good works, and not the enjoyment which only serves for our own satisfaction."§ The influence of this humble virgin who converted thousands of souls manifestly proves the supreme importance of the contemplative life, addressing itself directly, as it does, to God, the author of all good. She died of divine love on October 4, A.D. 1582.||

* See Historical Summary, p. 1015.

† The Order of Mount Carmel which spread over the East in Apostolic times, penetrated into the West in the thirteenth century. Illustrious members of this Order, as much by their sanctity, rank or writings, are very numerous. Several have filled the greatest dignities in the Church.

‡ Her autobiography, Chap. xxi.

§ Letter to the Bishop of Avila.

|| Gregory XIII., in order to reform the Roman calendar, had ordered the suppression of ten days of the year 1582; the day after October 4 was to be called the 15th of the same month. It was during this historic night of the 4th to the 15th that St. Teresa died.

Mass : Dilexísti, p. 291, *except :*

Orémus. — Exáudi nos, Deus salutáris noster : ut, sicut de beátae Terésiae Vírginis festivitáte gaudémus ; ita coeléstis ejus doctrínae pábulo nutriámur, et piae devotiónis erudiámur affectu. Per Dóminum.

Collect.—Graciously hear us, O God our Saviour ; that as we rejoice in the festival of Thy blessed virgin Teresa, so we may be fed with the food of her heavenly teaching and grow in loving devotion towards Thee. Through our Lord.

OCTOBER 17.

St. Hedwige, WIDOW.*—*Semi-double.—White vestments.*

Hedwige, of royal origin, and still more illustrious by the innocence of her life, was the daughter of Berthold, prince of Carinthia and maternal aunt of St. Elizabeth of Hungary.

Having married Henry, Duke of Poland, she fulfilled her duties as wife so holily that the Church compares her to the strong woman whose portrait is drawn for us by the Holy Ghost in the *Epistle* of to-day. She had three sons and three daughters. She macerated her body both by fasting and watching and by the roughness of her clothes ; she was very charitable to the poor whom she herself served at table. She washed and kissed the ulcers of lepers.

To devote herself more to the service of God, she induced her husband to bind himself, by vow, with her, to observe continence. The Duke having died, Hedwige, like the merchant mentioned in the *Gospel*, gave away all her riches to acquire the precious pearl of eternal life. After praying earnestly and under divine inspiration, she generously exchanged worldly pomp for the life of the Cross (*Collect*), entering the Cistercian monastery of Trebuitz where her daughter was abbess.

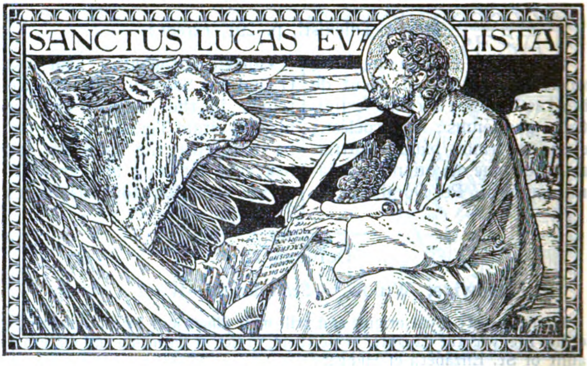
She died on October 15, 1243, and Poland honours her with special veneration as her patroness.

Mass : Cognóvi, p. 304, *except :*

Orémus. — Deus, qui beátam Hedwígem a saeculi pompa ad húmilem tuae crucis sequélam toto corde transíre docuísti : concéde ; ut ejus méritis et exémplo discámus peritúras mundi calcáre delícias, et in ampléxu tuae crucis ómnia nobis adversántia superáre : Qui vivis.

Collect.—O God, Who didst teach blessed Hedwige to renounce the pomps of this world with her whole heart, so that she might humbly follow Thy cross ; grant that, through her example and merits, we may learn to trample under foot the perishable delights of this world, and by cleaving to Thy cross overcome whatever may withstand us : Who livest and reignest.

* See Historical Summary p. 1013.



OCTOBER 18.

St. Luke, THE EVANGELIST.*—*Double of the Second Class.—Red vestments.*

St. Luke, originally a pagan, was born, according to Eusebius, at Antioch, the capital of the kings of Syria. St. Paul tells us that he exercised the profession of a physician. He accompanied the Apostle of the nations in his travels, and was with him during most of his missions and when he was twice a prisoner in Rome. Owing to his connection with this master and the other Apostles, he was enabled to write the third gospel which St. Jerome and St. John Chrysostom describe as the "gospel of St. Paul."

Like the Doctor of the Gentiles, he addresses the pagans to show them that salvation is brought by Jesus to all men without exception who believe in Him. He is symbolically represented as an ox, one of the four animals in the vision of Ezekiel,† because at the beginning of his gospel he mentions the priesthood of Zacharias, and because the ox was usually the victim in the sacrifices of the old law.

The Mass of St. Luke, like that of St. Mark, offers this particular that its *Gospel* refers to the instructions given by the Saviour to His seventy-two disciples, both these Evangelists not having been Apostles, but only disciples of our Lord. St. Jerome relates that St. Luke died in Achaia, at the age of 84.

First Vespers (*October* 17) : *As in the* **Common,** p. 206.

MASS.

Introit. Ps. cxxxviii. 17.—To me, Thy friends, O God, are made exceedingly honourable; their

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est

* See Historical Summary, p. 1005. † Third Lesson of the 1st Nocturn at Matins.

principatus eórum. *Ps.* Dómine, probásti me, et cognovísti me : tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

principality is exceedingly strengthened. Ps. Ibid. 1, 2. Lord, Thou hast proved me and known me : Thou hast known my sitting down, and my rising up. ℣ Glory be to the Father.

Orémus. — Intervéniat pro nobis, quaesumus, Dómine, sanctus tuus Lucas Evangelísta : qui crucis mortificatiónem júgiter in suo córpore, pro tui nóminis honóre, portávit. Per Dóminum.

Collect. — May, we beseech Thee, O Lord, the prayer avail us of Saint Luke Thine evangelist : who to the glory of Thy name ever bore in his body the mortification of the holy cross. Through our Lord.

Léctio *Epístolae* beáti Pauli Apóstoli ad Corínthios.—Fratres : Grátias ago Deo, qui dedit eámdem sollicitúdinem pro vobis in corde Titi, quóniam exhortatiónem quidem suscépit : sed cum sollicítior esset, sua voluntáte proféctus est ad vos. Mísimus étiam cum illo fratrem, cujus laus est in Evangélio per omnes ecclésias : non solum autem, sed et ordinátus est ab ecclésiis comes peregrinatiónis nostrae in hanc grátiam, quae ministrátur a nobis ad Dómini glóriam, et destinátam voluntátem nostram : devitántes hoc, ne quis nos vitúperet in hac plenitúdine, quae ministrátur a nobis. Providémus enim bona non solum coram Deo, sed étiam coram homínibus. Mísimus autem cum illis et fratrem nostrum, quem probávimus in multis saepe sollícitum esse : nunc autem multo sollicitiórem, confidéntia multa in vos, sive pro Tito, qui est sócius meus, et in vos adjútor, sive fratres nostri, Apóstoli ecclesiárum, glória Christi. Osten-

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 2 Cor. viii. 16-24.—Brethren, I give thanks to God, Who hath given the same carefulness for you in the heart of Titus, for indeed he accepted the exhortation ; but being more careful of his own will he went unto you. We have sent also with him the brother, whose praise is in the gospel through all the churches ; and not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will : avoiding this, lest any man should blame us in this abundance which is administered by us ; for we forecast what may be good not only before God, but also before men. And we have sent with them our brother also, whom we have proved diligent in many things ; but now much more diligent, with much confidence in you, either for Titus, who is my companion and fellow-labourer towards you, or our brethren,

the apostles of the churches, the glory of Christ. Wherefore show ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

siónem ergo, quae est caritátis vestrae, et nostrae glóriae pro vobis, in illos osténdite in fáciem ecclesiárum.

Gradual. Ps. xviii. 5.—Their sound went forth into all the earth: and their words to the ends of the world. ℣. Ibid. 2. The heavens show forth the glory of God; and the firmament declareth the works of His hands.

Graduále. — In omnem terram exívit sonus eórum: et in fínes orbis terrae verba eórum. ℣. Coeli enárrent glóriam Dei, et ópera mánuum ejus annúntiat firmaméntum.

Alleluia, alleluia. John xv. 16.—℣. I have chosen you out of the world, that you should go, and should bring forth fruit: and your fruit should remain. Alleluia.

Allelúia, allelúia. — ℣. Ego vos elégi de mundo, ut eátis, et fructum afferátis, et fructus vester máneat. Allelúia.

Gospel: Designávit Dóminus, p. 1346.

Offertory. Ps. cxxxviii. 17.—To me, Thy friends, O God, are exceedingly honourable; their principality is exceedingly strengthened.

Offertórium. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum.

Secret.—Grant unto us, we beseech Thee, O Lord, with Thy other heavenly gifts, that of serving Thee with freedom of heart: and may the offerings we lay at Thy feet, through the intercession of blessed Luke, Thine evangelist, win for us from Thee both grace in this world and glory in that to come. Through our Lord.

Secréta. — Donis coeléstibus da nobis, quaesumus, Dómine, líbera tibi mente servíre: ut múnera quae deférimus, interveniénte beáto Evangelísta tuo Luca, et medélam nobis operéntur, et glóriam. Per Dóminum.

Preface *of the Apostles*, p. 57.

Communion. Matt. xix. 28.—You who have followed Me, shall sit upon seats, judging the twelve tribes of Israel.

Commúnio. — Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israel.

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut, quod de sancto altári tuo accépimus, précibus beáti Evangelístae tui Lucae, sanctíficet ánimas nostras, per quod tuti esse póssimus. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Almighty God, that the great gift we have received from Thy holy altar, may through the prayers of blessed Luke Thine evangelist, sanctify our souls and itself be our sure reliance. Through our Lord.

Second Vespers: *As in the* **Common,** p. 208.—**Commemoration of St. Peter of Alcantara: Antiphon** Similábo, p. 270. ℣. Amávit, p. 269.

OCTOBER 19.

St. Peter of Alcantara, CONFESSOR.*—*Double.—White vestments.*

Born at Alcantara, of noble parents, Peter distributed his fortune in alms (*Gospel*) and at the age of 16 entered the seraphic Order of St. Francis. A very rigid observer of the primitive Franciscan rule, he led a most austere life. His great devotion to the Passion of Jesus inspired him with an extraordinary love for doing penance.

He died in 1562 and appearing to St. Teresa, he said to her: "O blessed penitence which has earned for me such great glory!"

Mass: Justus, p. 273, *except:*

Orémus. — Deus, qui beátum Petrum Confessórem tuum admirábilis paeniténtiae at altíssimae contemplatiónis múnere illustráre dignátus es: da nobis, quaesumus; ut, ejus suffragántibus méritis, carne mortificáti, facílius coeléstia capiámus. Per Dóminum.

Collect.—O God, Who wast pleased to ennoble blessed Peter, imbuing him with a marvellous spirit of penance, and bestowing upon him the gift of the highest contemplation: for the sake of his merits, grant unto us that, by mortifying the flesh, we may learn to rise more easily to an understanding of the things of heaven. Through our Lord.

Léctio *Epístolae* beáti Pauli Apóstoli ad Philippénses. — FRATRES: Quae mihi fuérunt lucra, haec arbitrátus sum propter Christum detriménta. Verúmtamen exístimo ómnis detriméntem sciéntiam Jesu Christi Dómini mei: propter quem ómnia detriméntum feci,

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians iii. 7-12.—BRETHREN, the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I

* See Historical Summary, p. 1015.

have suffered the loss of all things, and count them but as dung, that I may win Christ; and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith; that I may know Him, and the power of His resurrection, and the fellowship of His sufferings; being made conformable to His death, if by any means I may attain to the resurrection which is from the dead; not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend wherein I am also apprehended by Christ Jesus.

et árbitror ut stércora, ut invéniar in illo, non habens meam justítiam, quae ex lege est, sed illam quae ex fide est Christi Jesu: quae ex Deo est justítia in fide, ad cognoscéndum illum, et virtútem resurrectiónis ejus, et societátem passiónum illíus: configurátus morti ejus: si quo modo occúrram ad resurrectiónem, quae est ex mórtuis: non quod jam accéperim, aut jam perféctus sim: sequor autem, si quo modo comprehéndam, in quo et comprehénsus sum a Christo Jesu.

OCTOBER 20.

St. John Cantius, CONFESSOR.*—*Double.—White vestments.*

Born at Kenty, a market-town in the diocese of Cracow, St. John was raised up by Providence to keep alight the torch of faith and the flame of Christian charity during the 15th century in Poland.

He obtained all the academical degrees at the University of Cracow, where he taught for several years. Ordained priest, he offered every day the Holy Sacrifice to appease heavenly justice, for he was deeply afflicted by the offences of men against God.

He shone especially by his exquisite charity which is shown in the *Introit*, the *Collects*, the *Epistle*, the *Gradual*, the *Offertory* and the *Communion* of his Mass. He took from his own food to help those who were in need and even gave them his clothes and shoes (*Epistle*); and he would let his cloak fall to the ground so as not to be seen returning home barefoot. During a pilgrimage to Rome, brigands robbed him, and when he declared that he had no other possession they allowed him to pursue his journey. The Saint, who had sewn some pieces of money in his cloak remembered this, and calling the thieves he offered them the sum. But they, touched by his goodness and candour, gave him back all that they had taken.

St. John Cantius died on Christmas Eve, A.D. 1473. He is specially invoked in cases of consumption.†

* See Historical Summary, p. 1014.

† "Owing to your prayers we see epidemics disappear, stubborn diseases averted and the blessing of health restored. Those whom consumption, fever and ulcers condemn to a painful end are by you delivered from the embrace of death" (Hymn of Second Vespers).

MASS.

Intróitus. — Miserátio hóminis circa próximum: misericórdia autem Dei super omnem carnem. Qui misericórdiam habet, docet, et érudit quasi pastor gregem suum. *Ps.* Beátus vir, qui non ábiit in consílio impiórum, et in via peccatórum non stetit, et in cáthedra pestiléntiae non sedit. ℣. Glória Patri.

Introit. Ecclus. xviii 12, 13.—The compassion of man is towards his neighbour; but the mercy of God is upon all flesh. He hath mercy, and teacheth and correcteth, as a shepherd doth his flock. Ps. i 1. Blessed is the man who hath not walked in the counsel of the ungodly nor stood in the way of sinners, nor sat in the chair of pestilence. ℣. Glory be to the Father.

Orémus. — Da, quaesumus, omnípotens Deus: ut, sancti Joánnis Confessóris exémplo in sciéntia Sanctórum proficiéntes, atque áliis misericórdiam exhibéntes; ejus méritis, indulgéntiam apud te consequámur. Per Dóminum.

Collect.—Grant, we beseech Thee, Almighty God, that by the example of Thy holy Confessor John, we may advance in the science of the Saints, and by showing mercy to others win forgiveness from Thee. Through our Lord.

Léctio *Epistolae* beáti Jacóbi Apóstoli. — Sic loquímini, et sic fácite, sicut per legem libertátis incipiéntes judicári. Judícium enim sine misericórdia illi, qui non fecit misericórdiam: superexáltat autem misericórdia judícium. Quid próderit, fratres mei, si fidem quis dicat se habére, ópera autem non hábeat? Numquid póterit fides salváre eum? Si autem frater, et soror nudi sint, et indígeant victu quotidiáno, dicat autem áliquis ex vobis illis: Ite in pace, calefacímini, et saturámini: non dedéritis autem eis, quae necessária sunt córpori, quid próderit? Sic et fides, si non hábeat ópera, mórtua est in semetípsa.

Lesson from the **Epistle** of blessed James the Apostle. Jas. ii. 12-17.—So speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy: and mercy exalteth itself above judgment. What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked, and want daily food, and one of you say to them, Go in peace, be you warmed and filled, and yet give them not those things that are necessary for the body; what shall it profit? So faith also, if it have not works, is dead in itself.

Gradual. Ps. cvi. 8, 9.—Let the mercy of the Lord give glory to him: and His wonderful works to the children of men. ℣. For he hath satisfied the empty soul, and hath filled the hungry soul with good things.

Graduále. — Confiteántur Dómino misericórdiae ejus: et mirabília ejus fíliis hóminum. ℣. Quis satiávit ánimam inánem: et ánimam esuriéntem satiávit bonis.

Alleluia, alleluia. Prov. xxxi. 20.—℣. He hath opened his hand to the needy, and stretched out his hands to the poor. Alleluia.

Allelúia, allelúia. — ℣. Manum suam apéruit ínopi: et palmas suas exténdit ad páuperem. Allelúia.

Gospel: Sint lumbi vestri, p. 272.

Offertory. Job xxix. 14, 16. —I was clad with justice and I clothed myself with my judgment, as with a robe and a diadem; I was an eye to the blind, and a foot to the lame; I was the father of the poor.

Offertórium. — Justítia indútus sum, et vestívi me, sicut vestiménto et diadémate, judício meo. Oculus fui caeco, et pes claudo: pater eram páuperum.

Secret. — Graciously receive these victims, O Lord, we beseech Thee, for the sake of the merits of Thy holy John the Confessor; and grant that by loving Thee above all things, and all mankind for Thy sake, we may become well-pleasing to Thee both in will and in deed. Through our Lord.

Secréta. — Has, quaesumus, Dómine, hóstias sancti Joánnis Confessóris tui méritis benígnus ássume: et praesta; ut te super ómnia, et omnes propter te diligéntes, corde tibi et ópere placeámus. Per Dóminum.

Communion. Luke vi. 38.— Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.

Commúnio. — Date, et dábitur vobis: mensúram bonam, et confértam, et coagitátam, et supereffluéntem dabunt in sinum vestrum.

Postcommunion. — We who have been fed with the delights of Thy precious body and blood, humbly beg Thy mercy, O Lord; so that through the example and merits of blessed John Thy Confessor we may

Postcommúnio. — Pretiósi córporis, et sánguinis tui, Dómine, pasti delíciis, tuam súpplices deprecámur cleméntiam: ut sancti Joánnis Confessóris tui méritis et exémplis, ejúsdem caritátis imitatóres effécti,

consórtes simus et glóriae: Qui vivis.	follow him in his charity and share with him his glory: Who livest and reignest.

October 21.

St. Hilarion, Abbot.*—*Simple.—White vestments.*

After the era of martyrs to whom the Church had exclusively reserved the honours of public worship, she began to raise to the altars the servants of God who had distinguished themselves by their heroic virtues, although they had not won the glory of shedding their blood for Jesus Christ.

St. Hilarion in the East, and St. Martin in the West, are at the head of the list of saints known as "Confessors." A native of Palestine, St. Hilarion studied at Alexandria, and desiring to embrace a more perfect life, he left all to follow Jesus (*Gospel*). He heard of St. Anthony's holiness and went to see him in Egypt. The Saint kept him for two months in order to train him to a life of penance and contemplation. He then delivered to this boy of 15 years of age a hair-shirt and a garment made of skin, saying: "Persevere to the end, my son, and thy labour shall be rewarded by the delights of heaven."

Hilarion returned to Palestine and founded monastic life there. After having built several monasteries for which he made laws, as Moses had done of old for God's people (*Epistle*), he retired to the island of Cyprus, so as to escape the crowd of admirers attracted by his brilliant virtues. He died a holy death at the age of 80 about A.D. 372. St. Jerome wrote his life.

Mass: Os justi *of Abbots*, p. 276.

Commemoration of St. Ursula *from the* **Collects** *of several Virgin Martyrs*, p. 290.

The Same Day.

SS. Ursula and her Companions, Virgins Martyrs.†—*Red vestments.*

"At Cologne," says the Roman Martyrology, "the birth in heaven of St. Ursula and her holy companions, who were massacred by the Huns, out of hatred for the Christian religion and their virginal purity. Several are buried in this city" (383).

Mass: Loquébar, p. 282.

Collects *for Virgins Martyrs*, p. 290.

October 24.

St. Raphael the Archangel.—*Double.—White vestments.*

St. Raphael is one of the seven spirits who always stand before the Lord (*Ant. at the Magnificat*) and offer Him the incense of their adoration and that of men (*Offertory*). "While thou didst pray with tears," he

* See Historical Summary, p. 1010. † Ibid., p. 1010.

declared to Tobias, "and didst bury thy dead, and didst leave thy dinner to conceal the dead in thine house by day, and by night didst bury them, I presented thy prayer unto the Lord. And because thou wast agreeable to the Lord it was necessary that temptation should try thee" (*Second Lesson*).

Tobias became blind. "The loss of his eye-sight," says St. Augustine, "was the occasion for the old man to receive an angelical physician" (*Fourth Lesson*).

St. Raphael, a name meaning "God heals," was sent by God to cure Tobias as He sent the Angel who moved the water in the pool called Probatica (*Gospel*). He told the younger Tobias what remedy he was to use to restore his father's sight, accompanied and protected the young man on his journey, helped him to find a wife and warded off the wiles of the devil. "We praise with sentiments of veneration," the Church sings, "all the princes of the heavenly court, but in a special manner the archangel Raphael, healer and faithful companion, who chained down the devil under his power. O Christ, King of all goodness, by giving us such a guardian, make it impossible for the enemy to do us harm" (*Hymn*).

"May the angel Raphael, physician of our salvation, help us from the heights of heaven, heal all diseases and guide our faltering steps towards the true life" (*Hymn at Lauds*).

Benedict XV. extended his feast to the universal Church.

MASS.

Introit. Tobit xii. 15.—Bless the Lord, all ye His angels; you that are mighty in strength and execute His word, hearkening to the voice of His orders. Ps. Bless the Lord, O my soul; and let all that is within me bless His holy name. ℣. Glory be to the Father.

Intróitus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus ad audiéndam vocem sermónum ejus. *Ps.* Bénedic ánima mea Dómino: et ómnia, quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Collect. Ps. cii. 20, 1.—O God Who to Tobias, Thy servant, when on his journey, didst give blessed Raphael the Archangel, for a companion; vouchsafe that we who are also Thy servants, may likewise be safeguarded by his watchfulness and be made strong by his help. Through our Lord.

Orémus. — Deus, qui beátum Raphaélem Archángelum Tobíae fámulo tuo cómitem dedísti in via: concéde nobis fámulis tuis; ut ejúsdem semper protegámur custódia, et muniámur auxílio. Per Dóminum.

Epistle. Lesson from the book of Tobias. Tobit xii. 7-15.—In those days, the Angel Raphael

Epistola. Léctio libri Tobiae. —In diébus illis: Dixit Angelus Ráphael ad Tobíam: Etenim

sacraméntum regis abscóndere bonum est: ópera autem Dei reveláre et confitéri honoríficum est. Bona est orátio cum jejúnio, et eleemósyna magis quam thesáuros auri recóndere: quóniam eleemósyna a morte líberat, et ipsa est, quae purgat peccáta, et facit inveníre misericórdiam et vitam aetérnam. Qui autem fáciunt peccátum, et iniquitátem, hostes sunt ánimae suae. Manifésto ergo vobis veritátem, et non abscóndam a vobis occúltum sermónem. Quando orábas cum lácrymis, et sepeliébas mórtuos, et derelinquébas prándium tuum, et mórtuos abscondébas per diem in domo tua, et nocte sepeliébas eos, ego óbtuli oratiónem tuam Dómino. Et quia accéptus eras Deo, necésse fuit ut tentátio probáret te. Et nunc misit me Dóminus ut curárem te, et Saram uxórem fílii tui a daemónio liberárem. Ego enim sum Ráphael Angelus, unus ex septem, qui adstámus ante Dóminum.

said to Tobias: It is good to hide the secret of a king: but honourable to reveal and confess the works of God. Prayer is good with fasting and alms, more than to lay up treasures of gold: for alms delivereth from death; and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. But they that commit sin and iniquity are enemies to their own soul. I discover then the truth unto you, and I will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. For I am the Angel Raphael, one of the Seven who stand before the Lord.

Graduále. — Angelus Dómini Ráphael apprehéndit et ligávit daemónem. ℣. *Ps.* Magnus Dóminus noster, et magna virtus ejus.

Gradual. Tobit viii. 3.—The Angel of the Lord, Raphael took, and bound the devil. ℣. Ps. cxlvi. 5. Great is our Lord, and great is His power.

Allelúia, allelúia.—℣. *Ps.* In conspéctu Angelórum psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo Dómine. Allelúia.

Alleluia, alleluia. — ℣. Ibid. cxxxvii. 1. I will sing praise to Thee in the sight of the Angels, I will worship towards Thy holy temple, and I will give glory to Thy name, O Lord. Alleluia.

Gospel: Erat dies, p. 558, *as far as the words:* a quacumque detinebatur infirmitate.—**Credo.**

Offertory. Apoc. viii. 3, 4.—An Angel stood near the altar of the temple, having a golden censer in his hand, and there was given to him much incense, and the smoke of the perfumes ascended before God.

Offertórium. — **Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua: et data sunt ei incénsa multa, et ascéndit fumus arómatum in conspéctu Dei.**

Secret.—We offer up, O Lord, the sacrifice of praise, most humbly beseeching Thee, that Thy holy Angels pleading for us, Thou wouldst graciously receive it and make it to avail to our salvation. Through our Lord.

Secreta.—Hóstias tibi Dómine laudis offérimus supplíciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram provenire concédas. Per Dóminum.

Communion. Dan. iii. 58.—All ye Angels of the Lord, bless the Lord: sing a hymn, and exalt Him above all for ever.

Commúnio. — Benedícite omnes Angeli Dómini Dóminum: hymnum dícite, et superexaltáte eum in saecula.

Postcommunion.— Vouchsafe, O Lord our God, to send down Thy holy Archangel Raphael for our helper: and may he, whom we faithfully believe ever to stand before Thy Majesty, put up our poor prayers to be blessed by Thee. Through our Lord.

Postcommúnio. — Dirígere dignáre, Dómine Deus, in adjutórium nostrum, sanctum Raphaélem Archángelum: et quem tuae majestáti semper assístere crédimus, tibi nostras exíguas preces benedicéndas assígnet. Per Dóminum.

October 25.

SS. Chrysanthus and Darias, Martyrs.*—*Single.—Red vestments.*

" At Rome," says the Roman Martyrology," the triumph of St. Chrysanthus and his wife St. Darias, martyrs. After several torments which they endured for Jesus Christ under the prefect Celerinus, they were condemned by the Emperor Numerian to be thrown into a sandpit on the Salarian Way, and buried alive there under a heap of earth and stones," A.D. 284.

Mass: Intret, p. 232, *except:*

Collect. — May, we beseech Thee, O Lord, the prayers of Thy blessed martyrs Chrysanthus and Darias be our stay: and may we who seek to do them

Orémus. — **Beatórum Mártyrum tuórum. Dómine, Chrysánthi et Daríae, quaesumus, adsit nobis orátio: ut, quos venerámur obséquio, eórum**

* See Historical Summary, p. 1009.

pium júgiter experiámur auxílium. Per Dóminum.

devout honour, at all times feel their kindly help. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios. —Fratres : Exhibeámus nosmetípsos sicut Dei minístros in multa patiénta, in tribulatiónibus, in necessitátibus, in angústiis, in plagis, in carcéribus, in seditiónibus, in labóribus, in vigíliis, in jejúniis, in castitáte, in sciéntia, in longanimitáte, in suavitáte, in Spíritu Sancto, in caritáte non ficta, in verbo veritátis, in virtúte Dei, per arma justítiae a dextris, et a sinístris : per glóriam et ignobilitátem : per infámiam, et bonam famam : ut seductóres, et veráces : sicut qui ignóti, et cógniti : quasi moriéntes, et ecce vívimus : ut castigáti, et non mortificáti : quasi tristes, semper autem gaudéntes : sicut egéntes, multos autem locupletántes : tamquam nihil habéntes, et ómnia possidéntes.

Lesson from the **Epistle** of blessed Paul the Apostle to the Corinthians. 2 Cor. vi. 4-11.—Brethren : In all things let us exhibit ourselves as the ministers of God, in much patience and tribulation, in necessities, in distress, in strifes, in prisons, in seditions, in labours, in watchings, in fastings, in chastity, in knowledge, in longsuffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God : by the armour of justice on the right hand and on the left : by honour and dishonour : by evil report and good report : as deceivers, and yet true : as unknown, and yet known : as dying, and behold we live : as chastised, and not killed : as sorrowful, yet always rejoicing : as needy, yet enriching many : as having nothing and possessing all things.

✠ Sequéntia sancti *Evangélii* secúndum Lucam.— In illo témpore : Dicébat Jesus Scribis et Pharisaeis : Vae vobis, qui aedificátis monuménta Prophetárum : patres autem vestri occidérunt illos. Profécto testificámini quod consentítis opéribus patrum vestrórum quóniam ipsi quidem eos occidérunt, vos autem aedificátis eórum sepúlcra. Proptérea et sapiéntia Dei dixit : Mittam ad illos Prophétas, et Apóstolos, et ex illis occídent, et persequéntur :

✠ Continuation of the **Gospel**, according to St. Luke xi. 47-51.

At that time, Jesus said to the Scribes and Pharisees, woe to you who build the monuments of the prophets : and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers : for they indeed killed them, and you build their sepulchres. For this cause also the wisdom of God said, I will send to them prophets and apostles, and some of them they will kill and per-

secute. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple. Yea, I say to you, it shall be required of this generation.

ut inquirátur sanguis ómnium Prophetárum, qui effúsus, est a constitutióne mundi a generatióne ista, a sánguine Abel, usque ad sánguinem Zacharíae, qui périit inter altáre et aedem. Ita dico vobis, requirétur ab hac generatióne.

Secret.—May, O Lord, the sacred victim Thy people offer up, find great favour in Thy sight: inasmuch as it is on the festival-day of Thy holy martyrs Chrysanthus and Darias that it is solemnly sacrificed. Through our Lord.

Secréta. — Pópuli tui, quaesumus, Dómine, tibi grata sit hóstia, quae in natalítiis sanctórum Mártyrum tuórum Chrysánthi et Dáriae solémniter immolátur. Per Dóminum.

Postcommunion. — Thou hast filled us, O Lord, with mystic graces and joys: grant, wc beseech Thee, that, through the prayers of Thy holy martyrs Chrysanthus and Darias, we may profit eternally by having ministered to Thee in this our time. Through our Lord.

Postcommúnio. — Mysticis, Dómine, repléti sumus votis et gáudiis: praesta, quaesumus; ut, intercessiónibus sanctórum Mártyrum tuórum Chrysánthi et Dáriae, quae temporáliter ágimus, spirituáliter consequámur. Per Dóminum.

October 26.

St. Evaristus, Pope and Martyr.*—*Simple.—Red vestments.*

Evaristus, a Greek by birth, was unanimously elected Pope when the Holy See became vacant at the death of Anacletus I. It was he who first divided Rome into titles, or parishes, appointing to each a priest. He prescribed that seven deacons should surround the bishop when preaching for the greater honour of the word of God and of the episcopal dignity. St. Evaristus was condemned to death under Trajan, A.D. 109.

Mass: Státuit, *for a Martyr Pontiff*, p. 215.

October 27.

The Vigil of SS. Simon and Jude, Apostles.—*Purple vestments.*

Simon, whom St. Matthew calls the Canaenean to distinguish him from St. Peter who bore the same name, was born at Cana in Galilee. St.

* See Historical Summary, p. 1007.

Luke calls him Zelotes, because he had probably belonged to the Jewish party, thus called for its zeal in defending the faith.

Jude, surnamed Thaddeus or Lebbe (the courageous) was by Cleophas his father and Mary his mother, a nephew to St. Joseph and the Blessed Virgin and cousin to Jesus.* St. James, the Less, first bishop of Jerusalem and the first apostle martyred,† and Simon who succeeded him in this See, were his brothers.

These apostles of Christ heard from the lips of the Master at the Last Supper the words of the Gospel: I am the vine, you are the branches. Every branch which bears fruit, My Father shall prune in order that it should bear more. After having preached the Gospel at the price of great sufferings, the first in Egypt, the second in Mesopotamia, they were both martyred at Suanir. (*Introit, Gradual, Communion*). Wherefore their feasts are celebrated on the same day in the same office and their names are mentioned jointly in the Canon of the Mass. (*First list*, p. 59.)

MASS.

Intróitus. — Intret in conspéctu tuo, Dómine, gémitus compeditórum: redde vicínis nostris séptuplum in sinu eórum: víndica sánguinem sanctórum tuórum, qui effúsus est. *Ps.* Deus, venérunt gentes in hereditátem tuam: polluérunt templum sanctum tuum: posuérunt Jerúsalem in pomórum custódiam. ℣. Glória Patri.

Introit. Ps. lxxviii. 11, 12, 10. —Let the sighing of the prisoners come in before Thee, O Lord; render to our neighbours sevenfold in their bosom; revenge the blood of Thy Saints which hath been shed. Ibid. 1. O God, the heathen are come into Thy inheritance; they have defiled Thy holy temple; they have made Jerusalem as a place to keep fruit. ℣. Glory be to the Father.

Orémus. — Concéde, quaesumus, omnípotens Deus: ut, sicut Apostolórum tuórum Simónis et Judae gloriósa natalítia praevenímus; sic ad tua benefícia promerénda, majestátem tuam pro nobis ipsi praevéniant. Per Dóminum.

Collect.—O Almighty God, grant we beseech Thee, that, even as we by our devotion anticipate the glorious festival of Thine apostles Simon and Jude, so they, in imploring from Thy Majesty Thy blessings for us, may anticipate our prayers. Through our Lord.

Epistle : Spectáculum facti, p. 273.

* James, Joseph and Jude, are they not His brothers? said the Jews, speaking of Jesus (Matt. xiii, 55). Among Orientals the word brother is often used in a wide sense meaning cousins and even more distant relatives.

† See May 1.

Gradual. Ps. lxxviii, 10, 2.—Revenge, O Lord, the blood of Thy saints, which hath been shed. ℣. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air: the flesh of Thy saints to the beasts of the earth.

Graduále.— Víndica Dómine, sánguinem sanctórum tuórum, qui effúsus est. ℣. Posuérunt mortália servórum tuórum, Dómine, escas volatílibus coeli: carnes sanctórum tuórum béstiis terrae.

Gospel: Ego sum vitis, p. 245.

Offertory. Ps. cxlix 5, 6.—The saints shall rejoice in glory, they shall be joyful in their beds; the high praises of God shall be in their mouths.

Offertórium. — Exsultábunt sancti in glória, laetabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Secret.—We anticipate with pure offerings, O Lord, the feast of Thy holy apostles, Simon and Jude, most humbly begging of Thee that our ministering at Thine altar, which our conscience reproaches us with having sullied by our evil deeds, may through the merits of Thy saints, become pleasing to Thee. Through our Lord.

Secréta. — Munéribus nostris, Dómine, sanctórum Apostolórum tuórum Simónis et Judae festa praecédimus: te supplíciter deprecántes; ut, quae consciéntiae nostrae praepediúntur obstáculis, illórum méritis grata reddántur. Per Dóminum.

Communion. Ps. lxxvii. 2, 11.—They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air, the flesh of Thy saints to the beasts of the earth: according to the greatness of Thy arm take possession of the children of those who have been punished with death.

Commúnio. — Posuérunt mortália servórum tuórum, Dómine, escas volatílibus coeli, carnes sanctórum tuórum béstiis terrae: secúndum magnitúdinem bráchii tui pósside fílios morte punitórum.

Postcommunion. — Through the intercession of Thy blessed apostles, Simon and Jude, we humbly ask, O Lord, of Thee, who hast bestowed Thy divine sacrament upon us, that our having ministered to Thee in this our day, may profit us for a happy eternity. Through our Lord.

Postcommúnio. — Sumpto, Dómine, sacraménto, supplíciter deprecámur: ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quod temporáliter gérimus, ad vitam capiámus aetérnam. Per Dóminum.



OCTOBER 28.

SS. Simon and Jude, APOSTLES.*—*Double of the Second Class Red vestments.*

Jude or Thaddeus had asked the Master at the Last Supper why He manifested Himself to the apostles and not to the world. Jesus answered that He only manifested Himself to souls who show Him their fidelity by observing His commandments.†

While Simon announced the gospel to the peoples of the East, Jude wrote his catholic epistle which is still read in the West and "which," declares Origen, "contains strong doctrine in a few lines." In the first part he foretells the exemplary condemnation of heretics whom he compares to clouds without water, to autumn trees without fruit and to wandering stars for whom profound darkness is apportioned for all eternity. Like the rebel angels, they shall burn for ever in avenging flames.‡ In the second part he exhorts the faithful not to be enticed by the seducers, but to remain firm in their faith in God and Christ.§

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

First Vespers (October 27) : *From the* **Common,** p. 206.

MASS.

Intróitus. — Mihi autem nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. *Ps.* Dómine, probásti me, et cogno-

Introit. Ps. cxxxviii. 17.—To me, Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Ibid. 1, 2. Lord,

* See Historical Summary, p. 1007.
† John xiv. 24.
‡ Epistle of St. Jude, v. 12, 13.
§ "My well-beloved, rising like an edifice on the foundation of your holy faith, and praying by the Holy Ghost, keep yourselves in the love of God."—The Archangel St. Michael, St. Jude again declares, was established by the Most High as guardian of the tomb of Moses. Having on this occasion to fight with Satan, probably to hinder him taking possession of the prophet's body, out of respect for his angelical dignity, he left to God, to condemn him Himself saying: "May the Lord rebuke him." The Church puts these very words on the lips of the priests in the prayers of Leo XIII. which are said after Low Mass at the foot of the altar.

Thou hast proved me and known me; Thou hast known my sitting down and my rising up. ℣. Glory be to the Father.

vísti me: tu cognovísti sessiónem meam, et resurrectiónem meam. ℣. Glória Patri.

Collect.—O God, Who through Thy blessed Apostles Simon and Jude hast brought us to the knowledge of Thy name; grant that by advancing in virtue we may celebrate their everlasting glory, and also that by celebrating their glory we may advance in virtue. Through our Lord.

Orémus. — Deus, qui nos per beátos Apóstolos tuos Simónem et Judam, ad agnitiónem tui nóminis veníre tribuísti: da nobis eórum glóriam sempitérnam et proficiéndo celebráre, et celebrándo profícere. Per Dóminum.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Ephesians iv. 7-13.—BRETHREN, to every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith, Ascending on high, He led captivity captive; He gave gifts to men. Now, that He ascended, what is it, but because He also ascended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

Léctio *Epístolae* beáti Pauli Apóstoli ad Ephésios. — FRATRES: Unicuíque nostrum data est grátia secúndum mensúram donatiónis Christi. Propter quod dicit: Ascéndens in altum, captívam duxit captivitátem: dedit dona homínibus. Quod autem ascéndit, quid est, nisi quia et descéndit primum in inferióres partes terrae? Qui descéndit, ipse est et qui ascéndit super omnes coelos, ut impléret ómnia. Et ipse dedit quosdam quidem apóstolos, quosdam autem prophétas, álios vero evangelístas, álios autem pastóres, et doctóres, ad consummatiónem sanctórum in opus ministérii, in aedificatiónem córporis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in mensúram aetátis plenitúdinis Christi.

Gradual. Ps. xliv. 17, 18.—Thou shalt make them princes over all the earth: they shall remember Thy name, O Lord.

Graduále. — Constitues eos príncipes super omnem terram: mémores erunt nóminis tui, Dómine. ℣. Pro pátribus tuis

nati sunt tibi fílii: proptérea pópuli confitebúntur tibi.

Allelúia, allelúia. — ℣. Nimis honoráti sunt amíci tui, Deus: nimis confortátus est principátus eórum. Allelúia.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus discípulis suis: Haec mando vobis, ut diligátis ínvicem. Si mundus vos odit: scitóte, quia me priórem vobis ódio hábuit. Si de mundo fuissétis: mundus quod suum erat, dilígeret: quia vero de mundo non estis, sed ego elégi vos de mundo, proptérea odit vos mundus. Mementóte sermónis mei, quem ego dixi vobis: Non est servus major dómino suo. Si me persecúti sunt, et vos persequéntur: si sermónem meum servavérunt, et vestrum servábunt. Sed haec ómnia fácient vobis propter nomen meum: quia nésciunt eum, qui misit me. Si non veníssem, et locútus fuíssem eis, peccátum non habérent: nunc autem excusatiónem non habent de peccáto suo. Qui me odit: et Patrem meum odit. Si ópera non fecíssem in eis, quae nemo álius fecit, peccátum non habérent: nunc autem et vidérunt, et odérunt et me, et Patrem meum. Sed ut adimpleátur sermo, qui in lege eórum scriptus est: Quia ódio habuérunt me gratis. —**Credo.**

℣. Instead of Thy fathers, sons are born to Thee: therefore shall people praise Thee.

Alleluia, alleluia. Ps. cxxxviii. 17.—℣. To me Thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened. Alleluia.

✠ Continuation of the holy **Gospel** according to St. John xv. 17-25.—At that time, Jesus said to His disciples, These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you, The servant is not greater than his master. If they have persecuted Me, they will also persecute you: If they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they know not Him that sent Me. If I had not come, and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law, They hated Me without a cause.—**Credo.**

Offertory. Ps. xviii. 5.—Their sound went forth into all the earth; and their words to the ends of the world.

Offertórium. — In omnem terram exívit sonus eórum: et in fines orbis terrae verba eórum.

Secret.—Reverently, O Lord, we honour the everlasting glory of Thy holy apostles Simon and Jude: and beseech Thee, that, our guilt being atoned for in these sacred mysteries, we may become more worthy to do homage to Thy saints. Through our Lord.

Secréta. — Glóriam, Dómine, sanctórum Apostolórum tuórum Simónis et Judae perpétuam venerántes: quaesumus; ut eam, sacris mystériis expiáti, dignius celebrémus. Per Dóminum.

Preface *of the Apostles*, p. 57.

Communion. Matt. xix. 28.—You who have followed Me shall sit upon seats, judging the twelve tribes of Israel.

Commúnio. — Vos, qui secúti estis me, sedébitis super sedes, judicántes duódecim tribus Israël.

Postcommunion. — Having, O Lord, received Thy sacraments, we most humbly entreat of Thee that, through the intercession of Thy holy apostles Simon and Jude, the homage we offer Thee, in memory of their venerable passion, may profit us to the healing of our souls. Through our Lord.

Postcommúnio. — Percéptis, Dómine, sacraméntis, supplíciter exorámus: ut, intercedéntibus beátis Apóstolis tuis Simóne et Juda, quae pro illórum veneránda gérimus passióne, nobis profíciant ad medélam. Per Dóminum.

Second Vespers: *As in the Common*, p. 208.

OCTOBER 31.

The Vigil of All Saints.*—*Violet vestments.*

The most illustrious martyrs had at Rome, from the 4th century, their basilicas, where was celebrated each year the anniversary of their death, or rather of their birth in heaven. At this time a number of Masses were prescribed without any fixed day to honour those who were unknown and had no public recognition. When later the names of Saints who were not martyrs were introduced into the ecclesiastical Calendar, a more universal character was given to such Masses. It is thus that in the 8th century the Gregorian Sacramentary indicates among the common Masses without a date: The Mass in honour of All Saints. Fixed in the following century on November 1, it became the Mass of All Saints' Day to which we are this day prepared by a vigil.

This explains why the Mass contains extracts from the Masses of the Common of Martyrs.

* See Historical Summary, p. 1011.

MASS.

Introitus. — Júdicant sancti gentes, et dominántur pópulis: et regnábit Dóminus Deus illórum in perpétuum. *Ps.* Exsultáte justi in Dómino: rectos decet collaudátio. ℣. Gloria Patri.

Introit. Wisd. iii. 8.—The saints judge nations, and rule over people: and the Lord their God shall reign for ever. Ps. xxxii. 1. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be to the Father.

The Gloria in excélsis is not said.

Orémus. — Dómine Deus noster, multíplica super nos grátiam tuam: et, quorum praevenímus gloriósa solémnia, tribue súbsequi in sancta professióne laetítiam. Per Dóminum.

Collect.—O Lord our God, multiply Thy graces upon us: and make us to serve Thee with rejoicing, even as they served Thee, whose glorious festival we are anticipating. Through our Lord.

Second Collect *of the Holy Ghost*, p. 161; **Third Collect** *for the Church*, p. 154, *or for the Pope*, p. 155.

Epistola. Léctio libri Apocalypsis beáti Joánnis Apóstoli.—In diébus illis: Ecce ego Joánnes vidi in médio throni, et quátuor animálium, et in médio seniórum, Agnum stantem tamquam occisum, habéntem córnua septem et óculos septem: qui sunt septem spíritus Dei, missi in omnem terram. Et venit: et accépit de déxtera sedéntis in throno librum Et cum aperuísset librum, quátuor animália et vigintiquátuor senióres cecidérunt coram Agno, habéntes singuli citharas, et phíalas áureas plenas odorámentórum, quae sunt orátiónes sanctórum: et cantábant cánticum novum, dicéntes: Dignus es, Dómine, accípere librum, et aperire signácula ejus: quóniam occísus es, et redemísti nos Deo in sánguine tuo ex omni tribu, et lingua, et pópulo, et natióne:

Epistle. Apoc. v. 6-12.—Lesson from the book of the Apocalypse of blessed John the Apostle.—In those days, Behold, I, John, saw in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat on the throne: and when he had opened the book, the four living creatures, and the four and twenty ancients, fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints; and they sang a new canticle, saying, Thou art worthy, O Lord, to take the book, and to open the

seals thereof; because Thou wast slain, and hast redeemed us to God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made us to God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many Angels round the throne, and the living creatures and the ancients, and the number of them was thousands of thousands, saying with a loud voice, The Lamb that was slain, is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction, for ever and ever. Amen.

et fecísti nos Deo nostro regnum, et sacerdótes: et regnábimus super terram. Et vidi, et audívi vocem Angelórum multórum in circúitu throni, et animálium, et seniórum: et erat númerus eórum míllia míllium dicéntium voce magna: Dignus est Agnus, qui occísus est, accipere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem, et glóriam, et benedictiónem, in saecula saeculórum. Amen.

Gradual. Ps. cxlix. 5, 1.—The saints shall rejoice in glory; they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle; let His praise be in the assembly of the saints.

Graduále. — Exsultábunt sancti in glória, laetabúntur in cubílibus suis. ℣. Cantáte Dómino cánticum novum, laus ejus in Ecclésia sanctórum.

Gospel: Descéndens Jesus, p. 237.

Offertory. Ps. cxlix. 5, 6 —The saints shall rejoice in glory, they shall be joyful in their beds: the high praises of God are in their mouth.

Offertórium. — Exsultábunt sancti in glória, laetabúntur in cubílibus suis: exaltatiónes Dei in fáucibus eórum.

Secret.—We load Thine altar. O Lord, with the gifts we offer: do Thou grant, that, through the prayers of all Thy saints of whom we are anticipating the high festival, this our ministering may be of avail to our salvation. Through our Lord.

Secréta. — Altáre tuum Dómine, munéribus cumulámus oblátis: da, quaesumus; ut ad salútem nostram, ómnum Sanctórum tuórum precatiióne, profíciant, quorum solémnia ventúra praecúrrimus. Per Dóminum.

Additional Secrets, pp. 161, 154 *or* 155.

Communion. Wisd. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace.

Commúnio. — Justórum ánimae in manu Dei sunt, et non tanget illos torméntum malítiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace.

Postcommúnio. — Sacraméntis, Dómine, et gáúdiis oblátae celebritátis explétis: quaesumus; ut eórum précibus adjuvémur, quorum recordatiónibus exhibéntur. Per Dóminum.

Postcommunion. — Thou hast been pleased, O Lord, to give us part in the sacraments and in the joys of the celebration we are welcoming: may we be helped by the prayers of those holy ones in commemoration of whom it is to be held. Through our Lord.

Additional **Postcommunions** *on* pp. 161, 154 *and* 155.

NOVEMBER 1.

The Feast of All Saints.—*Double of the First Class with Octave. White vestments.*

The Temple of Agrippa was dedicated, under Augustus, to all the pagan gods, hence its name of Pantheon. Under the Emperor Phocas, between A.D. 607 and 610, Boniface IV. translated thither numerous remains of martyrs taken from the Catacombs.*

On May 13, A.D. 610, he dedicated this new Christian basilica to St. Mary and the Martyrs. The feast of this dedication took later a more universal character, and the temple was consecrated to St. Mary and all the Saints.

As there was already a feast in commemoration of all the Saints, celebrated at various dates in different churches, then fixed by Gregory IV. in A.D. 835 on November 1, Pope Gregory VII. transferred to this date the anniversary of the dedication of the Pantheon. The feast of All Saints therefore recalls the triumph of Christ over the false pagan deities.

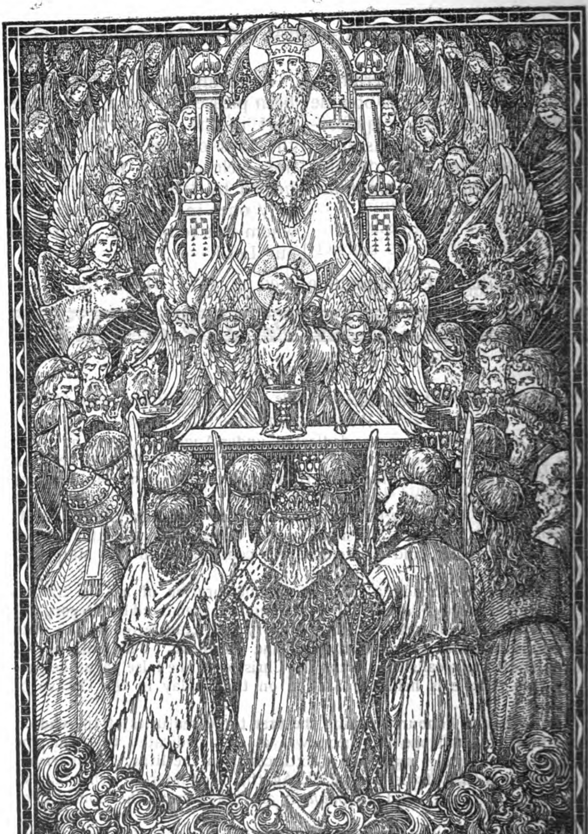
In this temple is held the Station on the Friday in the Octave of Easter.†

As the Saints honoured during the first three centuries of the church were martyrs, and the Pantheon was at first dedicated to them, the Mass of All Saints is made up of extracts from the liturgy of martyrs. The *Introit* is that of the Mass of St. Agatha, used later for other feasts; the *Gospel*, *Offertory* and *Communion* are taken from the Common of martyrs.

The Church gives us on this day an admirable vision of heaven, showing us with St. John, the twelve thousand signed (twelve is considered a perfect number) of each tribe of Israel, and a great multitude which no one can count, of every nation and tribe, of every people and tongue, standing before the throne and before the Lamb, clothed in white robes and with palms in their hands (*Epistle*). Christ, the Virgin, the blessed battalions distributed in nine choirs, the apostles and prophets, the martyrs crimsoned in their blood, the confessors adorned in white garments and the chaste choir of virgins form, as the Hymn of Vespers sings, the majestic cortege. It is indeed composed of all those who

* See Historical Summary, p. 1011.

† See p. 898.



The Church Triumphant, Militant, Suffering.

here below were detached from worldly riches, gentle, afflicted, equitable, merciful, pure, peaceful and persecuted for the name of Jesus. "Rejoice," the Master had foretold them, "for a great reward is prepared for you in heaven." (*Gospel, Communion.*) Among those millions of the just who were faithful disciples of Jesus on earth, are several of our own family, relations, friends, members of our parochial family, now enjoying the fruit of their piety, adoring the Lord, King of kings, and Crown of All Saints (*Invitatory at Matins*) and obtaining for us the wished for abundance of His mercies (*Collect*).

Every Parish Priest celebrates Mass for the welfare spiritual and temporal of his parishioners.

FIRST VESPERS.

The First Four Psalms *of* Sunday, p. 98, *and* Psalm Laudáte Dominum, p. 127.

Ant.— 1. Vidi turbam magnam * quam dinumeráre nemo póterat, ex ómnibus géntibus stantes ante thronum.

2. Et omnes Angeli * stabant in circúitu throni, et cecidérunt in conspéctu throni in fácies suas, et adoravérunt Deum.

3. Redemisti nos * Dómine Deus in sánguine tuo ex omni tribu, et lingua, et pópulo, et natióne, et fecísti nos Deo nostro regnum.

4. Benedícite Dóminum * omnes elécti ejus, ágite dies laetítiae, et confitémini illi.

5. Hymnus * ómnibus Sanctis ejus, fíliis Israël, pópulo appropinquánti sibi: glória haec est ómnibus Sanctis ejus.

Ant. 1. Apoc. vii. 11.—I saw a great multitude, which no man could number, of all nations standing before the throne.

2. Apoc. v. 9.—And all the angels stood round about the throne, and they fell down before the throne, and adored God.

3. Thou hast redeemed us, O Lord God, in Thy blood, out of every tribe, and tongue, and people, and nation, and hast made of us a kingdom unto our God.

4. Tobit. xiii. 10.—Bless the Lord all ye His elect, keep a day of gladness and give thanks unto Him.

5. Ps. cxlviii. 14, cxlix. 9.—A hymn for all His Saints, for the children of Israel, for the people that is nigh unto Him; this glory have all His Saints.

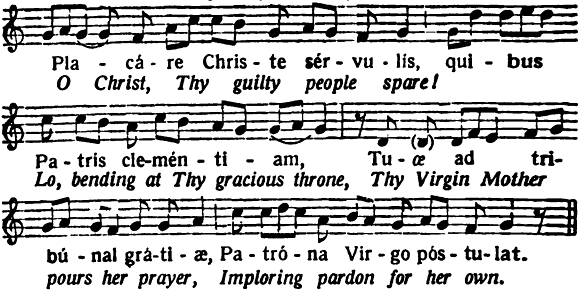
Capitúlum. — Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: † et clamávit voce magna quátuor Angelis, quibus datum est nocére terrae, et mari, dicens: Nolíte

Chapter. Apoc. vii. 2.—Behold, I John saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the

earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we sign the servants of our God in their foreheads.

nocére terrae et mari, neque arbóribus * quoadúsque signémus servos Dei nostri in fróntibus eórum.

Hymn (8th Mode).



2. Ye Angels, happy evermore !
Who in your circles nine ascend,
As ye have guarded us before.
So still from harm our steps defend.

2. Et vos beáta, per novem
Distincta gyros ágmina ;
Antíqua cum praeséntibus
Futúra damna péllite.

3. Ye Prophets, and Apostles high !
Behold our penitential tears ;
And plead for us when death is nigh,
And our all-searching Judge [appears.

3. Apóstoli cum Vátibus,
Apud sevérum Júdicem,
Veris reórum flétibus
Expóscite indulgéntiam.

4. Ye martyrs all ! a purple band,
And Confessors, a white-robed train ;
Oh, call us to our native land
From this our exile, back again.

4. Vos purpuráti Mártyres,
Vos candidáti praemio
Confessiónis, éxsules
Vocáte nos in pátriam.

5. And ye, O choirs of Virgins chaste ;
Receive us to your seats on [high ;
With Hermits whom the desert waste
Sent up of old into the sky.

5. Choréa casta Vírginum,
Et quos erémus incolas
Transmísit astris ; Caelitum
Locáte nos in sédibus.

6. Auférte gentem pérfidam
Credéntium de fínibus;
Ut unus omnes únicum
Ovíle nos pastor regat.

6. Drive from the flock, O Spirits blest! [away;
The false and faithless race
That all within one fold may rest, [herd's sway.
Secure beneath one Shep-

7. Deo Patri sit glória,
Natóque Patris único,
Sancto simul Paráclito,
In sempitérna saecula.
Amen.

7. To God the Father glory be
And to His sole-begotten Son; [Thee
The same, O Holy Ghost, to
While everlasting ages run.
Amen.

℣. Laetámini in Dómino, et exsultáte justi.
℞. Et gloriámini omnes recti corde.

℣. Ps. iii. 111. Be glad, O ye just, and rejoice in the Lord.
℞. And be joyful all ye that are right of heart.

Ant.—Angeli * Archángeli, Throni et Dominatiónes, Principátus et Potestátes, Virtútes coelórum, Chérubim atque Séraphim, Patriárchae et Prophétae, sancti legis Doctóres, Apóstoli, omnes Christi Mártyres, sancti Confessóres, Vírgines Dómini, Anachorétae Sanctíque omnes intercédite pro nobis.

Ant. at the Magnificat.—O ye angels and archangels, thrones and dominions, principalities and powers, ye hosts of heaven, cherubim and seraphim, ye patriarchs and prophets, and holy doctors of the law, apostles, and all martyrs of Christ, holy confessors and virgins, of the Lord, hermits and all saints, intercede for us.

MASS.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre Sanctórum ómnium: de quorum solemnitáte gaudent Angeli, et colláudant Fílium Dei. *Ps.* Exsultáte justi in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Introit.—Let us all rejoice in the Lord, celebrating a festival-day in honour of all the Saints: at whose solemnity the angels rejoice, and give praise to the Son of God. Ps. xxxii. 1. Rejoice in the Lord, ye just: praise becometh the upright. ℣. Glory be to the Father.

Orémus. — Omnipotens sempitérne Deus, qui nos ómnium Sanctórum tuórum mérita sub una tribuísti celebritáte venerári: quaesumus: ut desiderá-

Collect.—O Almighty and everlasting God, by Whose gracious favour we on this single festival-day render solemn homage to the merits of all Thy Saints: most

humbly we pray, that since so great is the number of Thine elect pleading in our behalf, we may partake, in all their fulness, of Thine abounding mercies. Through our Lord.

tam nobis tuae propitiatiónis abundántiam, multiplicátis intercessóribus, largiáris. Per Dóminum.

Epistle. Apoc. vii. 2-12.—Lesson from the book of the Apocalypse of blessed John, the Apostle.—In those days, behold, I, John, saw another Angel ascending from the rising of the sun, having the sign of the living God. And he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed: an hundred and forty-four thousand were signed, and every tribe of the children of Israel. Of the tribe of Juda were twelve thousand signed: of the tribe of Ruben twelve thousand signed: of the tribe of Gad twelve thousand signed: of the tribe of Aser twelve thousand signed: of the tribe of Nephthali twelve thousand signed: of the tribe of Manasses twelve thousand signed: of the tribe of Simeon twelve thousand signed: of the tribe of Levi twelve thousand signed: of the tribe of Issachar twelve thousand signed: of the tribe of Zabulon twelve thousand signed: of the tribe of Joseph twelve thousand signed: of the tribe of Benjamin twelve thousand signed. After this, I saw a great multitude which no man

Epistola. **Léctio libri Apocalypsis beáti Joánnis Apóstoli.**—In diébus illis: Ecce ego Joánnes vidi álterum Angelum ascendéntem ab ortu solis, habéntem signum Dei vivi: et clamávit voce magna quatuor Angelis, quibus datum est nocére terrae et mari, dicens: Nolíte nocére terrae, et mari, neque arbóribus, quoadúsque signémus servos Dei nostri in fróntibus eórum. Et audívi númerum signatórum, centum quadraginta quátuor míllia signáti, ex omni tribu filiórum Israël. Ex tribu Juda dúodecim míllia signáti. Ex tribu Ruben duódecim míllia signáti. Ex tribu Gad duódecim míllia signáti. Ex tribu Aser duódecim míllia signáti. Ex tribu Néphtáli duódecim míllia signáti. Ex tribu Manásse duódecim míllia signáti. Ex tribu Símeon duódecim míllia signáti. Ex tribu Levi duódecim míllia signáti. Ex tribu Issachar duódecim míllia signáti. Ex tribu Zábulon duódecim míllia signáti. Ex tribu Joseph duódecim míllia signáti. Ex tribu Bénjamin duódecim míllia signáti. Post haec vidi turbam magnam, quam dinumeráre nemo póterat, ex ómnibus géntibus, et tríbubus, et pópulis, et linguis: stantes ante thronum, et in conspéctu Agni, amícti stolis albis, et pal-

mae in mánibus eórum: et clamábant voce magna, dicéntes: Salus Deo nostro, qui sedet super thronum, et Agno. Et omnes Angeli stabant in circúitu throni, et seniórum, et quátuor animálium: et cecidérunt in conspectu throni in fácies suas, et adoravérunt Deum, dicéntes: Amen. Benedictio, et cláritas, et sapiéntia, et gratiárum áctio, honor, et virtus, et fortitúdo Deo nostro, in saecula saeculórum. Amen.

could number, of all nations, and tribes, and peoples, and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation to our God Who sitteth upon the throne, and to the Lamb. And all the Angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, saying, Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

Graduále. — Timéte Dóminum omnes sancti ejus: quóniam nihil déest timéntibus eum. ℣. Inquiréntes autem Dóminum, non defícient omni bono.

Gradual. Ps. xxxiii. 10, 11.—Fear the Lord, all ye His saints: for there is no want to them that fear Him. ℣. But they that seek the Lord shall not be deprived of any good.

Allelúia, allelúia. — ℣. Veníte ad me omnes qui laborátis et oneráti estis: et ego refíciam vos. Allelúia.

Alleluia, alleluia. Matt. xi. 28. — ℣. Come to Me all you that labour and are heavy laden, and I will refresh you. Alleluia.

✠ Sequéntia sancti *Evangelii* secúndum Matthaeum. — In illo témpore: Videns Jesus turbas, ascéndit in montem, et cum sedisset, accessérunt ad eum discipuli ejus, et apériens os suum docébat eos, dicens: Beáti páuperes spiritu: quóniam ipsórum est regnum coelórum. Beáti mites: quóniam ipsi possidébunt terram. Beáti qui lugent: quóniam ipsi consolabúntur. Beati qui esúriunt et sitiunt justítiam: quóniam

✠ Continuation of the holy **Gospel** according to St. Matthew v. 1-12.—At that time, Jesus seeing the multitudes, went up into a mountain; and when He was sat down, His disciples came unto Him. And opening His mouth, He taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are the meek; for they shall possess the land. Blessed are they that mourn; for they shall be com-

forted. Blessed are they that hunger and thirst after justice; for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake: be glad and rejoice, for your reward is very great in heaven.—**Credo.**

ipsi saturabúntur. Beáti misericórdes: quóniam ipsi misericórdiam consequéntur. Beati mundo corde: quóniam ipsi Deum vidébunt. Beáti pacífici: quóniam fílii Dei vocabúntur. Beáti qui persecutiónem patiúntur propter justítiam: quóniam ipsórum est regnum coelórum. Beáti estis cum maledíxerint vobis, et persecúti vos fúerint, et dixerint omne malum advérsum vos, mentiéntes, propter me: gaudéte, et exultáte, quóniam merces vestra copiósa est in coelis.—**Credo.**

Offertory. Wisd. iii. 1, 2, 3.—The souls of the just are in the hand of God, and the torment of malice shall not touch them: in the sight of the unwise they seemed to die, but they are in peace. Alleluia.

Offertórium.—Justórum ánimae in manu mei sunt, et non tanget illos torméntum malitiae: visi sunt óculis insipiéntium mori: illi autem sunt in pace, allelúia.

Secret.—We offer to Thee, O Lord, the gifts of our devotion: may our doing so please Thee as honouring Thy saints; and, through Thy mercy, may it be profitable to ourselves. Through our Lord.

Secréta.—Múnera tibi, Dómine, nostrae devotiónis offérimus: quae et pro cunctórum tibi grata sint honóre justórum, et nobis salutária, te miseránte, reddántur. Per Dóminum.

Communion. Matt. v. 8-10.—Blessed are the clean of heart, for they shall see God: blessed are the peace-makers, for they shall be called the children of God: blessed are they that suffer persecution for justice sake, for theirs is the kingdom of heaven.

Commúnio. — Beáti mundo corde, quóniam ipsi Deum vidébunt: beáti pacífici, quóniam fílii Dei vocabúntur: beáti qui persecutiónem patiúntur propter justítiam, quóniam ipsórum est regnum coelórum.

Postcommúnio.—Da quaesumus, Dómine, fidélibus pópulis ómnium Sanctórum semper veneratióne laetári : et eórum perpétua supplicatióne muníri. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Lord, that to Thy faithful people, the venerating of Thy Saints may ever be a joy: and that the unceasing prayers of Thine elect may be their sure defence. Through our Lord.

SECOND VESPERS.

The First Four **Psalms** *of* **Sunday,** p. 98, and **Psalm** Crédidi, p. 127. *All the rest as at First Vespers, except:*

℣. Exultábunt Sancti in glória.
℟. Laetabúntur in cubílibus suis.

℣. Ps. cxlix. 5.—Thy Saints shall rejoice in glory.
℟. And be joyful all ye that are right of heart.

Ant.—O quam glorióśum est regnum * in quo cum Christo gaudent omnes Sancti, amícti stolis albis sequúntur Agnum quocúmque íerit.

Ant. at the Magnificat. Apoc. vii. 9, xiv. 4.—Oh! how glorious is the kingdom in which all the Saints rejoice with Christ, and, clothed in white garments follow the Lamb whithersoever he goeth.

After the Benedicámus Dómino, *the* **Vespers for the Dead** *are recited.*





NOVEMBER 2.*

(On November 3, if the 2nd is a Sunday.)

The Commemoration of all the Faithful Departed.—
Double.—Black vestments.

The feast of All Saints is intimately connected with the remembrance of the holy souls who, detained in purgatory to expiate their venial sins or to pay the temporal pains due to sin, are none the less confirmed in grace and shall one day enter heaven. Therefore, after having joyfully celebrated the glory of the Saints who are the Triumphant Church in heaven, the Church on earth extends her maternal solicitude to the place of unspeakable torments, the abode of souls who equally belong to the Church.

"On this day," says the Roman Martyrology, "commemoration of all the faithful departed, in which our common and pious Mother the Church, immediately after having endeavoured to celebrate by worthy praise all her sons who already rejoice in heaven, strives to aid by her powerful intercession with Christ her Lord and Spouse, all those who still groan in Purgatory, so that they may join as soon as possible the inhabitants of the heavenly city."

Nowhere in the Liturgy is more vividly affirmed the mysterious unity which exists between the Church triumphant, the Church militant and the Church suffering, and never is accomplished in a more obvious way the double duty of charity and justice incumbent on every Christian by the fact of his being part of the mystical body of Christ.

It is in virtue of the very consoling dogma of the Communion of Saints that the merits and suffrages of the Saints may benefit others. Whereby without infringing the indefeasible rights of divine justice, which are exercised in their full vigour after this life, the Church can join her prayers here on earth to those of the Church in heaven and supply what is wanting in the souls in Purgatory, by offering to God for them, by Holy Mass, by indulgences, by the alms and sacrifices of her children, the superabundant merits of Christ's passion and of His mystical members. Wherefore the Liturgy, the centre of which is the sacrifice of Calvary continued on the altar, has always used this pre-eminent means of

* See Historical Summary, p. 1012.

exercising in favour of the departed the great law of charity; for it is a precept of charity to relieve our neighbour's wants as if they were our own, in virtue of the supernatural bond which unites in Jesus heaven, purgatory and the earth.

The Liturgy of the dead is perhaps the most beautiful and consoling of all. Every day, at the end of each Hour of the divine office, we recommend to divine mercy the souls of the faithful departed. In the Mass, at the *Suscipe*, the priest offers the sacrifice for the living and the dead and in a special *Memento* he implores the Lord to remember His servants who have fallen asleep in Christ and to grant them to dwell in consolation, light and peace.

Masses for the dead are already recorded in the 5th century. But to St. Odilo, fourth abbot of the famous Benedictine monastery of Cluny, is due the Commemoration of all the departed. He instituted it in 998 and prescribed that it should be celebrated the day following All Saints' Day.* Through the influence of this illustrious French congregation, the custom was soon adopted by the whole Christian world and it even sometimes became a day of obligation. In Spain, Portugal and South America, which once belonged to Spain, the priests, in virtue of a privilege granted by Benedict XIV., celebrated three Masses on November 2. A decree of Benedict XV., dated August 10, 1915, authorises the priests of the whole world to do the same.

The Church reminds us in an *Epistle*, taken from St. Paul, that the dead will rise again, and tells us to hope, for on that day we shall all see one another again in the Lord. The *Sequence* strikingly describes the last judgment when the good will be for ever separated from the wicked.

The *Offertory* reminds us that it is St. Michael who introduces souls into heaven, for, as the prayers for the recommendation of the soul say, it is he who is "the chief of the heavenly host" in whose ranks men are called to fill the places of the fallen angels.

"The souls in purgatory," declares the Council of Trent, "are helped by the suffrages of the faithful, especially by the sacrifice of the Altar."† The reason is that in Holy Mass the priest offers officially to God the ransom for souls, that is the blood of the Saviour. And Jesus Himself, under the elements of bread and wine, which recall to the Father the sacrifice of Golgotha, prays God to apply to these souls its atoning virtue.

Let us, on this day, be present at the Holy Sacrifice of the Mass when the Church implores God to grant to the faithful departed, who can now do nothing for themselves, the remission of all their sins (*Collect*) and eternal rest (*Introit, Gradual, Communion*), and let us visit the cemeteries where their bodies repose‡ until the day when, in the twinkling of an eye, at the sound of the last trumpet, they will rise again to be clothed in immortality and to gain through Jesus Christ the victory over death (*Epistle*).

* By this same institution the Holy See granted a plenary Indulgence toties quoties on the same conditions as on August 2, applicable to the souls of the departed on All Souls' Day, to all those who visited a church from noon on All Saints to midnight on the following day and prayed for the intention of the Sovereign Pontiff.

† Sessio XXII, cap. II.

‡ The word cemetery comes from a Greek word meaning a place where one rests in sleep.

Vespers of the Dead.

Ant. I will please the Lord in the land of the living.	*Ant.* — Placébo Dómino, * in regióne vivórum.

Psalm cxiv.

The souls suffer in Purgatory. God delivers them.

I have loved: because the Lord will hear the voice of my prayer.	✠ Diléxi quóniam exáudiet Dóminus * vocem oratiónis meae.
Because He hath inclined His ear unto me: and in my days will I call upon Him.	Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.
The sorrows of death have compassed me: and the perils of hell have found me.	Circumdedérunt me dolóres mortis: * et perícula inférni invenérunt me.
I met with trouble and sorrow: and I called on the name of the Lord.	Tribulatiónem et dolórem invéni: * et nomen Dómini invocávi.
O Lord, deliver my soul: the Lord is merciful and just, and our God showeth mercy.	O Dómine líbera ánimam meam: † miséricors Dóminus, et justus * et Deus noster miseréter.
The Lord is the keeper of little ones: I was humbled, and He delivered me.	Custódiens párvulos Dóminus: * humiliátus sum, et liberávit me.
Turn, O my soul, unto thy rest: for the Lord hath been bountiful to thee.	Convértere ánima mea, in réquiem tuam: * quia Dóminus benefécit tibi.
For He hath delivered my soul from death: mine eyes from tears, and my feet from falling.	Quia erípuit ánimam meam de morte: † óculos meos a lácrimis,* pedes meos a lapsu.
I will please the Lord: in the land of the living.	Placébo Dómino * in regióne vivórum.
℣. Eternal rest: grant unto them, O Lord.	℣. Réquiem aetérnam * dona eis Dómine.

℟. Et lux perpétua * lúceat eis.

℟. And let perpetual light shine upon them.

Ant.—Placébo Dómino in regióne vivórum.

Ant. I will please the Lord: in the land of the living.

Ant. — Heu me * quia incolátus meus prolongátus est.

Ant. Wo is me, O Lord, that my sojourning is prolonged.

Psalm cxix.

In the exile of Purgatory the souls have recourse to God.

Ad Dóminum cum tribulárer clamávi: * et exaudívit me.

In my trouble I cried to the Lord: and He heard me.

Dómine líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

Deliver my soul, O Lord, from wicked lips: and from a deceitful tongue.

Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

What can be given thee, or what can be added to thee: to a deceitful tongue.

Sagíttae poténtis acútae, * cum carbónibus desolatóriis.

The sharp arrows of the mighty: with destroying coals of fire.

Heu me! quia incolátus meus prolongátus est † habitáv cum habitántibus Cedar: * multum íncola fuit ánima mea.

Wo is me that my sojourn is prolonged: I have dwelt with the inhabitants of Cedar: my soul hath long been a sojourner.

Cum his qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

With them that hated peace I was peaceable: when I spoke to them, they fought against me without a cause.

Réquiem aetérnam.

Eternal rest.

Ant. — Heu me! quia incolátus meus prolongátus est.

Ant. Wo is me, O Lord: that my sojourning is prolonged.

Ant.—Dóminus * custódit te ab omni malo: custódiat ánimam tuam Dóminus.

Ant. The Lord keepeth thee from all evil: the Lord keep thy soul.

Psalm cxx.

The souls in Purgatory place their trust in God.

Levavi óculos meos in montes, * unde véniet auxílium mihi.

I have lifted up mine eyes unto the mountains: whence help shall come to me.

My help is from the Lord, Who made heaven and earth.

Auxílium meum a Dómino, * qui fecit coelum et terram.

May He not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Non det in commotiónem pedem tuum: * neque dormítet qui custódit te.

Behold, he shall neither slumber nor sleep: that keepeth Israel.

Ecce non dormitábit neque dórmiet, * qui custódit Israël.

The Lord is thy keeper, the Lord is thy protection: upon thy right hand.

Dóminus custódit te, Dóminus protéctio tua, * super manum déxteram tuam.

The sun shall not burn thee by day: nor yet the moon by night.

Per diem sol non uret te: * neque luna per noctem.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

Dóminus custódit te ab omni malo: * custódiat ánimam tuam Dóminus.

May the Lord keep thy coming in and thy going out: from henceforth now and for ever.

Dóminus custódiat intróitum tuum, et éxitum tuum, * ex hoc nunc, et usque in saecúlum.

Eternal rest.

Réquiem aetérnam.

Ant.—The Lord keepeth thee from all evil: the Lord keep thy soul.

Ant.—Dóminus custódit te ab omni malo: custódiat ánimam tuam Dóminus.

Ant.—If Thou, O Lord, wilt mark iniquities: Lord, who shall abide it?

Ant.—Si iniquitátes * observáveris Dómine: Dómine, quis sustinébit?

Psalm cxxix. De Profundis, p. 11.—*The Anthem is repeated.*

Ant.—Despise not, O Lord, the works of Thy hands.

Ant.—Opera * mánuum tuárum, Dómine, ne despícias.

Psalm cxxxvii: Confitébor tibi, p. 132.—*The Anthem is repeated.*

℣. I heard a voice from heaven, saying unto me.

℟. Blessed are the dead who die in the Lord.

℣. Audívi vocem de coelo dicéntem mihi.

℟. Beáti mórtui qui in Dómino moriúntur.

Ant.—All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out.

Ant.—Omne * quod dat mihi Pater, ad me véniet: et eum qui venit ad me, non ejíciam foras.

Magnificat: p. 112.—*Repeat the Anthem.*

All kneel.

Pater noster.

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. A porta ínferi.

℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Our Father (*in silence*)

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. From the gate of hell

℟. Deliver their souls, O Lord.

℣. May they rest in peace.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

Orémus. — Fidélium, Deus, ómnium cónditor et redémptor: animábus famulórum, famularúmque tuárum remissiónem cunctórum tríbue peccatórum; † ut indulgéntiam, quam semper optavérunt, * piis supplicatiónibus consequántur: Qui vivis.

Collect.—O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications, they may obtain the pardon which they have always desired. Who livest.

℣. Réquiem aetérnam dona eis, Dómine.
℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.
℟. Amen.

℣. Eternal rest give unto them, O Lord.
℟. And let perpetual light shine upon them.

℣. May they rest in peace.
℟. Amen.

U.I.O.G.D.

On this day all priests may celebrate three Masses. The priest who celebrates only one, says the first. If a sung Mass, he also says the first, and he may say the two others before or after the first.

FIRST MASS.

Introit.—Eternal rest give to them, O Lord; and let perpetual light shine upon them. Ps. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: O Lord, hear my prayer; all flesh shall come to Thee. Eternal rest.

Intróitus. — Réquiem aetérnam dona eis Dómine: et lux perpétua lúceat eis. *Ps.* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exaúdi oratiónem meam, ad te omnis caro véniet. Réquiem aetérnam.

Collect.—O God the Creator and Redeemer of all the faithful, to the souls of Thy servants and of Thine handmaidens grant the pardon of all their sins, that, through our devout prayers, they may rejoice in the full forgiveness for which at all times they have hoped: Who livest and reignest.

Orémus. — Fidélium, Deus, ómnium cónditor et redémptor: animábus famulórum, famularúmque tuárum remissiónem cunctórum tríbue peccatórum; † ut indulgéntiam, quam semper optavérunt, * piis supplicatiónibus consequántur: Qui vivis.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Corinthians. 1 Cor. xv. 51-57.—BRETHREN, Behold I tell you a mystery: we shall indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O

Léctio *Epistolae* beáti Pauli Apóstoli ad Corínthios.—FRATRES: Ecce mystérium vobis dico: Omnes quidem resurgémus, sed non omnes immutábimur. In moménto, in ictu óculi, in novíssima tuba: canet enim tuba, et mórtui resúrgent incorrúpti: et nos immutábimur. Opórtet enim corruptíbile hoc indúere incorruptiónem: et mortále hoc indúere immortalitátem. Cum autem mortále hoc indúerit immortalitátem, tunc fiet sermo, qui scriptus est: Absórpta est mors in victória. Ubi est mors víctória tua? ubi est mors stimulus tuus? Stímulus

autem mortis peccátum est: virtus vero peccáti lex. Deo autem grátias, qui dedit nobis victóriam per Dóminum nostrum Jesum Christum.

death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the law. But thanks be to God, Who hath given us the victory through our Lord Jesus Christ.

Gradual *and* **Tract, pp. 1777, 1777₄ —Sequence, p. 1778.**

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus turbis Judaeórum: Amen, amen dico vobis, quia venit hora, et nunc est quando mórtui áudient vocem Fílii Dei: et qui audíerint, vivent. Sicut enim Pater habet vitam in semetípso, sic dedit et Fílio habére vitam in semetípso: et potestátem dedit ei judícium fácere, quia Fílius hóminis est. Nolíte mirári hoc, quia venit hora, in qua omnes, qui in monuméntis sunt, áudient vocem Fílii Dei: et procédent, qui bona fecérunt, in resurrectiónem vitae: qui vero mala egérunt in resurrectiónem judícii.

✠ Continuation of the holy **Gospel** according to St. John v. 25-29.—At that time, Jesus said to the multitudes of the Jews, Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so He hath given to the Son also to have life in Himself; and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God; and they that have done good things shall come forth unto the resurrection of life, but they that have done evil, unto the resurrection of judgment

Offertory, p. 1782².

Secréta. — Hóstias, quaesumus, Dómine, quas tibi pro animábus famulórum famulárumque tuárum offérimus, propitiátus inténde: ut, quibus fídei christiánae méritum contulísti, dones et praemium. Per Dóminum.

Secret.—Look with favour, we beseech Thee, O Lord, upon the sacrifice which we offer up to Thee in behalf of the souls of Thy servants and of Thine handmaidens, and deign thereby to be appeased. On those souls Thou didst bestow the merit of faith in Christ: deny them not its reward. Through our Lord.

Preface *of the Dead,* p. 57.—**Communion,** p. 1784.

Postcommunion. — May the prayer of Thy suppliants, O Lord, avail the souls of Thy servants and of Thine handmaidens. Moved by it, mayest Thou free them from their sins and give them part in the redemption wrought by Thee. Who livest and reignest.

Postcommúnio. — Animábus, quaesumus, Dómine, famulórum, famularúmque tuárum orátio profíciat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuae redemptiónis fácias esse partícipes: Qui vivis.

The **Absolution,** p. 1798 *with* **Collect** *from the* **Mass,** p. 1736.

SECOND MASS.

As on the anniversary day of the departed, p. 1786, *with the* **Sequence,** p. 1778, *and the following* **Collects.**

Collect.—O God, the Lord of mercies, grant to the souls of Thy servants and handmaids a place of refreshment, rest and happiness, and the glory of Thy light. Through our Lord.

Orémus. — Deus, indulgentiárum Dómine: da animábus famulórum, famularúmque tuárum, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Secret. — Be favourable, O Lord, to our humble prayers on behalf of the souls of Thy servants and handmaids, for whom we offer up to Thee the sacrifice of praise: that Thou mayest vouchsafe to grant them fellowship with Thy saints. Through our Lord.

Secréta. — Propitiáre, Dómine, supplicatiónibus nostris, pro animábus famulórum, famularúmque tuárum, pro quibus tibi offérimus sacrifícium laudis: ut eas Sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Lord, that the souls of Thy servants and handmaids, purified by this sacrifice, may obtain pardon and everlasting rest. Through our Lord.

Postcommúnio. — **Praesta,** quaesumus, Dómine: ut ánimae famulórum, famularúmque tuárum, his purgátae sacrifíciis, indulgéntiam páriter et réquiem cápiant sempitérnam. Per Dóminum.

THIRD MASS.

As in the Daily Masses for the Dead, p. 1788, *with the* **Sequence,** p. 1778, *and the following* **Collects.**

Collect.—O God, Who grantest forgiveness and desirest the

Orémus. — Deus véniae largitor, et humánae salútis amátor:

quaesumus cleméntiam tuam; ut ánimas famulórum, famulárumque tuárum, quae ex hoc saeculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus Sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas. Per Dóminum.

salvation of mankind: we beseech Thee in Thy mercy to grant that Thy servants and handmaids who have passed out of this life, by the intercession of blessed Mary ever a Virgin and of all Thy saints, may partake of everlasting bliss. Through our Lord.

Secréta. — Deus, cujus misericórdiae non est númerus, súscipe propítius preces humilitátis nostrae; et animábus ómnium fidélium defunctórum, quibus tui nóminis dedísti confessiónem, per haec sacraménta salútis nostrae, cunctórum remissiónem tribue peccatórum. Per Dóminum.

Secret.—O God, Whose mercy is boundless, favourably receive our humble prayers, and by means of these sacraments of our salvation grant to the souls of Thy servants and handmaids who by Thy grace did confess Thy name the remission of all their sins. Through our Lord.

Postcommúnio. — Praesta, quaesumus, omnípotens et miséricors Deus: ut ánimae famulórum, famularúmque tuárum, pro quibus hoc sacrifícium laudis tuae obtúlimus majestáti; per hujus virtútem sacraménti a peccátis ómnibus expiátae, lucis perpétuae, te miseránte, recípiant beatitúdinem. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, Almighty and merciful God, that the souls of Thy servants and handmaids, for whom we offer up this sacrifice of praise to Thy Majesty, may by virtue of this sacrament be cleansed from all sin and by Thy mercy receive the happiness of eternal light. Through our Lord.

November 3.

Third Day of the Octave of All Saints.

Mass: *as on the day of the feast,* p. 1729.

Second Collect, *of the Holy Ghost,* p. 161; **Third Collect** *for the Church,* p. 154, *or for the Pope,* p. 155.—*The* **Credo** *is said.*

Loaves are blessed on this day in honour of St. Hubert whose feast is solemnised in certain countries on November 3. The Church asks God to preserve those who eat of this bread from the bite of mad dogs, from the plague and other diseases. In a second Collect, she makes a similar prayer for the animals to whom the bread is given to eat.

November 4.

St. Charles Borromeo, Bishop, Confessor.*—*Double.—White vestments.*

St. Charles was raised up by God to be one of the chief instruments of the true reformation of the Church in the 16th century. It was greatly owing to his wisdom that the Council of Trent was happily concluded.

Made a cardinal at the age of 23, he soon became archbishop of Milan (*Introit, Epistle, Gradual, Communion, Offertory*). He held synods and councils, established colleges and communities, renewed the spirit of his clergy and of monasteries, and founded asylums for the poor and orphans. The most marvellous of his works was the creation of diocesan seminaries whose rules were adopted in all those that were instituted later. He died in 1584.

Mass : Státuit, p. 255, *except :*

Collect. — Ever keep Thy Church, O Lord, we beseech Thee, under the protection of St. Charles, Thy confessor and bishop; so that through the intercession of him who became glorious by his watchful care over his flock, we may ever burn with love for Thee. Through our Lord.

Orémus. —Ecclésiam tuam, Dómine, sancti Cároli Confessóris tui atque Pontíficis contínua protectióne custódi: ut, sicut illum pastorális solicitúdo gloriósum réddidit; ita nos ejus intercéssio in tuo semper fáciat amóre fervéntes. Per Dóminum.

Commemoration *is made of the Octave,* p. 1729, *and of* **SS. Vitalis** *and* **Agricola,** *martyrs, as in the following* **Mass.**

The Same Day.

SS. Vitalis and Agricola, Martyrs.†—*Red vestments.*

"At Bologna," says the Roman Martyrology, "the holy martyrs Vitalis and Agricola, the first a servant of the latter, who became his companion and colleague by martyrdom under Diocletian. His persecutor exhausted on him every kind of torment, and not an inch of his body was left unwounded; he suffered these tortures with fortitude and died praying. Agricola was crucified. The translation of the relics of these Saints took place in the presence of St. Ambrose, who says that he collected the nails, his glorious blood and the cross on which he was nailed and placed them under the holy altars."

Mass : Sapiéntiam, p. 235, *except :*

Collect. — Grant, we beseech Thee, O Almighty God, that we who celebrate the festival-day of Thy holy martyrs Vitalis and

Orémus. — Praesta, quaesumus, omnípotens Deus: ut, qui sanctórum Mártyrum tuórum Vitális et Agrícolae solém-

* See Historical Summary, p. 1015. † Ibid., p. 1009.

nia cólimus, eórum apud te intercessiónibus adjuvémur. Per Dóminum.

Agricola, may never lack the succour of their prayers. Through our Lord.

Epistle : Rememorámini, p. 239.—**Gospel :** Si qui vult, p. 220.

Secréta. — Oblátis, quaesumus, Dómine, placáre munéribus : et, intercedéntibus sanctis Martyribus tuis Vitále et Agrícola, a cunctis nos defénde perículis. Per Dóminum.

Secret. — Be appeased, O Lord, we beseech Thee, by the gifts which we offer up ; and by the intercession of Thy holy martyrs Vitalis and Agricola keep us from all danger. Through our Lord.

Postcommúnio. — Haec nos commúnio, Dómine, purget a crímine : et, intercedéntibus sanctis Martyribus tuis Vitále et Agrícola, coeléstis remédii fáciat esse consórtes. Per Dóminum.

Postcommunion. — May this Communion, O Lord, cleanse us from guilt ; and by the intercession of blessed Vitalis and Agricola, Thy martyrs, may it win for us healing grace from heaven. Through our Lord.

NOVEMBER 5.

(In many dioceses)

Feast of the Holy Relics preserved in the Churches of a Diocese.

Greater-double.—Red vestments.

After having solemnised on All Saints' Day the feast of the holy souls who have entered heaven, the Church honours on this day the holy relics of their bodies which will remain on earth until the glorious resurrection, a pledge of which we venerate in their ashes (*Collect*). From the earliest times the Church celebrated the holy Mysteries on the tombs of the martyrs in the Catacombs, in order to show that these Saints had mixed their blood with that of the Victim of Calvary (*Antiphon at Vespers*).

Later, at Rome, splendid churches were erected as vast reliquaries to preserve the tombs of celebrated martyrs. The remains of those who had confessed their faith, were placed under the High Altar or Confession of the basilicas which were dedicated to them. Hence the custom of translating the relics of the martyrs which is one of the essential parts of the ceremony of dedicating a church, similar to the custom of placing relics of holy martyrs in a small cavity of the altar stone called tomb (*see* p. 2).

That is why the mass of the holy Relics, which dates from the 19th century, is composed in a great measure, like to-day's office, of passages taken from the Common of Martyrs (*Gospel, Epistle, Gradual, Offertory*), and why the priest wears red vestments.

Just as a supernatural virtue issued from the sacred Humanity of Jesus and healed those who approached Him (*Gospel*) so too the Saints who enjoy God in heaven (*Gradual, Communion*) may by their relics

(bones) (*Introit*)), ashes, clothes, or other objects used by them "work wonders on earth," says the *Collect*, "exorcise devils, heal the sick, restore sight to the blind, cleanse lepers, drive away temptations and bestow on all the excellent gifts which come from the Father of light."*

MASS.

Introit. Ps. xxxiii. 20, 21.—Many are the afflictions of the just, and out of all these the Lord hath delivered them: the Lord keepeth all their bones; not one of them shall be broken. Ibid. 2. I will bless the Lord at all times: His praise shall be always in my mouth. ℣. Glory be to the Father.

Intróitus. — Multae tribulatiónes justórum, et de his ómnibus liberábit eos Dóminus: Dóminus custódit ómnia ossa eórum: unum ex his non conterétur. *Ps.* Benedícam Dóminum in omni témpore: semper laus ejus in ore meo. ℣. Glória Patri.

Collect. — Do Thou, O Lord, increase our faith in the Resurrection, Thou that workest wonders in the Relics of Thy saints: and make us partakers of that immortal glory, a pledge of which we venerate in their ashes. Through our Lord.

Orémus. — Auge in nobis, Dómine, resurrectiónis fidem, qui in Sanctórum tuórum relíquiis mirabília operáris: et fac nos immortális glóriae partícipes; cujus in eórum cinéribus pígnora venerámur. Per Dóminum.

Epistle. — Lesson from the Book of Wisdom. Ecclus. xliv. 10-15. — THESE were men of mercy, whose godly deeds have not failed. Good things continue with their seed, their posterity are a holy inheritance, and their seed hath stood in the covenants. And their children for their sakes remain for ever; their seed and their glory shall not be forsaken. Their bodies are buried in peace, and their name liveth unto generation and generation. Let the people show forth their wisdom, and the church declare their praise.

Epístola. — Léctio libri Sapiéntiae. — HI viri misericórdiae sunt, quorum pietátes non defuérunt: cum sémine eórum pérmanent bona, heréditas sancta nepótes eórum, et in testaméntis stetit semen eórum: et fílii eórum propter illos usque in aetérnum manent: semen eórum, et glória eórum non derelinquétur. Córpora ipsórum in pace sepúlta sunt, et nomen eórum vivit in generatiónem et generatiónem. Sapiéntiam ipsórum narrent pópuli, et laudem eórum núntiet Ecclésia.

* Lessons of the 2nd Nocturn at Matins.

Graduále. — Exsultábunt sancti in glória : laetabúntur in cubílibus suis. ℣. Cantáte Dómino cánticum novum : laus ejus in ecclésia sanctórum.

Gradual. Ps. cxlix. 5, 1.—The saints shall rejoice in glory : they shall be joyful in their beds. ℣. Sing ye to the Lord a new canticle : let His praise be in the church of His saints.

Allelúia, allelúia. — ℣. *Ps.* Justi epuléntur, et exúltent in conspéctu Dei : et delecténtur in laetítia. Allelúia.

Alleluia, alleluia. Ps. lxvii. 4. —℣. The just shall feast, and shall exult in the sight of God : and shall rejoice in gladness. Alleluia.

After Septuagesima, the *Alleluia* is omitted and the following Verse is said :—

Tractus. — Qui séminant in lácrimis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exultatióne, portántes manípulos suos.

Tract. Ps. cxxv. 5-7.—They that sow in tears shall reap in joy. ℣. Going they went and wept, casting their seeds. ℣. But coming they shall come with joyfulness, carrying their sheaves.

During Paschal Time, the *Gradual* is omitted and is said :—

Allelúia, allelúia. — ℣. Sancti tui, Dómine, florébunt sicut lílium : et sicut odor bálsami erunt ante te.

Alleluia, alleluia. — ℣. Thy saints, O Lord, shall flourish like the lily, and shall be as the odour of balsam before Thee.

Allelúia. Ps. Pretiósa in conspéctu Dómini mors Sanctórum ejus. Allelúia.

Alleluia. Ps. cxv. 15.—Precious in the sight of the Lord is the death of His saints. Alleluia.

Gospel : Descéndens, p. 237.—**Credo.**

Offertórium. — Mirábilis Deus in sanctis suis : Deus Israël, ipse dabit virtútem, et fortitúdinem plebi suae : benedíctus Deus.

Offertory. — God is wonderful in His saints : the God of Israel is He Who will give power and strength to His people : blessed be God.

Secréta. — Implorámus, Dómine, cleméntiam tuam : ut Sanctórum tuórum, quorum relíquias venerámur, suffragántibus méritis, hóstia, quam offérimus, nostrórum sit expiátio delictórum. Per Dóminum.

Secret. — We implore Thy clemency, O Lord, that by the interceding merits of Thy saints whose Relics we venerate, this sacrifice which we offer may be an expiation of our sins. Through our Lord.

Communion. — Rejoice, ye just, in the Lord: praise becometh the upright.

Commúnio. — Gaudéte justi in Dómino: rectos decet collaudátio.

Postcommunion. — Multiply upon us Thy mercy, we beseech Thee, O Lord, through the Sacraments which we have received: that even as with a pious devotion we rejoice in the solemnity of Thy saints whose Relics we venerate, so also by Thy bountiful goodness we may enjoy their everlasting fellowship. Through our Lord.

Postcommúnio. — Multíplica super nos quaesumus, Dómine, per haec sancta, quae súmpsimus, misericórdiam tuam: ut sicut in tuórum solemnitáte Sanctórum, quorum relíquias cólimus, pia devotióne laetámur; ita eórum perpétua societáte te largiénte, fruámur. Per Dóminum.

NOVEMBER 8.

The Octave Day of All Saints.—*Greater-double.—White vestments.*

The custom of celebrating during eight days the feast of All Saints was established by Pope Sixtus IV. in 1430 for the universal Church.

Let us realise the part played by the Church's liturgy initiating us into the liturgy of heaven. "As daughter of those very choirs that are continually singing before the throne of God and the Lamb," said Pius X, as well as Urban VIII., "it is proper that divine psalmody, by which the Spouse consoles herself during this exile for the absence of her divine Lord, should be without fault or stain."

Mass *as on the Feast,* p. 1729.—**Commemoration** *of the Holy Four Crowned Martyrs as in the following* **Mass.**

THE SAME DAY.

The Holy Four Crowned Martyrs.*—*Red vestments.*

The Saints were four brothers whose names remained long unknown. They were called "the four crowned" because they received the palm of martyrdom and were crowned in heaven.

Mass: Intret, p. 232, *except:*

Collect. — Grant, we beseech Thee, O Almighty God, that we who acknowledge the boldness of Thy glorious martyrs in their confession, may enjoy their loving intercession with Thee. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus: ut, qui gloriósos Mártyres fortes in sua confessióne cognóvimus, pios apud te in nostra intercessióne sentiámus. Per Dóminum.

* See Historical Summary, p. 1009.

Epistle : Sancti, as on July 18, p. 1505.—**Gospel :** Videns *as on All Saints*, p. 1731.

Secréta. — Benedíctio tua, Dómine, larga descéndat : quae et múnera nostra, deprecántibus sanctis Martyribus tuis, tibi reddat accépta, et nobis sacraméntum redemptiónis effíciat. Per Dóminum.

Secret. — Let Thy bountiful blessing come down upon us, O Lord ; through the prayers of Thy holy martyrs, may it make our gifts well-pleasing to Thee, and make them also a sacrament of redemption to ourselves. Through our Lord.

Postcommúnio. —Coeléstibus refécti sacraméntis et gáudiis : súpplices te, Dómine, deprecámur ; ut quorum gloriámur triúmphis, protegámur auxíliis. Per Dóminum.

Postcommunion. — We who are refreshed and gladdened by these heavenly sacraments, humbly pray Thee, O Lord, that we may be shielded by the help of those in whose triumphs we glory. Through our Lord.



NOVEMBER 9.

The Dedication of the Basilica of Our Saviour.*—*Double of the Second Class.—White vestments.*

Among the rich and splendid Roman basilicas where the ceremonies of Christian worship were celebrated in great pomp, after the era of persecution, there is one of first rank and whose Dedication is solemnised on this anniversary. The palace of the Lateran on the Coelian Hill, then belonged to Fausta, the wife of Constantine. The Emperor, after his conversion, gave it to the Pope as his private residence, and founded there the church of the Lateran which became the mother and mistress of all the churches of Rome and the world.†

On November 9, A.D. 324, Pope St. Sylvester consecrated it under the name of Basilica of St. Saviour. This was the first public consecration of a church. A long time after, under Lucius II. in the 12th century it was dedicated to St. John the Baptist, whose name had been given to the adjoining baptistery. Wherefore, it has been given nowadays the title of St. John Lateran.

In this basilica and the adjoining palace were held, from the 4th to the 16th centuries, more than twenty-five councils, five of which were ecumenical. On the most solemn days the Station was held there. Holy Orders were conferred there, penitents were reconciled, catechumens were baptised on Easter Day, and as neophytes they came there in procession during the whole octave.

At St. John Lateran is inaugurated, on the first Sunday in Lent, the great liturgical season consecrated to penitence,‡ there is held the assembly on Palm Sunday§ and that on Rogation Tuesday‖, there, are carried out the ceremonies of Maunday Thursday¶ and Easter Eve** and Mass is celebrated on Saturday in Albis†† and on the eve of Pentecost.‡‡

* See Historical Summary, p. 1016.
† See Plan of Stations, p. 510, H. f. 15.
‡ See p. 534.
§ See p. 731.
‖ See p. 930.
¶ See p. 780.
** See p. 826.
†† See p. 902.
‡‡ See p. 956.

The Church, having been destroyed, was rebuilt and consecrated anew by Benedict XIII., in 1726, and the commemoration of this consecration was fixed, as that of the first church, on November 9.

Mass : Terríbilis, p. 311.

In Low Masses, commemoration is made of St. Theodore as in the following Mass.

Second Vespers : *As in the* **Common,** p. 309.

THE SAME DAY.

St. Theodore, MARTYR.*.

Theodore, a soldier in the Roman legion at Amasea (*Pontus*), was arrested on account of his Christian faith. Cast into prison, his flesh was torn with iron hooks and his ribs were laid bare The martyr, filled with joy, never ceased singing the verse of a Psalm : " I will bless the Lord at all times." He was then burned alive and gave up his soul to God A.D. 406.

Mass : Laetábitur, p. 225; *except :*

Orémus. — Deus, qui nos beáti Theodóri Mártyris tui confessióne gloriósa circúmdas et prótegis : praesta nobis ex ejus imitatióne profícere et oratióne fulcíri. Per Dóminum.	**Collect.** — O God, Who dost encompass and shield us by the glorious confession of blessed Theodore Thy martyr; grant that we may profit by his example, and be strengthened by his intercession. Through our Lord.
Secréta. — Súscipe, Dómine, fidélium preces cum oblatiónibus hostiárum : et, intercedénte beáto Theodóro Mártyre tuo, per haec piae devotiónis offícia ad coeléstem glóriam transeámus. Per Dóminum nostrum.	**Secret.** — Receive, O Lord, the prayers of the faithful with the victims which they offer up ; and through the intercession of blessed Theodore Thy martyr, may this service of love and devotion bring us to the glory of heaven. Through our Lord.
Postcommúnio. — Praesta nobis, quaesumus, Dómine : intercedénte beáto Theodóro Mártyre tuo ; ut, quod ore contíngimus, pura mente capiámus.	**Postcommunion.** — Grant, O Lord, we beseech Thee, through the intercession of blessed Theodore Thy martyr, that what we take with our mouth, we may

* See Historical Summary, p. 1010.

receive with a clean heart. Through our Lord.	Per Dóminum.

November 10.

St. Andrew Avellino, Confessor.*—*Double.—White vestments.*

Andrew Avellino was born at Castro-Nuovo, in the kingdom of Naples. He was very handsome and had to resist, even violently, various attempts of seduction. " He might have done wrong," says the *Epistle*, "and did not." Raised to the sacerdotal dignity, after having studied law, he pleaded only in the ecclesiastical court. One day, a slight untruth escaped him at the bar and a short time after he read the following passage of Holy Scripture : " The mouth that utters untruth kills the soul," and he was so struck by it that he absolutely gave up his career at the bar.

He then joined the Theatines, or Clerks regular of St. Paul, at Naples, and obtained, on account of his great love for the cross, that he should be given the name of Andrew.

Having become Superior of the Institute (*Communion*), he devoted all his free time to prayer and the care of souls. He died at Naples in 1608 at a very advanced age, at the foot of the altar as he was ascending to celebrate Mass.

Mass : Os justi, p. 270, *except :*

Collect. — O God, Who didst marvellously lift up to Thyself the heart of blessed Andrew, Thy Confessor, by means of his steadfast vow to advance in virtue daily ; grant, we beseech Thee, that through his merits and intercession we may share in the like grace ; so that, by ever following the more perfect way, we may happily be brought to Thy glory on high. Through our Lord.	*Orémus.* — Deus, qui in corde beáti Andréae Confessóris tui, per árduum quotídie in virtútibus proficiéndi votum, admirábiles ad te ascensiónes disposuísti : concéde nobis, ipsíus méritis et intercessióne, ita ejúsdem grátiae partícipes fíeri ; ut, perfectióra semper exsequéntes, ad glóriae tuae fastígium felíciter perducámur. Per Dóminum.

Commemoration of SS. Tryphon, Respicius *and* **Nympha** *as in the following* **Mass.**

The Same Day.

SS. Tryphon, Respicius and Nympha, Virgin, Mm.†

In the reign of Decius, Tryphon suffered martyrdom at Nicaea in Bithynia. The tribune Respicius, touched by his fortitude, was converted and both were condemned to death by scourging (A.D.250).

* See Historical Summary, p. 1016. † Ibid, p. 1008.

Two centuries later, on the same day, St. Nympha, a Sicilian virgin, having publicly confessed that Jesus Christ was the true God, added the palm of martyrdom to that of virginity. Her body, taken to Rome, was laid in the church of SS. Tryphon and Respicius. There, was held the Station on the Saturday after Ash-Wednesday.*

Mass : Clamavérunt, *as on June* 2, p. 1395, *except :*

Orémus. — Fac nos quaesumus, Dómine, sanctórum Mártyrum tuórum Tryphónis, Respícii et Nymphae semper festa sectári : quorum suffrágiis, protectiónis tuae dona sentiámus. Per Dóminum.

Collect. — Enable us, we beseech Thee, O Lord, each year to keep with rejoicings, the feast of Thy holy martyrs Tryphon, Respicius and Nympha : and having them for our advocates, ever to feel that Thou Thyself art our protector. Through our Lord.

Graduále. — Víndica Dómine, sánguinem sanctórum tuórum, qui effúsus est. ℣. Posuérunt mortália servórum tuórum escas volatílibus coeli : carnes sanctórum tuórum béstiis terrae.

Gradual. Ps. lxxviii. 10, 2.—Revenge, O Lord, the blood of Thy saints, which hath been shed. ℣. They have given the dead bodies of Thy servants, O Lord, to be meat for the fowls of the air : the flesh of Thy saints to the beasts of the earth.

Allelúia, allelúia. — ℣. Pretiósa in conspéctu Dómini mors sanctórum ejus. Allelúia.

Alleluia, alleluia. Ps. cxv. 15. —Precious in the sight of the Lord is the death of His saints.

Gospel : Attendite a ferménto, p. 240.

Offertory : Laetámini, p. 251.

Secréta.— Múnera tibi, Dómine, nostrae devotiónis offérimu : quae et pro tuórum tibi grasa sint honóre justórum, et nobts salutária, te miseránte, reddiátnur. Per Dóminum.

Secret. — Devoutly, O Lord, we lay our offerings at Thy feet, given for the honour of Thy saints : may these offerings find favour with Thee : and in Thine infinite mercy may they be of avail to us unto salvation. Through our Lord.

Commúnio. — Quicúmque fécerit voluntátem Patris mei, qui in coelis est : ipse meus frater, et soror, et mater est, dicit Dóminus.

Communion. Matt. xii. 50.—Whosoever shall do the will of My Father, that is in heaven, he is My brother, and sister, and mother, saith the Lord.

* See p. 529.

Postcommunion. — Grant unto us, we beseech thee, O Lord, by the intercession of Thy holy martyrs Tryphon, Respicius and Nympha to receive into a pure heart the divine sacrament which has passed our lips. Through our Lord.

Postcommúnio. — Praesta nobis, quaesumus, Dómine: intercedéntibus sanctis Martyribus tuis Tryphóne, Respício et Nympha; ut, quod ore contíngimus, pura mente capiámus. Per Dóminum.

NOVEMBER 11.

St. Martin, BISHOP, CONFESSOR.*—*Double.*—*White vestments.*

In the first three centuries the saints were martyrs only. St. Martin is the first Bishop and Confessor honoured by the Church in the West. As Durand de Mende remarks, the liturgy gives him a rank equal to the Apostles, for it was he who finally evangelised Gaul. His feast was everywhere of obligation. Taking place often during "St. Martin's Summer," that is at the end of autumn, it rivalled in importance and popular rejoicings the feast of St. John. It had an Octave like the feast of St. Laurence, for St. Martin, "pearl of priests" (*Response at Matins*), occupies among Confessors the rank of St. Laurence among the martyrs.

St. Martin, born at Labaria in Pannonia, came to Gaul as a soldier. While still a catechumen, he one day, near Amiens, gave part of his cloak to a poor man who asked him an alms in the name of Christ. On the following night Jesus appeared to him clothed in this half of his cloak and said to him: "Martin, a simple catechumen, covered Me with this garment."

At the age of eighteen, he was baptised, and having become a disciple of St. Hilary, Bishop of Poitiers, he built at two leagues from the episcopal city, in the desert of Ligugé, a monastery whither he retired with a few disciples. He thereby was the founder of monasteries in Gaul.

But God would not allow this light to remain hidden under the bushel (*Gospel*). St. Martin, torn from his solitude, was made Bishop of Tours (*Introit, Epistle, Gradual*). He then founded the famous abbey of Marmontiers or Martin's Monastery, where he often retired from the world. There, he had around him eighty monks who imitated the lives of the hermits of Thebaid.

He lived more than eighty years, devoting himself to the glory of God and the salvation of souls. He died at Candes, near Tours, A.D. 397. His tomb became famous through many miracles, and attracted crowds from all parts of the country. Gregory of Tours, a later Bishop of Tours, does not hesitate to call the holy worker of miracles special patron of the whole world. Few saints have been so popular. In France alone, there are about 4,000 parish churches dedicated to St. Martin and 485 market towns or villages still bear his name. Rome has a church of St. Sylvester and Martin, where the Station is held on the Thursday of the fourth week in Lent.† St. Martin's cope used to be borne at the head of the army in times of war and on it were sworn solemn oaths in times of peace.

* See Historical Summary, p. 1010. † See p. 656.

This cope (chape), a symbol of the protection with which the national apostle favoured France, has given its name to the oratory where it was kept and to all the small churches that are called Chapels.

MASS.

Introitus. — Státuit ei Dóminus testaméntum pacis, et príncipem fecit eum : ut sit illi sacerdótii dígnitas in aetérnum. *Ps.* Meménto, Dómine, David : et omnis mansuetúdinis ejus. ℣. Glória Patri.

Introit. Ecclus. xlv. 30.—The Lord made to him a covenant of peace, and made him a prince; that the dignity of priesthood should be to him for ever. Ps. cxxxi. 1. O Lord, remember David, and all his meekness. ℣. Glory be to the Father.

Orémus. — Deus, qui cónspicis, quia ex nulla nostra virtúte subsístimus : concéde propítius ; ut, intercessióne beáti Martíni Confessóris tui atque Pontíficis, contra ómnia advérsa muniámur. Per Dóminum.

Collect. — O God, Who seest that on no strength of our own can we rely: in Thy loving kindness vouchsafe that the intercession of blessed Martin, Thy confessor and bishop, be to us a sure defence in our every trouble. Through our Lord.

Commemoration of St. Mennas, *from the* **Collects** *of the following* **Mass.**

Epistle : Ecce sacérdos, p. 255.

Graduále. — Ecce sacérdos magnus, qui in diébus suis plácuit Deo. ℣. Non est invéntus símilis illi, qui conserváret legem Excélsi.

Gradual. Ecclus. xliv. 16.—Behold a great priest, who in his days pleased God. ℣. There was not any found like to him, who kept the law of the Most High.

Allelúia, allelúia. — ℣. Beatus vir, sanctus Martínus, urbis Turónis Epíscopus, requiévit : quem suscepérunt Angeli, atque Archángeli, Throni, Dominatiónes, et Virtútes. Allelúia.

Alleluia, alleluia. — ℣. That happy man, Saint Martin, the bishop of the city of Tours, hath entered into his rest: to welcome him came forth the Angels and Archangels, the thrones, the dominations and the virtues. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Lucam. — In illo témpore : Dixit Jesus discípulis suis : Nemo lucérnam accén-

✠ Continuation of the holy Gospel according to St. Luke xi. 33-36.—At that time, Jesus said to His disciples, No man lighteth

a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of Thy body is thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

dit et in abscóndito ponit, neque sub módio: sed supra candelábrum, ut qui ingrediúntur, lumen vídeant. Lucérna córporis tui est óculus tuus. Si óculus tuus fúerit simplex, totum corpus tuum lúcidum erit: si autem nequam fúerit, étiam corpus tuum tenebrósum erit. Vide ergo, ne lúmen, quod in te est, ténebrae sint. Si ergo corpus tuum totum lúcidum fúerit, non habens áliquam partem tenebrárum, erit lúcidum totum, et sicut lucérna fulgoris illuminábit te.

Offertory. Ps. lxxxviii. 25.—My truth and My mercy shall be with him; and in my name shall his horn be exalted.

Offertórium.—Véritas mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Secret. — Grant, we beseech Thee, O merciful God, that this saving oblation utterly free us from the evils we ourselves have wrought, and that in all adversity it be our shield. Through our Lord.

Secréta. — Sanctifica, quaesumus, Dómine Deus, haec múnera, quae in solemnitáte sancti Antístitis tui Martíni offérimus: ut per ea, vita nostra inter advérsa et próspera ubíque dirigátur. Per Dóminum.

Communion. Matt. xxiv. 46, 47.—Blessed is that servant whom, when his lord shall come, he shall find him watching: Amen, I say to you, he shall set him over all his goods.

Commúnio. — Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Postcommunion. — O Lord, our God, grant, we beseech Thee, that through the prayers of the Saint, to celebrate whose festival-day we have offered it up, this holy sacrifice may avail us unto salvation. Through our Lord.

Postcommúnio. — Praesta, quaesumus, Dómine Deus noster: ut, quorum festivitáte votíva sunt sacraménta, eórum intercessióne salutária nobis reddántur. Per Dóminum.

THE SAME DAY.

St. Mennas, MARTYR.*—*Red vestments.*

An Egyptian by birth and a Roman soldier, Mennas suffered a glorious martyrdom at Cotyaea, a town in Phrygia, under the Emperor Diocletian, A.D. 295.

Mass : Laetábitur, p. 225, *and* **Collects** *of the* **Mass :** In virtúte, p. 222.

NOVEMBER 12.

St. Martin I., POPE AND MARTYR.†—*Semi-double.*—*Red vestments.*

Martin succeeded Pope Theodore. Having convoked at Rome a council where the Monotheists, who only admitted a divine will in Christ, were condemned, he was treacherously seized by order of the heretics Heraclius and Constant, and carried away to Constantinople. After enduring much suffering and humiliation, he was exiled to Chersonesus, where he died of fatigue in A.D. 655.

His body, translated to Rome, was laid in the church of St. Sylvester and Martin the apostle of Gaul.‡

Mass : Sacerdótes Dei, p. 219, *except :*

Léctio *Epistolae* beáti Petri Apóstoli. CARISSIMI : Communicántes Christi passiónibus gaudéte, ut et in revelatióne glóriae ejus gaudeátis exultantes. Si exprobrámini in nómine Christi, beáti éritis : quóniam quod est honóris, glóriae, et virtútis Dei, et qui est ejus Spíritus, super vos requiéscit. Nemo autem vestrum patiátur ut homicída, aut fur, aut maledícus, aut alienórum appetítor. Si autem ut christiánus, non erubéscat, glorificet autem Deum in isto nómine. Quóniam tempus est ut incípiat judícium a domo Dei. Si autem primum a nobis : quia finis eórum qui non credunt Dei Evangélio? Et si justus vix salvábitur, ímpius et peccátor ubi parébunt? Itaque et hi,

Lesson from the **Epistle** of blessed Peter the Apostle. I. Pet. iv. 13-19.—DEARLY beloved, if you partake of the sufferings of Christ, rejoice, that when His glory shall be revealed, you may also be glad with exceeding joy. If you be reproached for the name of Christ, you shall be blessed ; for that which is of the honour, glory, and power of God, and that which is His spirit, resteth upon you. But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed ; but let him glorify God in His name. For the time is that judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the

* See Historical Summary, p. 1009.
† Ibid, p. 1010.
‡ See p. 656.

Gospel of God? And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them also that suffer according to the will of God, commend their souls in good deeds to the faithful Creator.

qui patiúntur secúndum voluntátem Dei, fidéli Creatóri comméndent ánimas suas in benefáctis.

Gospel: Si quis, p. 220.

NOVEMBER 13.

St. Didacus, CONFESSOR.*—*Semi-double.—White vestments.*

Born in Spain† about A.D. 1400, he gave up all he possessed (*Gospel, Communion*) and entered, as a lay-brother, the Franciscan Monastery at Arrizafa. He devoted himself especially to contemplation and was favoured by God with such wonderful light that he spoke of heavenly things in an almost divine way. His ardent desire for martyrdom, while he was in the Canary Islands, was partly satisfied by all manner of tribulations (*Epistle*). He returned to Rome the year of the Jubilee, under the pontificate of Nicholas V., took care of the sick at the convent of Ara Coeli, and filled this post with so much charity, that, in spite of the scarcity which desolated the city, those who were committed to his care never wanted the necessaries of life. The passion of Jesus was the ordinary subject of his meditations and prayers. Feeling that his end was near, and clothed only in an old torn dress, with his eyes fixed on the cross, he uttered the words of the sacred hymn: "Word and nails full of sweetness, ye bear the sweetest of loads; how great your glory since ye have been judged worthy to bear the King of heaven." And he piously gave up his soul to God, at Alcala de Henarez in 1463.

Mass: Justus, p. 273, *except:*

Collect. — O Almighty and everlasting God Who, in Thy wonderful providence has chosen the weak things of this world to confound those which are strong: relying on the kindly prayers of blessed Didacus, Thy confessor, we who are lowly in deed, supplicate Thee to be made worthy of being raised up to the everlasting glory in heaven. Through our Lord.

Orémus. — Omnipotens sempitérne Deus, qui dispositióne mirábili infírma mundi éligis, ut fórtia quaeque confúndas, concéde propítius humilitáti nostrae; ut, piis beáti Didáci Confessóris tui précibus, ad perénnem in coelis glóriam sublimári mereámur. Per Dóminum.

NOVEMBER 14.

St. Josaphat, BISHOP AND MARTYR.‡—*Double.—Red vestments.*

A native of Wladimir, in Volhynia, and belonging to a noble family, Josaphat Kuncewitcz embraced monastic life in the Order of St. Basil.

* See Historical Summary, p. 1014. † Where he is called St. Jaime or St. Diego.
‡ See Historical Summary, p. 1016.

He always kept fresh, the flower of his chastity which he had, from his youth, consecrated to Mary. Commissioned, in spite of his early age, to govern the monastery of Bytene, he became shortly afterwards Archimandrite of Vilna and lastly, very much against his wish, Archbishop of Polotsk.

The apostolic zeal of the youthful Archbishop excited against him the hatred of hell. Attacked at Vitepsk by the schismatics, he perished by the most cruel death, in 1623, and obtained from God the conversion of his murderers.

MASS.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beáti Jósaphat Mártyris: de cujus passióne gaudent Angeli, et colláudant Fílium Dei. *Ps.* Exsultáte justi in Dómino: rectos decet collaudátio. ℣. Glória Patri.

Introit. — Let us all rejoice in the Lord, celebrating a festival day in honour of the blessed martyr Josaphat: at whose martyrdom the Angels rejoice, and give praise to the Son of God. Ps. xxxii. 1. Rejoice in the Lord, ye just, praise becometh the upright. ℣. Glory be to the Father.

Orémus. — Excita, quaesumus, Dómine, in Ecclésia tua Spíritum, quo replétus beátus Jósaphat Martyr et Póntifex tuus ánimam suam pro óvibus pósuit: ut, eo intercedénte, nos quoque eódem Spíritu moti ac roboráti, ánimam nostram pro frátribus pónere non vereámur. Per Dóminum. . . in unitáte ejúsdem.

Collect. — Stir up in Thy Church, we beseech Thee, O Lord, that spirit with which blessed Josaphat was filled when he laid down his life for his sheep: so that, helped by his prayers, we too may be moved and strengthened by the same Spirit, and may not fear to give our lives for our brethren. Through our Lord.

Epistle : Omnis póntifex, p. 419.

Graduále. — Invéni David servum meum, óleo sancto meo unxi eum: manus enim mea auxiliábitur ei, et bráchium meum confortábit eum. ℣. Nihil profíciet inimícus in eo, et fílius iniquitátis non nocébit ei.

Gradual. Ps. lxxxviii. 21-23. —I have found David My servant, with My holy oil I have anointed him; for My hand shall help him, and My arm shall strengthen him. ℣. The enemy shall have no advantage over him, and the Son of iniquity shall not hurt him.

Alleluia, alleluia. — This is the priest whom the Lord hath crowned. Alleluia.

Allelúia, allelúia. — ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúia.

Gospel: Ego sum pastor bonus, p. 420.

Offertory. John xv. 13.—Greater love than this no man hath that a man lay down his life for his friends.

Offertórium. — Majórem caritátem nemo habet, ut ánimam suam ponat quis pro amícis suis.

Secret. — O God of mercies, pour forth Thy blessings on these our offerings, and strengthen us in that faith which blessed Josaphat upheld even unto the shedding of his blood.

Secréta. — Clementíssime Deus, múnera haec tua benedictióne perfúnde, et nos in fide confírma: quam sanctus Jósaphat Martyr et Póntifex tuus effúso sánguine, asséruit. Per Dóminum.

Communion. John x. 14.—I am the good Shepherd, and I know My sheep, and Mine know Me.

Commúnio. — Ego sum pastor bonus, et cognósco oves meas, et cognóscunt me meae.

Postcommunion. — May the bread of heaven of which we have eaten imbue us, O Lord, with the spirit of fortitude: for surely from it did blessed Josaphat, Thy martyr-bishop, draw the strength which led him, battling for Thy Church, to the glorious victory he won. Through our Lord.

Postcommúnio. — Spíritum, Dómine, fortitúdinis haec nobis tríbuat mensa coeléstis: quae sancti Jósaphat Mártyris tui atque Pontíficis vitam pro Ecclésiae honóre júgiter áluit ad victóriam. Per Dóminum.

NOVEMBER 15.

St. Gertrude, VIRGIN.*—*Double.—White vestments.*

St. Gertrude, called the Great, was a Cistercian, and a daughter both of St. Bernard and St. Benedict. Her life was nearly entirely spent in the cloister; she was offered there to God in 1261, at the age of five.

On January 27, 1281, Gertrude being then just over 25, the Spouse of her soul revealed Himself to her in a wonderful manner; He consoled her in a trial which tormented her, and favoured her with remarkable visions during the eight following years. At God's command, she related them in a wonderful book entitled: Revelations of St. Gertrude. We also have of her, the Book of special grace, the Exercises of St. Gertrude, and the Prayers of St. Gertrude.

* See Historical Summary, p. 1013.

"Nobody can read," writes Father Faber, "the spiritual writers of the old school of St. Benedict, without noticing with admiration the liberty of the mind that penetrated them. Of this, St. Gertrude is a beautiful example: she always breathes the spirit of St. Benedict. The spirit of the Catholic religion is an easy spirit, a spirit of liberty; such was particularly the prerogative of the ascetic Benedictines of the old school.*

The works of St. Gertrude are in fact like an echo of the thoughts she gathered from the holy liturgy. A docile child of the Church, she each day listened to her maternal voice which now sheds tears, now rejoices in divine Psalmody and in the texts of her official prayer. This sure and infallible guidance rapidly led her to the summits of perfection. "You shall find Me," Jesus declared, "in the Blessed Sacrament and in the heart of Gertrude" (*Collect*). As a Prophetess of the love of God, she was the first great revealer of the devotion to the Sacred Heart. Our Lord, one day, appeared to her with St. John, who told her to lean on the Master's breast there to hear the beating of the divine Heart. He added that he had heard it himself at the Last Supper, but that he could not speak of it at the time, because this manifestation was reserved for later times when charity would become cold in the Church. And he asked her to make this revelation to souls.

Gertrude, holding in her hand her lighted lamp, awaited the coming of her Spouse; "she died," says the Roman breviary, "in 1334, consumed rather by the ardour of her love than by disease."

She was proclaimed patroness of the West Indies, and in New Mexico a town was built in her honour and still bears her name.

Mass: Dilexisti, p. 291, *except:*

Orémus. — Deus, qui in corde beátae Gertrúdis Vírginis jucúndam tibi mansiónem praeparásti: ipsíus méritis et intercessióne, cordis nostri máculas cleménter abstérge, et ejúsdem tríbue gaudére consórtio. Per Dóminum.

Collect. — O God Who didst build up for Thyself a pleasant home in the heart of the holy virgin Gertrude: for the sake of her merits and prayers, do Thou wipe away from our hearts every stain of sin, nor refuse us a share in that happiness which is hers for evermore. Through our Lord.

NOVEMBER 17.

St. Gregory Thaumaturgus, Bishop, Confessor.†—*Semi-double.—White vestments.*

St. Gregory was born at Neo-Cesarea in Pontus about A.D. 200, and became bishop of his native city.

Famous for his sanctity and doctrine, he became still more so by the prodigies and miracles which God multiplied in such a manner throughout his life, that he was surnamed Thaumaturgus or worker of miracles.

* All for Jesus, Chap. 8. † See Historical Summary, p. 1009.

One day, putting into practice our Lord's word quoted in to-day's *Gospel*, he commanded a mountain to draw back, so as to leave sufficient room for the building of a church, and the command was obeyed. He died A.D. 276.

Mass: Státuit, p. 255, *except the Gospel.*

✠ Continuation of the holy Gospel according to St. Mark.—At that time, Jesus answering, said to His disciples, Have the faith of God. Amen, I say to you, that whosoever shall say to this mountain, Be thou removed and be cast into the sea; and shall not stagger in his heart, but believe that whatsoever he hath shall be done, it shall be done unto him. Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

✠ Sequéntia sancti *Evangélii* secúndum Marcum. — In illo témpore: Respóndens Jesus discípulis suis, ait illis: Habéte fidem Dei. Amen dico vobis, quia quicúmque díxerit huic monti: Tóllere, et míttere in mare, et non haesitáverit in corde suo, sed credíderit, quia quodcúmque díxerit, fiat, fiet ei. Proptérea dico vobis: Omnia quaecúmque orántes pétitis, crédite quia accipiétis, et evénient vobis.





NOVEMBER 18.

The Dedication of the Basilicas of the Holy Apostles Peter and Paul.*—*Greater-double.—White vestments.*

After having celebrated on August 5, the Dedication of St. Mary of the Snow, better known under the name of St. Mary Major at Rome, that of St. Michael on September 29, that of St. John Lateran on November 9, and in the course of the latter month the dedication of all the churches in each diocese, the Church to-day celebrates that of all the basilicas of St. Peter and St. Paul at Rome. Thus are all these anniversaries solemnised in the season after Pentecost, a time when we give all our thoughts to the Church and to the Saints of whom our temples are the living image.

The basilica of St. Peter on the Vatican and that of St. Paul outside the Walls, both erected by Constantine on the site of their martyrdom, are hardly inferior, owing to their origin and importance, to the basilica of St. John Lateran. They were also consecrated by St. Sylvester, on November 18. The Church of St. Peter is on the site of the circus of Nero, and under its High Altar lie the sacred remains of the Head of the Apostles, making it with St. John Lateran the centre of the whole Christian world.

There is always held the Station of the Saturday in Ember Week† and Holy Orders are conferred; there are also held the Stations of the third Sunday in Advent,‡ of the Epiphany,§ of Passion Sunday,‖ of Easter Monday,¶ of Ascension Day,** of Pentecost,†† of the Litanies of St. Mark‡‡ and of Rogation Wednesday.§§ Lastly it is there that Mass is solemnly sung on the feast of the holy Apostles Peter and Paul, June 29, and on the feasts of the Chair of St. Peter, January 18 and February 22. This church already remarkable in the 4th century, was enlarged at a later date and totally rebuilt in the 16th century when it was falling into decay. Julius II. and Leo X. had recourse to the greatest artists of the age and the combined plans of Bramante and Michael Angelo raised over the tomb of Peter the vastest and richest church in the world,‖‖ which Urban VIII. consecrated on November 18 1626.

* See Historical Summary, pp, 1015 and 1017.
† See p. 359.
‡ See p. 344.
§ See p. 440.
‖ See p. 676.
¶ See p. 881
** See p. 939.
†† See p. 964.
‡‡ See p. 1344.
§§ See p. 930.
‖‖ St. Peter can contain 45,000 people and St. Paul 32,000.

The basilica of St. Paul, situated on the other side of Rome, was also built in the 4th century over the tomb of the Apostle of the Gentiles. On account of the distance, it was only used for the Station four times a year, on the feast of Holy Innocents,* on Sexagesima Sunday,† on the Wednesday of the fourth week in Lent or day of the Great Ballot,‡ and on Easter Tuesday.§ Mass is solemnly celebrated there on the day of the Commemoration of St. Paul, June 30, and on the day of his Conversion, January 25.

Having been nearly completely destroyed by fire in 1823, the church was rebuilt with unheard of magnificence by Gregory XVI. and Pius IX., and consecrated by the latter on December 10, 1854. It was also he who instituted to-day's feast, joining the anniversaries of the Two Dedications under the original date of November 18.

Mass: Terríbilis, p. 311.

NOVEMBER 19.

St. Elizabeth, WIDOW.‖—*Double.—White vestments.*

Elizabeth, daughter of Andrew, King of Hungary, was given in marriage to Louis IV., landgrave of Thuringia. She had three children, Herman, Sophia and Gertrude. Her husband, who was a saint, gave her the most entire liberty for her pious exercises and her charity. Like the strong woman mentioned in the *Epistle,* she rose in the night to pray, lavished alms on the poor, and spun wool herself to make warm garments for them. What most characterised her was her love for the sick and the lepers whom she cared for with maternal tenderness, kissing their wounds with respect.

At her husband's death, wishing to renounce everything to acquire at this price the pearl of eternal life (*Gospel*), she put on a dress of coarse material and entered the Order of the Penitents of St. Francis, where she was noted for her patience and humility. Her brother-in-law having succeeded to the title of Landgrave, expelled her with her children from the princely castle of the Wartburg and she, who was called the mother of the poor, could not find a hospitable roof as a shelter. She died at the age of twenty-four, A.D. 1231.

Mass: Cognóvi, p. 304, *except:*

Collect. — O God of tender mercies, pour forth Thy light over the hearts of Thy faithful people: and graciously listening to the glorious prayers of blessed Elizabeth, make us to think little of worldly prosperity and in all our days to prize that consolation which is of heaven. Through our Lord.

Orémus. — Tuórum corda fidélium, Deus miserátor illústra: et, beátae Elisabeth précibus gloriósis; fac nos próspera múndi despícere, et coeléstì semper consolatióne gaudére. Per Dóminum.

* See p. 408. † See p. 494. ‡ See p. 649. § See p. 686.
‖ See Historical Summary, p. 1013.

Commemoration *is made of* **St. Pontianus** *from the* **Collects** *of the following* **Mass.**

THE SAME DAY.

St. Pontianus, POPE AND MARTYR.*—*Red vestments.*

Deported to Sardinia with the priest Hippolytus by order of the Emperor Alexander, St. Pontianus was scourged to death, A.D. 235.

Mass: Státuit, p. 215, *except the* **Gospel:** Nihil est, p. 227.

NOVEMBER 20.

St. Felix of Valois, CONFESSOR.†—*Double.—White vestments.*

St. Felix of Valois, raised up by God, founded with St. John of Matha the Order of the Most Holy Trinity for the ransom of captives. He belonged to the royal family of France and distinguished himself as a child by his compassion for those in trouble.

Wishing to put aside any claim to the throne, he renounced all he possessed (*Gospel*) and retired to a desert, near Meaux, where he was joined by St. John of Matha.‡ In consequence of a vision, they left their solitude and went to Rome. Innocent III. approved the Institute founded by them for the Redemption of captives (*Collect*). They were ready to suffer hunger and thirst and all sorts of ill-treatment to deliver their brethren (*Epistle*). On their return to France, they presented themselves before Philip-Augustus who favoured them with his liberalities. The Lord of Chatillon gave them a place called Cerfroi, where they founded the monastery which was the principal one of their order. St. Felix gave up his soul to God in 1212.

Mass: Justus, p. 273, *except:*

Orémus. — Deus, qui beátum Felícem Confessórem tuum ex erémo ad munus rediméndi captívos coelitus vocáre dignátus es: praesta, quaesumus: ut per grátiam tuam ex peccatórum nostrórum captivitáte, ejus intercessióne, liberáti, ad coeléstem pátriam perducámur. Per Dóminum.

Collect. — O God Who didst vouchsafe to send down an Angel from heaven to call blessed Felix to the work of the ransoming of captives: grant, we beseech Thee, that his holy prayers may free us from the bondage of sin, and may safely lead us to our heavenly fatherland. Through our Lord.

NOVEMBER 21.

The Presentation of the Blessed Virgin Mary.—*Greater double.—White vestments.*

After having solemnised on September 8 the Nativity of the Blessed Virgin, and four days later the feast of the Holy Name of Mary, a name given to her a short time after her birth, the Cycle celebrates on this day the Presentation in the temple of the child of benediction. These

* See Historical Summary, p. 1007. † Ibid., p. 1012.
‡ Feast of St. John of Matha, p. 1264.

first three feasts of Mary's Cycle are an echo of the christological Cycle which likewise celebrates the birth of Jesus, December 25, the imposition of His Holy Name, January 2, and His Presentation in the Temple, February 2.

The feast of the Presentation of Mary derives from a pious tradition, originated by two apocryphal gospels* which relate that the Blessed Virgin was presented in the Temple of Jerusalem when three years old, and that she lived there with other girls and the holy women who had them in their care. Already in the 6th century the event is commemorated in the East and the Emperor Michael Comnenus alludes to it in a constitution of 1166.

A French nobleman, Philippe de Maizieres, who was chancellor at the court of the King of Cyprus, having been sent in 1372 as ambassador to Pope Gregory XI., at Avignon, related to him with what magnificence the feast was solemnised in Greece, on November 21. His holiness introduced the feast at Avignon and Sixtus V. in 1585 made it a feast of obligation in the Roman Church. Clement VIII. raised it to the rank of Greater double and re-arranged the office.

Mass: Salve, p. 189, *except:*

Collect. — O God Who was pleased that on this day the Blessed Mary ever a Virgin, the dwelling-place of the Holy Ghost, should be presented in the temple of Jerusalem: we beseech Thee, let her prayers obtain from Thee that we one day be found worthy to be presented in the temple of Thy glory. Through our Lord . . . in the unity of the same.

Orémus. — Deus, qui beátam Maríam semper Vírginem, Spíritus Sancti habitáculum, hodiérna die in templo praesentári voluísti: praesta, quaesumus; ut, ejus intercessióne, in templo glóriae tuae praesentári mereámur. Per Dóminum. . . in unitáte ejúsdem.

Preface *of the* **Blessed Virgin Mary:** Et te in Praesentatióne, p. 56.

NOVEMBER 22.

St. Cecilia, VIRGIN AND MARTYR.†—*Double.—Red vestments.*

Born at Rome, of the illustrious family of the Coecilii, Cecilia as a child consecrated her virginity to God. When she was forced to marry Valerian, a young pagan, she said to him on the night of the wedding: "Valerian, I am placed under the guardianship of an Angel who protects my virginity; therefore do not attempt anything which may bring down on thee God's anger."

Valerian dared not approach her and declared that he would believe in Jesus Christ if he saw the Angel. Cecilia assured him that this was impossible unless he was first baptised, and sent him to Pope Urban, who lived hidden in the Catacombs on account of the persecutions. Urban baptised him and Valerian saw near his virginal spouse an angel

* The apocryphal Gospels contain certain passages deriving from primitive tradition which may complete what the Gospels relate.

† See Historical Summary, p. 1008.

brilliant with a divine light. She also instructed Tiburtius, the brother of Valerian, in the faith of Jesus Christ, and Tiburtius having been baptised, also saw Cecilia's angel. A short time after, both were martyred under the prefect Almachius.

Finally the latter arrested Cecilia and ordered her to be put to death in her house. This was about A.D. 230.

Her body was discovered in 1599 by Cardinal Sfoudrati, just as it was at the moment of her death. Stefano Maderno sculptured a famous reprodúction of the body which is seen under the High Altar of her church in Rome. For her house was transformed into a church where her body lies. For many centuries a number of Virgins of the Order of St. Benedict has watched over this treasure. The church is one of the two ornaments of the Transtevere, the other being St. Mary's there. There, is held the Station on the Wednesday in the second week of Lent.* The name of St. Cecilia is mentioned in the Canon of the Mass (*Second list*, p. 65).

" At the sound of musical instruments," says the 1st response at Matins, " the virgin Cecilia sang to God in her heart." On this account she is the patroness of musicians.

MASS.

Intróitus. — Loquébar de testimóniis tuis in conspéctu regum, et non confundébar : et meditábar in mandátis tuis, quae diléxi nimis. *Ps.* Beáti immaculáti in via : qui ámbulant in lege Dómini. ℣. Glória Patri.

Introit. Ps. cxviii. 46, 47.—I spoke of Thy testimonies before kings, and I was not ashamed : I meditated also on Thy commandments, which I loved exceedingly. Ps. Ibid. 1. Blessed are the undefiled in the way: who walk in the law of the Lord. ℣. Glory be to the Father.

Orémus. — Deus, qui nos ánnua beátae Caecíliae Vírginis et Mártyris tuae solemnitáte laetíficas : da, ut quam venerámur offício, étiam piae conversatiónis sequámur exémplo. Per Dóminum.

Collect.—O God Who among Thy other mighty marvels hast strengthened many even of the weaker sex to the winning of the Martyr's Crown, vouchsafe unto us who celebrate the triumph of blessed Cecilia, Thy virgin and martyr, ever in her footsteps to walk towards Thee. Through our Lord.

Epistle : Dómine Deus, p. 286.

Graduále. — Audi, fília, et vide, et inclína aurem tuam : quia concupívit rex spéciem tuam. ℣. Spécie tua, et pul-

Gradual. Ps. xliv. 11, 12.—Hearken, O daughter, and see, and incline thine ear ; for the King hath greatly desired thy

* See p. 578.

beauty. ℣. Ibid. 5. With thy comeliness and thy beauty, set out, proceed prosperously, and reign.

chritúdine tua inténde, prós pere procéde, et regna.

Alleluia, alleluia.—Matt. xxv. 4, 6.—℣. The five wise virgins took oil in their vessels with the lamps: and at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet Christ our Lord. Alleluia.

Allelúia, allelúia. — ℣. Quinque prudéntes vírgines accepérunt óleum in vasis suis cum lampádibus: média autem nocte clamor factus est: Ecce sponsus venit, exíte óbviam Christo Dómino. Allelúia.

Gospel: Símile erit, p. 284.

Offertory.—Ps. xliv. 15, 16.—After her shall virgins be brought to the King: her neighbours shall be brought to Thee with gladness and rejoicing; they shall be brought into the temple to the King our Lord.

Offertórium. — Afferéntur regi vírgines post eam: próximae ejus afferéntur tibi in laetítia, et exsultatióne: adducéntur in templum regi Dómino.

Secret.—May blessed Cecilia, Thy virgin and martyr, plead for us, O Lord: and may this our sacrifice of atonement and of praise avail to make us at all times worthy of Thy loving kindness. Through our Lord.

Secréta. — Haec hóstia, Dómine, placatiónis et laudis, quaesumus: ut, intercedénte beáta Caecília Vírgine et Mártyre tua, nos propitiatióne tua dignos semper effíciat. Per Dóminum.

Communion.—Ps. cxviii. 78, 80.—Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in Thy commandments, in Thy justifications, that I may not be confounded.

Commúnio. — Confundántur supérbi, quia injúste iniquitátem fecérunt in me: ego autem in mandátis tuis exercébor, in tuis justificatiónibus, ut non confúndar.

Postcommunion. — With the gift, O Lord, of Thy holy sacrament, Thou hast bestowed upon Thy children the fulness of Thy grace: be moved by the prayers of the saint whose feast we celebrate, to comfort us in all our lives. Through our Lord.

Postcommúnio. — Satiásti, Dómine, famíliam tuam munéribus sacris: ejus, quaesumus, semper interventióne nos réfove cujus solémnia celebrámus. Per Dóminum.

NOVEMBER 23.

St. Clement I., POPE AND MARTYR.*—*Double.—Red vestments.*

St. Clement, the successor of St. Peter, is named third in the Canon of the Mass after the Apostles (*Lini, Cleti, Clementis*, p. 59).

The letter of St. Clement to the Corinthians is one of the most precious writings of the earliest Christian centuries.

Following the affirmation of Origen, the Roman breviary confuses this Saint with another Clement, an auxiliary of St. Paul. Wherefore the *Epistle* chosen is that in which the Apostle speaks of the Clement who worked with him for the *Gospel* and whose name is written in the book of life.

On the testimony of the Greek acts of St. Clement, dating from the fourth century, the Roman martyrology likewise declares that " relegated to Chersonese during Trajan's persecution, he at last won the glorious crown of martyrdom, having been cast into the sea with an anchor attached to his neck. His body," it adds, " was carried to Rome, under the pontificate of Nicholas I. and solemnly laid in the church which had been built in his honour."

This church, where the Station is held on the Monday of the second week in Lent,† is one of the most interesting in Rome, because it most faithfully represents the ancient distribution of Roman basilicas. It is preceded by a yard surrounded by porticoes, with the fountain in the middle, where the faithful cleansed themselves before entering the holy building, and which is recalled by our holy water stoops and baptismal fonts at the entrance of our churches. The interior comprises three naves separated by columns: the central nave, in the middle of which stands an ambo or desk, on which the Epistle and Gospel were read. The lateral naves were reserved, one for men, the other for women. Under the principal arcade, resembling a triumphal arch, the altar was so placed that the celebrating priest is turned towards the people. Behind the altar, at the back of the apse, stands the bishop's chair, around which was grouped the clergy. It is the only church which gives such a clear account of the distinctions made among christians. In the first precinct were admitted catechumens and penitents who could only be present at the first part of the Mass (from the *Introit* to the *Offertory*), thence called Mass of the Catechumens. In the second part were the faithful who heard the second part of the Mass (from the *Offertory* to the end), thence called Mass of the Faithful. In the apse was the place reserved for priests, whence it is called Presbyterium. Christian architecture thus showed forth the hierarchy established by divine right in the Church.

MASS.

Intróitus. — Dicit Dóminus: Sermónes mei, quos dedi in os tuum, non defícient de ore tuo: et múnera tua accépta erunt super altáre meum. *Ps.* Beátus

Introit. Isa. lix. 21. — The Lord saith, My words which I have put in thy mouth, shall not depart out of thy mouth; and thy gifts shall be accepted

* See Historical Summary, p. 1007. † See p. 571.

upon My altar. Ps. cxi. 1. Blessed is the man that feareth the Lord; he delighteth exceedingly in His commandments. ℣. Glory be to the Father.

vir, qui timet Dóminum: in mandátis ejus cupit nimis. ℣. Glória Patri.

Collect. — O God, Who to us dost again vouchsafe a joyful return of the festival-day of blessed Clement, Thy martyr-bishop: we beseech Thee, enable us, who devoutly celebrate his true birthday, to emulate the fortitude he displayed in his passion. Through our Lord.

Orémus. — Deus, qui nos ánnua beáti Cleméntis Mártyris tui atque Pontíficis solemnitáte laetíficas: concéde propítius; ut, cujus natalítia cólimus, virtútem quoque passiónis imitémur. Per Dóminum.

Commemoration of St. Felicitas, *as in the following* **Mass.**

Lesson from the **Epistle** of Blessed Paul the Apostle to the Philippians iii. 17-21, iv. 1-3.— Brethren, be followers of me, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now I tell you weeping) that they are enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved: I beg of Evodia, and I beseech Syntyche to be of one

Léctio *Epistolae* beáti Pauli Apóstoli ad Philippenses. — Fratres: Imitatóres mei estóte et observáte eos qui ita ámbulant, sicut habétis formam nostram. Multi enim ámbulant, quos saepe dicébam vobis (nunc autem et flens dico) inimícos crucis Christi: quorum finis intéritus: quorum Deus venter est: et glória in confusióne ipsórum, qui terréna sápiunt. Nostra autem conversátio in coelis est: unde étiam Salvatórem exspectámus Dóminum nostrum Jesum Christum qui reformábit corpus humilitátis nostrae, configurátum córpori claritátis suae, secúndum operatiónem, qua étiam possit subjícere sibi ómnia. Itaque, fratres mei caríssimi, et desideratíssimi, gáudium meum, et coróna mea: sic state in Dómino, caríssimi. Evódiam rogo, et Syntychen déprecor idípsum sápere in Dómino. Etiam rogo et te, germáne compar, ádjuva

illas, quae mecum laboravérunt in Evangélio cum Cleménte, et céteris adjutóribus meis, quorum nómina sunt in libro vitae.

mind in the Lord: and I entreat thee also, my sincere companion, help those women who have laboured with me in the gospel with Clement and the rest of my fellow-labourers, whose names are in the book of life.

Graduále. — Jurávit Dóminus, et non paenitébit eum: Tu es sacérdos in aetérnum, secúndum órdinem Melchísedech. ℣. Dixit Dóminus Dómino meo: Sede a dextris meis.

Gradual. — The Lord hath sworn, and He will not repent: Thou art a priest for ever according to the order of Melchisedech. ℣. The Lord said to my Lord: sit thou at My right hand.

Allelúia, allelúia. — ℣. Hic est sacérdos, quem coronávit Dóminus. Allelúia.

Alleluia, alleluia. — ℣. This is the priest whom the Lord hath crowned. Alleluia.

Gospel: Vigiláte, p. 261.

Offertórium. — Véritas, mea, et misericórdia mea cum ipso: et in nómine meo exaltábitur cornu ejus.

Offertory. — My truth and My mercy shall be with him: and in My name shall his horn be exalted.

Secréta. — Múnera tibi, Dómine, obláta sanctífica: et, intercedénte beáto Clémente Mártyre tuo atque Pontífice, per haec nos a peccatórum nostrórum máculis emúnda. Per Dóminum.

Secret.— Sanctify, O Lord, the gifts we offer: and through them cleanse us, for whom blessed Clement Thy martyr-bishop, is interceding, from the stains of sins. Through our Lord.

Commemoration of St. Felicitas *as in the following* **Mass.**

Commúnio. — Beátus servus, quem, cum vénerit dóminus, invénerit vigilántem: amen dico vobis, super ómnia bona sua constítuet eum.

Communion. — Blessed is that servant, whom, when his lord shall come, he shall find watching: Amen, I say to you, he shall set him over all his goods.

Postcommúnio. — Córporis sacri, et pretiósi sánguinis repléti libámine, quaesumus, Dómine Deus noster: ut, quod pia devotióne gérimus; intercedénte beáto Cleménte Mártyre tuo atque Pontífice,

Postcommunion. — O Lord our God, Thou hast vouchsafed to fill us with that sacred body and precious blood which is our sacrificial food: hearken, we humbly beg of Thee, to the prayer of blessed Clement, Thy

martyr-bishop, and grant that our having devoutly performed the duties of this our ministry, be to us a pledge of our eternal salvation. Through our Lord.

certa redemptióne capiámus. Per Dóminum.

Commemoration of St. Felicitas *as in the following* **Mass.**

THE SAME DAY.

St. Felicitas, MARTYR.*—*Red vestments.*

"At Rome," says the Roman Martyrology, "St Felicitas, the mother of seven martyred sons, who was beheaded after them for the faith of Christ, by order of the Emperor Marcus Antoninus." She died A.D. 150.

Mass : Me exspectavérunt, p. 300, *except :*

Collect. — Grant, we beseech Thee, O Almighty God, that the merits and prayers of blessed Felicitas, Thy martyr, whose feast we are keeping, may be to us a sure defence. Through our Lord.

Orémus. — Praesta, quaesumus, omnípotens Deus : ut beátae Felícitátis Mártyris tuae solémnia recenséntes, méritis ipsíus protegámur, et précibus Per Dóminum.

Secret. — Regard with favour, O Lord, the offerings of Thy people; and grant that the prayers of the saint whose festival Thou sufferest us to celebrate, be for us of avail. Through our Lord.

Secréta. — Vota pópuli tui, Dómine, propitiátus inténde: et, cujus nos tríbuis solémnia celebráre, fac gaudére suffrágiis. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, O Lord, that we who on earth discharge, with joy of heart, the duty of honouring Thy saints, may be gladdened by their company for ever in heaven. Through our Lord.

Postcommúnio. — Súpplices te rogámus, omnípotens Deus: ut, intercedéntibus Sanctis tuis, et tua in nobis dona multíplices, et témpora nostra dispónas. Per Dóminum.

NOVEMBER 24.

St. John of the Cross, CONFESSOR.†—*Double.*—*White vestments.*

After honouring St. Teresa, who reformed the Order of Mount Carmel, the Church on this day honours St. John of the Cross who gave her his powerful help in this great work. It was through him that she introduced the primitive observance among the friars of Carmel as she

* See Historical Summary, p. 1008. † Ibid., p. 1015.

had done for the nuns. He was, in the judgment of the Holy See, the equal of St. Teresa in explaining divine mysteries.

"John," said Teresa, "was one of the purest souls in the Church. God endowed him with great treasures of light, and his understanding was replete with the science of saints." Born in Old Castille in 1452, he took the name of John of the Cross, on entering the Order of the Blessed Virgin Mary of Mount Carmel. He always had a great devotion to the passion of the Lord and his predominant virtue was an abnegation so perfect that he sought after suffering and humiliation (*Collect*). He often besought God not to let him pass a day without suffering and to permit him to die where he would be unknown to all. His prayer was fully heard, for the reform of Carmel caused him many troubles. Struck down at Ubeda, by a cruel disease, he died embracing Jesus crucified and exclaiming: "Glory to God." This was in 1591.

Mass : Os justi, p. 270, *except :*

Orémus.— Deus, qui sanctum Joánnem Confessórem tuum, perféctae sui abnegatiónis, et Crucis amatórem exímium effecísti: concéde; ut, ejus imitatióni júgiter inhaeréntes, glóriam assequámur aetérnam. Per Dóminum.	**Collect.** — O God Who didst imbue blessed John, Thy confessor, with a spirit of utter self-denial and with a surpassing love of the cross: grant that, by unswervingly walking in his footsteps, we may attain to everlasting glory. Through our Lord.

Commemoration of St. Chrysogonus *from the* **Collects** *of the following Mass.*

THE SAME DAY.

St. Chrysogonus, MARTYR.*—*Red vestments.*

"Birth in heaven," says the Roman Martyrology, "of St. Chryso gonus, martyr, who after having been long in chains and in prison for the faith of Christ, having endured these torments with the greatest fortitude, was taken to Aquileia, by order of Diocletian, and there beheaded and thrown into the sea: such was his glorious martyrdom." St. Chrysogonus is mentioned in the Canon of the Mass (*First List*, p. 59), and in his church at Rome is held the Station on Monday in Passion Week.†

Mass : In virtúte, p. 222, *except :*

Orémus. — Adésto, Dómine, supplicatiónibus nostris: ut, qui ex iniquitáte nostra reos nos esse cognóscimus beáti Chrysógoni Mártyris tui intercessióne liberémur. Per Dóminum.	**Collect.** — Give ear, O Lord to our supplication: we know ourselves to be guilty, because of the evil we have done; may the intercession of blessed Chrysogonus, Thy martyr, obtain our deliverance. Through our Lord.

* See Historical Summary, p. 1009. † See p. 682.

Secret. — May, we beseech Thee, O Lord, the gifts we have offered appease Thee: and may the prayer of Thy holy martyr Chrysogonus defend us in all dangers. Through our Lord.

Secréta. — Oblátis quaesumus, Dómine, placáre munéribus: et, intercedénte beáto Chrysogóno Mártyre tuo, a cunctis nos defénde perículis. Per Dóminum.

Postcommunion. — May our having received Thy divine sacrament, O Lord, cleanse us from our hidden sins, and deliver us from the assaults of our enemies. Through our Lord.

Postcommúnio. — Tui, Dómine, perceptióne sacraménti, et a nostris mundémur occúltis, et ad hóstium liberémur insídiis. Per Dóminum.

NOVEMBER 25.

St. Catharine, VIRGIN, MARTYR.*—*Double.—Red vestments.*

"The illustrious virgin Catharine," says the Roman breviary, "was born at Alexandria. Having from youth combined the study of the liberal arts with the ardour of faith, she soon rose to high perfection both in doctrine and in holiness, and at the age of 18 surpassed the most learned. She rebuked the Emperor Maximian for tormenting the Christians, and he, filled with admiration for her learning, assembled from all parts the most learned men, to bring her over from the faith of Jesus to the worship of idols. The contrary happened, for several were converted to christianity by the cogency of her arguments."

Maximian then ordered her to be scourged with a birch and with whips lined with lead. Then he had her tied to wheels armed with sharp swords. But the machine broke down and the tyrant caused her to be beheaded. She died about A.D. 305. She is one of the 14 Auxiliary Saints (see July 25). Christian philosophers, scholars, orators and attorneys honoured her as their patroness. The dean of French barristers was called "batonnier" on account of his having the privilege of bearing the baton or shaft of her banner.

Mount Sinai, where the body of St. Catharine was carried by angels, is also the place where God's ministering angels brought His law to Moses. Let us with the Church invoke the intercession of St. Catharine's so that we may reach Jesus, the law-giver of our souls (*Collect*).

Mass: Loquébar, p. 282, *except:*

Collect. — O God, Who on the top of Mount Sinai didst give the law to Moses, and in wondrous wise, by means of Thy holy Angels didst place there the body of blessed Catharine, Thy virgin and martyr: grant that, through her merits and prayers, we may

Orémus. — Deus, qui dedísti legem Móysi in summitáte montis Sínai, et in eódem loco per sanctos Angelos tuos corpus beátae Catharínae Vírginis et Mártyris tuae mirabíliter collocásti: praesta, quaesumus; ut, ejus méritis et intercessióne,

* See Historical Summary, p. 1009.

ad montem qui Christus est, pervenire valeámus: Qui tecum.

come to Christ, the true mountain whence is all our help.

NOVEMBER 26.

St. Sylvester, ABBOT.*—*Double.—White vestments.*

St. Sylvester was born of noble parentage at Osimo, in the Marches of Ancona. His rare merit caused the Cânons of the cathedral of Osimo to share their dignity with him. When present one day at the funeral of an illustrious man, a relative of his, he was struck by the hideous appearance of the body of a man who had been so handsome, and exclaimed: "I am to-day what he was, and one day I shall be what he is." (*Collect.*)

He immediately gave up everything (*Gospel*) and retired into a desert where he devoted himself to penance and meditation (*Introit*). "Later, he built at Monte Fano," says the Roman breviary, "a church in honour of the very holy father Benedict who advised him in a vision to found a religious order whose rule and habit he described to him. It was the Order of the Sylvestrines."

This branch of the Benedictine Order spread in a short time and already numbered twenty-five houses in Italy when its founder died in 1267, at the age of ninety.

Mass: Os justi, of Abbots, p. 276, except:

Orémus. — Clementíssime Deus, qui sanctum Silvéstrum Abbátem, saecúlí hujus vanitátem in apérto túmulo pie meditántem, ad erémum vocáre, et praecláris vitae méritis decoráre dignátus es: te súpplices exorámus ut, ejus exémplo terréna despiciéntes, tui consórtio perfruámur aetérno. Per Dóminum.

Collect. — O most merciful God, Who, when the holy abbot Sylvester, by the side of an open grave, stood pondering over the emptiness of the things of this world, didst vouchsafe to call him into the wilderness: and to ennoble him with the merit of a singularly holy life; most humbly we beg of Thee, that by despising earthly wealth, even as he despised it, we may come one day to have part in Thine own everlasting happiness. Through our Lord.

Commemoration of St. Peter of Alexandria, *from the* **Collects** *of the following* **Mass.**

Secréta. — Quaesumus, Dómine: ut, dum haec múnera divínae majestáti tuae reveréntér offérimus; pia mentis praeparatióne et cordis puritáte,

Secret.—With all reverence, O Lord, do we offer up these our gifts to Thy divine Majesty: praying that, by devout preparation and by cleanness of

* See Historical Summary, p. 1013.

heart, we may imitate the blessed abbot Sylvester, and holily receive the adorable body and blood of Thy Son: Who liveth and reigneth.

beáti Silvéstri Abbátis imitatóres effécti, corpus et sánguinem Fílii tui sancte percípere mereámur: Qui tecum.

Postcommunion. — Grant, O Lord, we beseech Thee, that we who have been refreshed by Thy divine banquet may so cleave to the footsteps of the holy abbot Sylvester as to receive a plentiful reward with Thy saints in the kingdom of Thy glory. Through our Lord.

Postcommúnio. — Divina dape reféctis tribue quaesumus, Dómine: sancti Silvéstri Abbátis vestígiis ita inhaerére; ut copiósam mercédem in regno glóriae tuae cum sanctis habeámus. Per Dóminum.

THE SAME DAY.

St. Peter of Alexandria, BISHOP, MARTYR.*—*Red vestments.*

" At Alexandria," says the Roman Martyrology, " the birth in heaven of St. Peter, bishop of that city who, resplendent with the light of every virtue, was beheaded by order of Galerius Maximinius." (A.D. 311.)

Mass: Státuit *of a Martyr,* p. 215.

* See Historical Summary, p. 1009.

END OF THE SANCTORAL CYCLE.



THE BURIAL SERVICE.

The Priest, vested in surplice, black stole, and black cope, meets the corpse.

I.—Meeting the Corpse.

After sprinkling the corpse with holy water, the Priest recites the Psalm: *De profundis*, p. 11 with the Antiphon.

Ant. If Thou, O Lord, wilt mark iniquities, Lord, who shall stand it?

Ant.—Si iniquitátes observáveris Dómine: Dómine, quis sustinébit?

The Priest repeats the Antiphon and intones the following:

Ant. (Ps. l. 10). The bones that have been humbled shall rejoice in the Lord.

Ant.—Exsultábunt Dómino* ossa humiliáta.

On the way, the *Miserere* is chanted.

Psalm 50.

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

HAVE mercy on me, O God: according to Thy great mercy.

And according to the multitude of Thy tender mercies: blot out mine iniquity.

Wash me yet more from mine iniquity: and cleanse me from my sin.

For I acknowledge mine iniquity: and my sin is always before me.

Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

Against Thee only have I sinned, and done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

Tibi soli peccávi, et malum coram te feci; * ut justificéris in sermónibus tuis, et vincas cum judicáris.

For behold I was conceived in iniquities: and in sins did my mother conceive me.

Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

For, behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom, Thou hast made manifest to me.

Ecce enim veritátem dilexísti: * incérta et occúlta sapiéntiae tuae manifestásti mihi.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

To my hearing Thou shalt give joy and gladness: and the bones that were humbled shall rejoice.

Audítui meo dabis gáudium et laetítiam: * et exultábunt ossa humiliáta.

Turn away Thy face from my sins: and blot out all mine iniquities.

Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

Create in me a clean heart, O God: and renew a right spirit within me.

Cor mundum crea in me Deus: * et spíritum rectum ínnova in viscéribus meis.

Cast me not away from Thy face: and take not Thy holy Spirit from me.

Ne projícias me a fácie tua: * et spíritum sanctum tuum ne áuferas a me.

Restore unto me the joy of Thy salvation: and strengthen me with a perfect spirit.

Redde mihi laetítiam salutáris tui: * et spíritu principáli confírma me.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee.

Docébo iníquos vias tuas: * et ímpii ad te converténtur.

Deliver me from blood guiltiness, O God, the God of my salvation: and my tongue shall extol Thy justice.

Líbera me de sanguínibus Deus, Deus salútis meae: * et exultábit lingua mea justítiam tuam.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

Dómine lábia mea apéries: * et os meum annuntiábit laudem tuam.

Quóniam, si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.	For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.
Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.	A sacrifice, to God, is a troubled spirit: a contrite and humbled heart, O God, Thou wilt not despise.
Benígne fac Dómine in bona voluntáte tua Sion: * ut aedificéntur muri Jerúsalem.	Deal favourably, O Lord, in Thy good-will with Sion: that the walls of Jerusalem may be built up.
Tunc acceptábis sacrifícium justítiae, oblatiónes et holocáusta: * tunc impónent super altáre tuum vítulos.	Then shalt Thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon Thine altar.

On entering the Church, the responsary is sung or said as follows:

℟. Subveníte * Sancti Dei, occúrrite Angeli Dómini: * Suscipiéntes ánimam ejus † Offeréntes eam in conspéctu Altíssimi.	℟. Come to his assistance, ye Saints of God, meet him ye Angels of the Lord, receiving his soul, offer it in the sight of the Most High.
℣. Suscípiat te Christus qui vocávit te, et in sinum Abrahae Angeli dedúcant te.	℣. May Christ receive thee who has called thee, and may the Angel conduct thee into Abraham's bosom.
℟. Suscipiéntes ánimam ejus. † Offeréntes eam in conspéctu Altíssimi.	℟. Receiving his soul † offering it in the sight of the Most High.
℣. Réquiem aetérnam dona ei, Dómine: et lux perpétua lúceat ei. ℟. Offeréntes eam in conspéctu Altíssimi.	℣. Eternal rest give to him, O Lord, and let perpetual light shine upon him. ℟. Receiving his soul, offer it in the sight of the Most High.
Kyrie eléison. Christe eléison. Kyrie eléison.	Lord, have mercy. Christ have mercy. Lord, have mercy.
Pater noster (*Secreto*).	Our Father, etc. (silently).

The Bier is then set in the middle of the church with the feet of the corpse to the High Altar, if a lay person; the head, if a Priest. The Office of the Dead is recited. At the end of the Office is said:

℣. And lead us not into temptation.
℟. But deliver us from evil.

℣. From the gate of hell.
℟. Deliver his soul, O Lord

℣. May he rest in peace.
℟. Amen.

℣. The Lord hear my prayer

℟. And let my cry come unto Thee.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

℣. A porta ínferi.
℟. Erue, Dómine, ánimam ejus.

℣. Requiéscat in pace.
℟. Amen.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te veniat.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

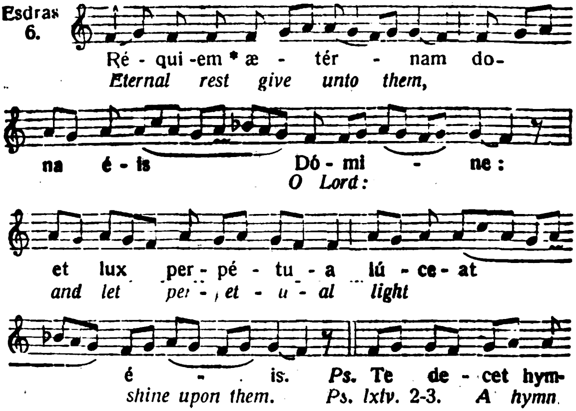
Collect: Absólve, p. 1801 *below or one of the* **Collects** *further on:* pp. 1790-1797.

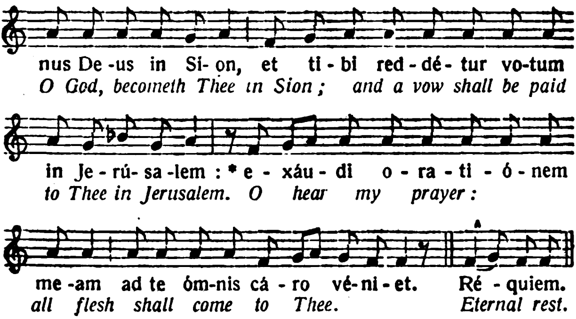
II.—Mass for the Dead.

ON THE DAY OF THE DEATH, OR ON THE DAY OF THE BURIAL.

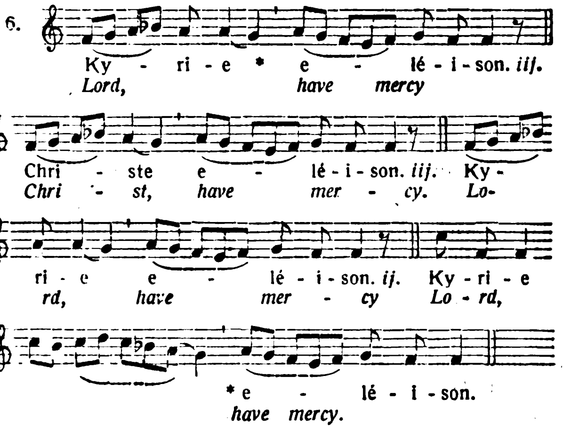
This *Introit* is from the Fourth Book of Esdras, and dates from the 2nd century.

Esdras 6.





Kyrie:



Orémus. — Deus, cui próprium est miseréri semper et párcere, te súpplices exorámus pro ánima fámuli tui N . . , quam hódie de hoc saeculo migráre jussísti: ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas

Collect.— O God, Whose property is ever to have mercy and to spare, we humbly beseech Thee in behalf of the soul of Thy servant N . . . ., whom Thou hast this day called out of this world, that Thou wouldst not deliver him (her) into the hands

of the enemy, nor forget him for ever, but command the holy angels to take him and lead him to the home of paradise, that forasmuch as in Thee he put his hope and trust, he may not endure the pains of hell, but may come to the possession of eternal joys. Through our Lord.

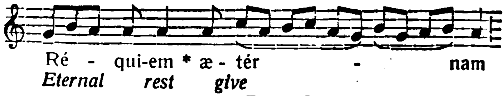
eam a sanctis Angelis súscipi, et ad pátriam paradísi perdúci ; ut, quia in te sperávit et crédidit, non paenas inférni sustíneat, sed gáudia aetérna possídeat. Per Dóminum.

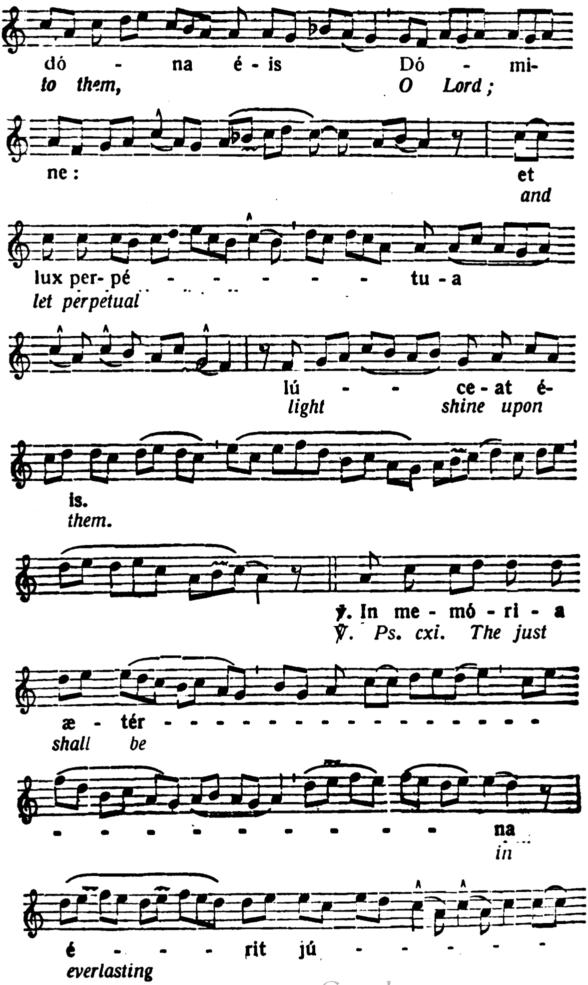
Lesson from the **Epistle** of St. Paul the Apostle to the Thessalonians. I. Thess. iv. 13-18.—BRETHREN : We will not have you ignorant concerning them that are asleep, that you be not sorrowful, even as others who have no hope ; for if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven, with commandment, and with the voice of an archangel, and with the trumpet of God ; and the dead who are in Christ shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord. Wherefore comfort ye one another with these words.

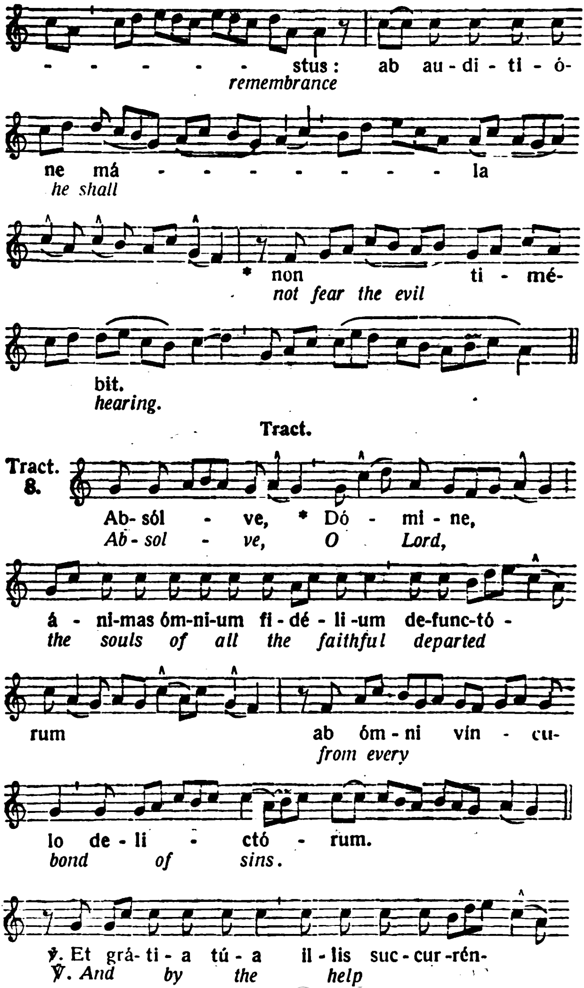
Lectio *Epistolae* beati Pauli Apóstoli ad Thessalonicénses. —FRATRES : Nólumus vos ignoráre de dormiéntibus, ut non contristémini, sicut et céteri qui spem non habent. Si enim crédimus quod Jesus mórtuus est, et resurréxit : ita et Deus eos, qui dormiérunt per Jesum, addúcet cum eo. Hoc enim vobis dícimus in verbo Dómini, quia nos, qui vívimus, qui resídui sumus in advéntum Dómini, non praeveniémus eos, qui dormíérunt. Quóniam ipse Dóminus in jussu, et in voce Archángeli, et in tuba Dei descéndet de coelo : et mórtui, qui in Christo sunt, resúrgent primi. Deínde nos, qui vívimus, qui relínquimur simul rapiémur cum illis in núbibus obviam Christo in áera et sic semper cum Dómino érimus. Itaque consolámini ínvicem in verbis istis.

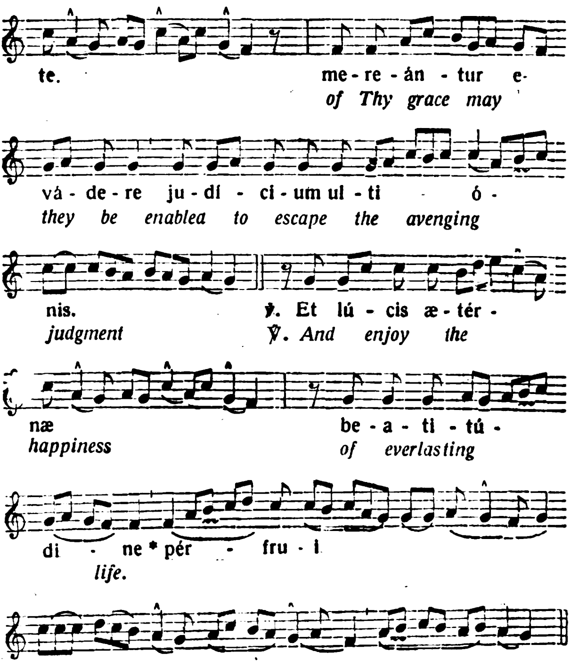
Gradual.

Grad. 2.



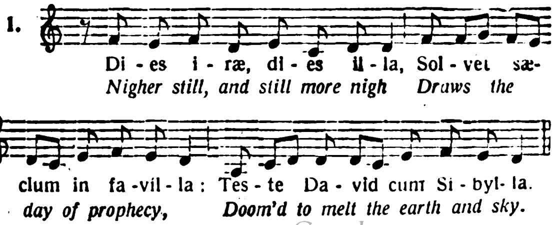

dó - na é - is Dó - mi-
to them, O Lord;
ne:
et
and
lux per- pé - - - - - - tu - a
let perpetual
lú - - ce - at é-
light shine upon
is.
them.
℣. In me - mó - ri - a
℣. Ps. cxi. The just
æ - tér - - - - - - - - - - - - - - -
shall be
- - - - - - - - - - na
in
é - - - rit jú - - - - - -
everlasting

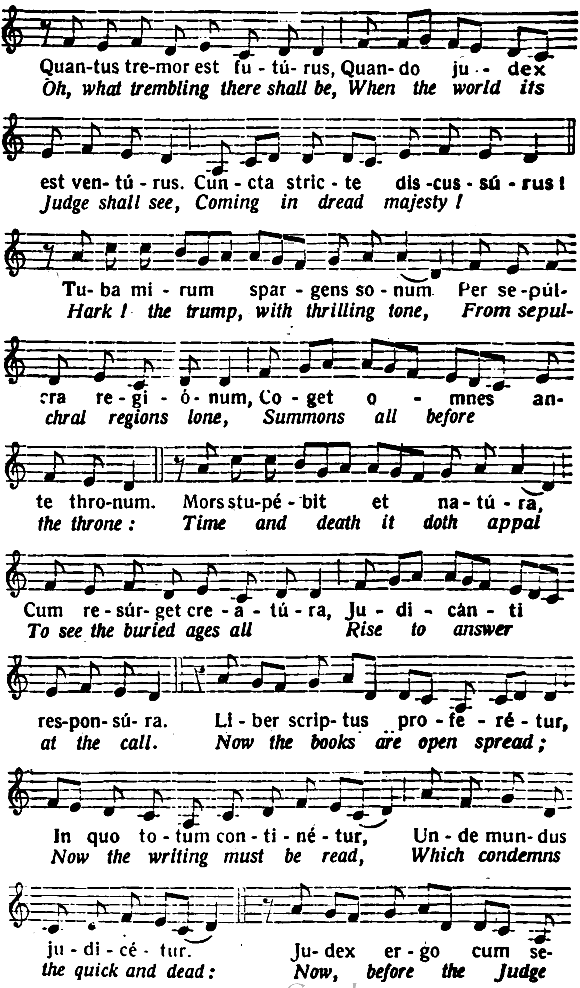

- - - - - stus: ab au-di-ti-ó-
remembrance
ne má - - - - - - - - la
he shall
* non ti - mé-
not fear the evil
bit.
hearing.
Tract.
Tract. 8.
Ab-sól - ve, * Dó - mi - ne,
Ab - sol - ve, O Lord,
á - ni-mas óm-ni-um fi-dé-li-um de-func-tó-
the souls of all the faithful departed
rum ab óm-ni vin - cu-
from every
lo de-li - ctó - rum.
bond of sins.
℣. Et grá-ti-a tú-a il-lis suc-cur-rén-
℣. And by the help
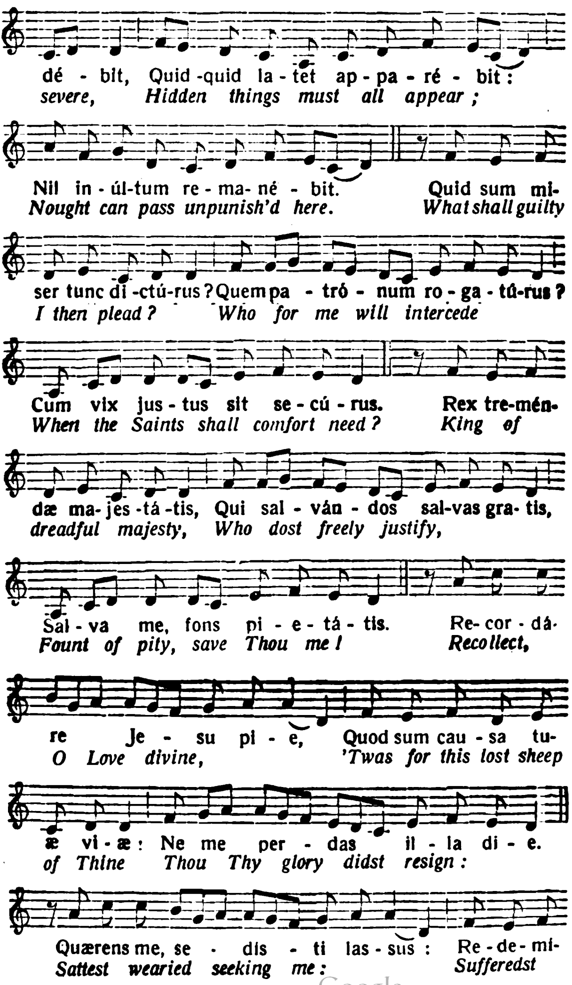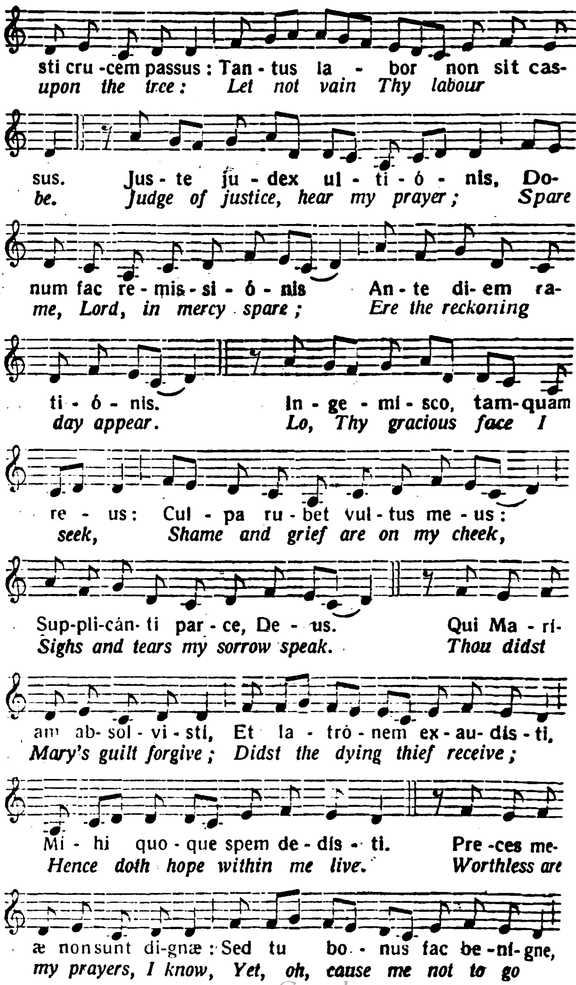


Sequence.

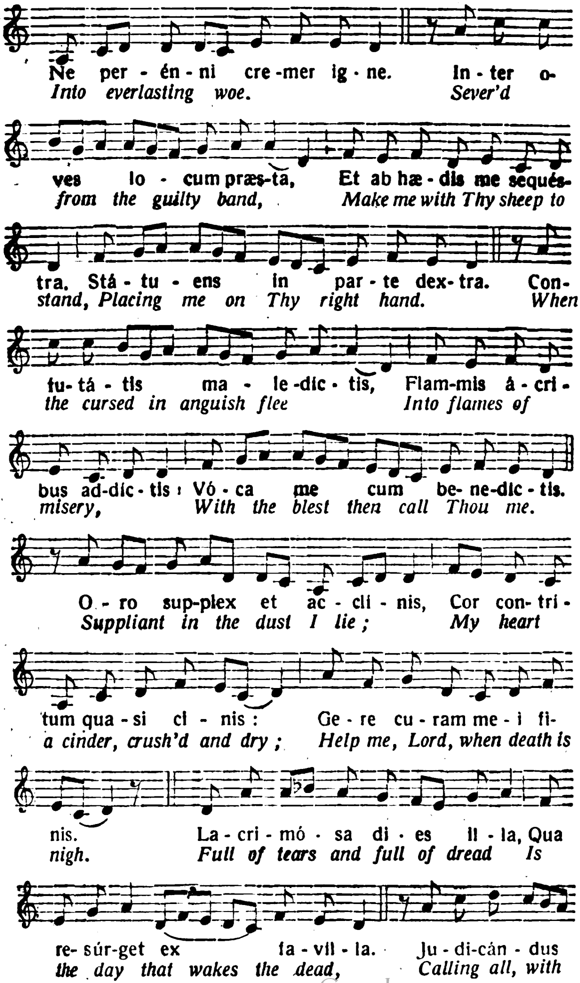
Thomas de Celano, a Franciscan (1260).

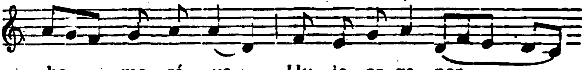



Quan-tus tre-mor est fu - tú- rus, Quan- do ju - - dex
Oh, what trembling there shall be, When the world its
est ven- tú - rus. Cun - cta stric - te dis -cus - sú - rus !
Judge shall see, Coming in dread majesty !
Tu- ba mi - rum spar - gens so - num Per se-púl-
Hark ! the trump, with thrilling tone, From sepul-
cra re - gi - ó- num, Co - get o - mnes an-
chral regions lone, Summons all before
te thro-num. Mors stu-pé - bit et na - tú - ra,
the throne : Time and death it doth appal
Cum re - súr- get cre - a - tú - ra, Ju - di - cán - ti
To see the buried ages all Rise to answer
res-pon- sú- ra. Li - ber scrip- tus pro - fe - ré - tur,
at the call. Now the books are open spread ;
In quo to - tum con - ti - né - tur, Un - de mun- dus
Now the writing must be read, Which condemns
ju - di - cé - tur. Ju- dex er - go cum se-
the quick and dead : Now, before the Judge

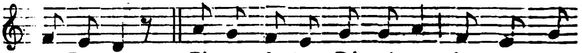

dé - bit, Quid-quid la - tet ap - pa - ré - bit:
severe, Hidden things must all appear;
Nil in - úl-tum re - ma - né - bit.
Nought can pass unpunish'd here.
Quid sum mi-
What shall guilty
ser tunc di - ctú-rus? Quem pa - tró - num ro - ga - tú-rus?
I then plead? Who for me will intercede
Cum vix jus - tus sit se - cú - rus.
When the Saints shall comfort need?
Rex tre-mén-
King of
dæ ma - jes - tá - tis, Qui sal - ván - dos sal-vas gra - tis,
dreadful majesty, Who dost freely justify,
Sal - va me, fons pi - e - tá - tis.
Fount of pity, save Thou me!
Re - cor - dá-
Recollect,
re Je - su pi - e,
O Love divine,
Quod sum cau - sa tu-
'Twas for this lost sheep
æ vi - æ: Ne me per - das il - la di - e.
of Thine Thou Thy glory didst resign:
Quærens me, se - dis - ti las - sus:
Sattest wearied seeking me:
Re - de - mi-
Sufferedst


sti cru -cem passus : Tan - tus la - bor non sit cas-
upon the tree : Let not vain Thy labour
sus. Jus - te ju - dex ul - ti - ó - nis, Do-
be. Judge of justice, hear my prayer ; Spare
num fac re - mis - si - ó - nis An - te di - em ra-
me, Lord, in mercy spare ; Ere the reckoning
ti - ó - nis. In - ge - mi - sco, tam-quam
day appear. Lo, Thy gracious face I
re - us : Cul - pa ru - bet vul - tus me - us :
seek, Shame and grief are on my cheek,
Sup-pli-cán- ti par - ce, De - us. Qui Ma - ri-
Sighs and tears my sorrow speak. Thou didst
am ab- sol - vi - sti, Et la - tró - nem ex - au- dis - ti,
Mary's guilt forgive ; Didst the dying thief receive ;
Mi - hi quo - que spem de - dis - ti. Pre -ces me-
Hence doth hope within me live. Worthless are
æ non sunt di-gnæ : Sed tu bo - nus fac be - ni- gne,
my prayers, I know, Yet, oh, cause me not to go


Ne per - én - ni cre -mer ig - ne. In - ter o-
Into everlasting woe. Sever'd
ves lo - cum præs-ta, Et ab hæ - dis me sequés-
from the guilty band, Make me with Thy sheep to
tra. Stá - tu - ens in par - te dex- tra. Con-
stand, Placing me on Thy right hand. When
fu- tá - tis ma - le -dic - tis, Flam-mis á - cri -
the cursed in anguish flee Into flames of
bus ad-dic - tis : Vó - ca me cum be- ne-dic - tis.
misery, With the blest then call Thou me.
O - ro sup-plex et ac - cli - nis, Cor con- tri -
Suppliant in the dust I lie ; My heart
tum qua - si ci - nis : Ge - re cu - ram me - i fi-
a cinder, crush'd and dry ; Help me, Lord, when death is
nis. La - cri - mó - sa di - es il - la, Qua
nigh. Full of tears and full of dread Is
re- súr-get ex fa - vil - la. Ju - di-cán - dus
the day that wakes the dead, Calling all, with



ho - mo ré - us : Hu - ic er - go par -
solemn blast, From the ashes of



ce De- us. Pi - e Je- su Dó- mi -ne, do - na e-
the past. Lord of mercy, Jesu blest, Grant the



is ré - qui - em. A - men.
faithful light and rest. A - men.

✠ Continuation of the holy **Gospel** according to St. John xi. 21-27.—At that time: Martha said to Jesus, Lord, if Thou hadst been here, my brother had not died: but now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her, Thy brother shall rise again. Martha saith to Him, I know that he shall rise again in the resurrection at the last day. Jesus saith to her, I am the resurrection and the life: he that believeth in Me, although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever. Believest thou this? She saith to Him, Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.
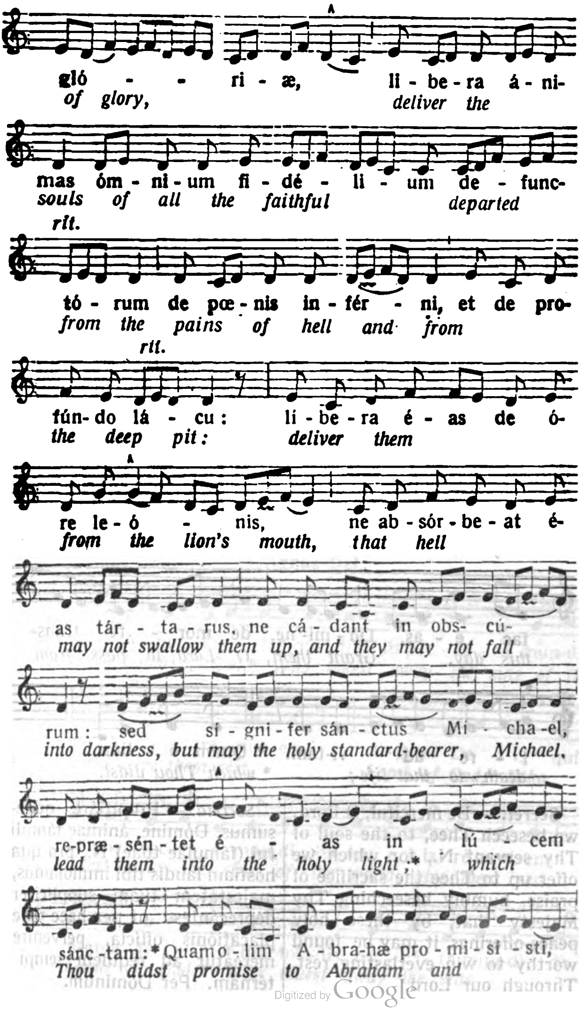
✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore Dixit Martha ad Jesum: Dómine, si fuísses hic, frater meus non fuísset mórtuus: sed et nunc scio, quia quaecúmque popósceris a Deo, dabit tibi Deus. Dicit illi Jesus: Resúrget frater tuus. Dicit ei Martha: Scio quia resúrget in resurrectióne in novíssimo die. Dixit ei Jesus: Ego sum resurréctio, et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit, et credit in me, non moriétur in aetérnum. Credis hoc? Ait illi: Utique Dómine, ego crédidi, quia tu es Christus Fílius Dei vivi, qui in hunc mundum venísti.
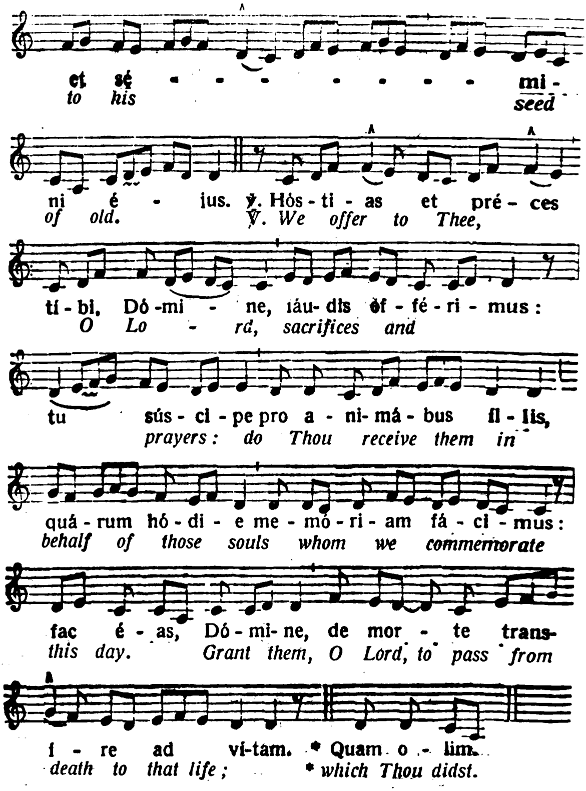
Offertory.

Offert. 2.



Dó - mi - ne Jé - su Chris - te, * Rex
O Lord Jesus Christ, King

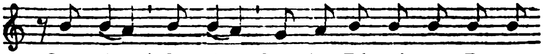

gló - - ri - æ, li - be - ra á - ni-
of glory, deliver the
mas óm - ni - um fi - dé - li - um de - func-
souls of all the faithful departed
rit.
tó - rum de pœ - nis in - fér - ni, et de pro-
from the pains of hell and from
rit.
fún- do lá - cu : li - be - ra é - as de ó-
the deep pit : deliver them
re le - ó - nis, ne ab - sór - be - at é-
from the lion's mouth, that hell
as tár - ta - rus, ne cá - dant in obs- cú-
may not swallow them up, and they may not fall
rum : sed si - gni - fer sán - ctus Mi - cha -el,
into darkness, but may the holy standard-bearer, Michael,
re-præ - sén - tet é - as in lú - cem
lead them into the holy light ;* which
sánc -tam : * Quam o - lim A - bra-hæ pro - mi - si - sti,
Thou didst promise to Abraham and



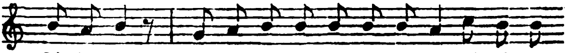
Secret. — Be merciful, O Lord, we beseech Thee, to the soul of Thy servant N., for which we offer up to Thee the sacrifice of praise, humbly beseeching Thy Majesty that, by these holy peace-offerings, it may be found worthy to win everlasting rest. Through our Lord.

Secréta. — Propitiáre quaesumus, Dómine, ánimae fámuli tui (fámulae tuae) N., pro qua hóstiam laudis tibi immolámus, majestátem tuam supplíciter deprecántes: ut per haec piae placatiónis offícia, perveníre mereátur ad réquiem sempitérnam. Per Dóminum.

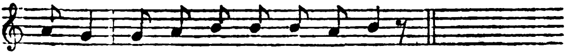
Sanctus.

4.


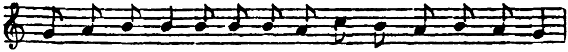
Sanc- tus, * Sanc-tus, Sanc-tus Dó-mi-nus De-us
Holy, holy, holy, Lord God of*



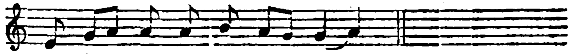
Sá-ba-oth. Ple-ni sunt cœ-li et ter-ra gló-ri-a
hosts. Heaven and earth are full of Thy glory.



tu-a. Ho-sán-na in ex-cél-sis.
Hosanna in the highest.

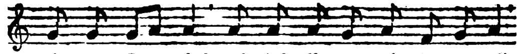


Be-ne-díc-tus qui ve-nit in nó-mi-ne Dó-mi-ni.
Blessed is He that cometh in the name of the Lord.

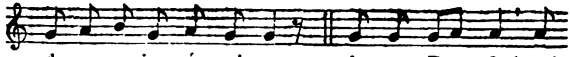


Ho-sán-na in ex-cél-sis.
Hosanna in the highest.

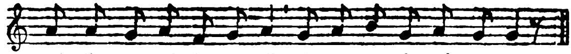
Agnus Dei.

4.


A-gnus De-i * qui tol-lis pec-cá-ta mun-di:
Lamb of God, Who takest away the sins of the*



do-na e-is ré-qui-em. A-gnus De-i, * qui
world, give them rest. Lamb of God, Who*



tol-lis pec-cá-ta mun-di: do-na e-is ré-qui-em.
takest away the sins of the world, give them rest.

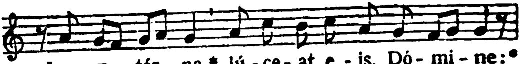


A-gnus De-i, * qui tol-lis pec-cá-ta mun-di: do-
Lamb of God, Who takest away the sins*



na e - is ré-qui-em ** sem-pi - tér - nam.
of the world, give them rest everlasting.*

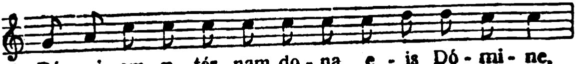
Communion.

8. 

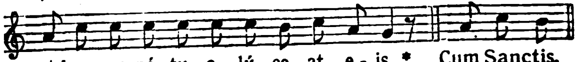
Lux æ - tér - na * lú - ce - at e - is, Dó - mi - ne: *
May light eternal shine upon them, O Lord. With*



Cum sanctis tu - is in æ - tér - num, qui - a pi - us es.
Thy saints for ever, because Thou art merciful.



℣. Ré - qui - em æ - tér - nam do - na e - is Dó - mi - ne,
℣. Eternal rest give to them, O Lord;



et lux per - pé - tu - a lú - ce - at e - is. * Cum Sanctis.
and let perpetual light shine upon them. With Thy saints.*

Postcommunion. — Grant, we beseech Thee, Almighty God, that the soul of Thy servant N., which has this day departed out of this world, may be cleansed by this sacrifice, and delivered from sins, and may receive forgiveness and everlasting rest. Through our Lord.

Postcommúnio. — Praesta quaesumus, omnípotens Deus: ut ánima fámuli tui (fámulae tuae) N., quae hódie de hoc saeculo migrávit, his sacrifíciis purgáta, et a peccátis expedíta, indulgéntiam páriter et réquiem cápiat sempitérnam. Per Dóm.

For the **Absolution,** *see* p. 1798.

In the Masses on the third, seventh and thirtieth days after the Burial all is said as above, except the *Collects*, which are said as below:

Collect. — We beseech Thee, O Lord, that Thou wouldst vouchsafe to grant fellowship with Thy saints and elect, to the soul of Thy servant N., whose burial three (or seven or thirty)

Orémus. — Quaesumus, Dómine, ut ánimae fámuli tui (fámulae tuae) N cujus depositiónis diem tértium (*vel* séptimum, *vel* trigésimum) commemorámus, sanctórum atque

electórum tuórum largíri dignéris consórtium: et rorem misericórdiae tuae perénnem infúndas. Per Dóminum.

days since we commemorate, and wouldst pour upon it the everlasting dew of Thy mercy. Through our Lord.

Secréta. — Múnera, quaesumus, Dómine, quae tibi pro ánima fámuli tui (fámulae tuae) N. offérimus, placátus inténde: ut remédiis purgáta coeléstibus, in tua pietáte requiéscat. Per Dóminum.

Secret.—Look down favourably, we beseech Thee, O Lord, upon the offerings we make on behalf of the soul of Thy servant N., that, being cleansed by heavenly remedies, it may rest in Thy mercy. Through our Lord.

Postcommúnio. — Súscipe, Dómine, preces nostras pro ánima fámuli tui (fámulae tuae) N. ut si quae ei máculae de terrénis contágiis adhaesérunt, remissiónis tuae misericórdia deleántur. Per Dóminum.

Postcommunion.—Receive our prayers, O Lord, on behalf of the soul of Thy servant N.; that, if it is still soiled by any earthly stains, they may be wiped out by Thy merciful forgiveness. Through our Lord.

2.—On the Anniversary Day of the Death or Burial.

As for the **Mass of Burial** (music), p. 1776, *or as at* **Daily Mass** (Text), p. 1788, *except the following:*

Orémus. — Deus, indulgentiárum Dómine: da animábus famulórum famularúmque tuárum refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

Collect. — O God, the Lord of mercies, grant to the souls of Thy servants, whose anniversary we are keeping, a place of refreshment, rest, and happiness, and the glory of Thy light. Through our Lord.

If the anniversary of only one person is being kept, the above prayers are said in the singular number.

Epistola. — Léctio libri Machabaeórum. — In diébus illis: Vir fortíssimus Judas, facta collatióne, duódecim míllia drachmas argénti misit Jerosólymam, offérri pro peccátis mortuórum sacrifícium, bene et religióse de resurrectióne cógitans (nisi enim eos, qui

Epistle. — Lesson from the Book of Machabees. 2 Macc. xii. 43-46.—In those days: The most valiant man Judas, making a gathering, sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously

concerning the resurrection (for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead); and because he considered that they who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins.

cecíderant, resurrectúros speráret, supérfluum viderétur, et vanum oráre pro mórtuis): et quia considerábat quod hi, qui cum pietáte dormitiónem accéperant, óptimam habérent repósitam grátiam. Sancta ergo, et salúbris est cogitátio pro defúnctis exoráre, ut a peccátis solvántur.

✠ Continuation of the holy **Gospel** according to St. John vi. 37-40.—At that time: Jesus said to the multitudes of the Jews, All that the Father giveth Me shall come to Me; and him that cometh to Me I will not cast out: because I came down from heaven, not to do My own will, but the will of Him Who sent Me. Now this is the will of the Father Who sent Me, that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day; and this is the will of My Father that sent Me, that every one who seeth the Son, and believeth in Him, may have life everlasting; and I will raise Him up in the last day.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus turbis Judaeórum: Omne, quod dat mihi Pater, ad me véniet: et eum, qui venit ad me, non ejíciam foras: quia descéndi de coelo, non ut fáciam voluntátem meam, sed voluntátem ejus, qui misit me. Haec est autem volúntas ejus, qui misit me, Patris: ut omne, quod dedit mihi, non perdam ex eo, sed resúscitem illud in novíssimo die. Haec est autem volúntas Patris mei, qui misit me: ut omnis, qui videt Fílium, et credit in eum hábeat vitam aetérnam et ego resuscitábo eum in novíssimo die.

Secret. — Be favourable, O Lord, to our humble prayers on behalf of the souls of Thy servants, whose anniversary is this day commemorated, and for whom we offer up to Thee the sacrifice of praise, that Thou mayest vouchsafe to grant them fellowship with Thy saints. Through our Lord.

Secréta. — Propitiáre, Dómine, supplicatiónibus nostris, pro animábus famulórum famularúmque tuárum pro quibus tibi offérimus sacrifícium laudis: ut eas sanctórum tuórum consórtio sociáre dignéris. Per Dóminum.

Postcommunion.—Grant, we beseech Thee, O Lord, that the

Postcommúnio. — Praesta, quaesumus, Dómine: ut áni-

mae famulórum famulárumque tuárum, his purgátae sacrifíciis indulgéntiam páriter et réquiem cápiant sempitérnam. Per Dóminum.

souls of Thy servants, whose anniversary we commemorate, purified by this sacrifice, may obtain pardon and everlasting rest. Through our Lord.

3.—The Common Mass for the Dead.

(The music of Mass, p. 1776.)

Intróitus. — Réquiem aetérnam dona eis Dómine: et lux perpétua lúceat eis. *Ps.* Te decet hymnus, Deus, in Sion, et tibi reddétur votum in Jerúsalem: exáudi oratiónem meam, ad te omnis caro véniet. Réquiem aetérnam.

Introit. Ps. lxiv. 2, 3.—Eternal rest give to them, O Lord; and let perpetual light shine upon them. Ps. A hymn, O God, becometh Thee in Sion; and a vow shall be paid to Thee in Jerusalem: hear my prayer; all flesh shall come to Thee. Eternal rest.

Collects: see pp. 1790-1797.

For deceased brethren, relations and benefactors: 14. Deus veniae, p. 1795.

For all the faithful departed:

Orémus. — Fidélium Deus, ómnium Cónditor et Redémptor: animábus famulórum, famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam quam semper optavérunt, piis supplicatiónibus consequántur: Qui vivis.

Collect.—O God, the creator and redeemer of all the faithful; grant to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired: Who livest.

Epístola. — Léctio libri Apocalypsis beáti Joánnis Apóstoli. — In diébus illis: Audívi vocem de coelo, dicéntem mihi: Scribe: Beáti mórtui, qui in Dómino moriúntur. Amodo jam dicit Spíritus, ut requiéscant a labóribus suis: ópera enim illórum sequúntur illos.

Epistle. Apoc. xiv. 13.—Lesson from the Book of the Apocalypse of blessed John, the apostle.—In those days: I heard a voice from heaven, saying to me, Write, Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.

Gradual. Ps. cxi. 7.—Eternal rest give to them, O Lord; and let perpetual light shine upon them. ℣. Ps. cxi. The just shall be in everlasting remembrance; he shall not fear the evil hearing.

Graduále. — Réquiem aetérnam dona eis, Dómine: et lux perpétua lúceat eis. ℣. *Ps.* In memória aetérna erit justus: ab auditióne mala non timébit.

Tract.—Absolve, O Lord, the souls of all the faithful departed from every bond of sins. ℣. And by the help of Thy grace may they be enabled to escape the avenging judgment. ℣. And enjoy the happiness of everlasting life.

Tractus. — Absólve, Dómine, ánimas ómnium fidélium defunctórum ab omni vínculo delíctórum. ℣. Et grátia tua illis succurrénte, mereántur evádere judícium ultiónis. ℣. Et lucis aetérnae beatitúdine pérfrui.

Sequence*: Dies irae, *see* p. 1778.

✠ Continuation of the holy **Gospel** according to St. John vi. 51-55.—At that time: Jesus said to the multitudes of the Jews, I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever: and the bread that I will give, is My flesh for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say unto you, Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you. He that eateth My flesh, and drinketh My blood, hath everlasting life; and I will raise him up in the last day.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Dixit Jesus turbis Judaeórum: Ego sum panis vivus, qui de coelo descéndi. Si quis manducáverit ex hoc pane, vivet in aetérnum: et panis, quem ego dabo, caro mea est pro mundi vita. Litigábant ergo Judaei ad ínvicem, dicéntes: Quómodo potest hic nobis carnemsuam dare ad manducándum? Dixit ergo eis Jesus: Amen, amen dico vobis: nisi manducavéritis carnem Fílii hóminis, et bibéritis ejus sánguinem, non habébitis vitam in vobis. Qui mandúcat meam carnem et bibit meum sánguinem habet vitam aetérnam: et ego resuscitábo eum in novíssimo die.

Offertory. — O Lord Jesus Christ, king of glory, deliver the souls of all the faithful departed from the pains of hell and from the deep pit: deliver them from

Offertórium. — Dómine Jesu Christe, Rex glóriae, líbera ánimas ómnium fídélium defunctórum de poenis inférni et de profúndo lacu: libera eas de

* The Sequence is optional at a low Mass.

ore leónis, ne absórbeat eas tártarus, ne cadant in obscúrum: sed sígnifer sanctus Míchaël repraeséntet eas in lucem sanctam: * Quam olim Abrahae promisísti, et sémini ejus. ℣. Hóstias et preces tibi, Dómine, laudis offérimus: tu súscipe pro animábus illis, quarum hódie memóriam fácimus: fac eas, Dómine, de morte transíre ad vitam.* Quam olim Abrahae promisísti et sémini ejus.

the lion's mouth, that hell may not swallow them up, and they may not fall into darkness, but may the holy standard-bearer Michael lead them into the holy light; which Thou didst promise to Abraham and to his seed of old. ℣. We offer to Thee, O Lord, sacrifices and prayers: do Thou receive them in behalf of those souls whom we commemorate this day. Grant them, O Lord, to pass from death to that life; which Thou didst promise to Abraham and to his seed of old.

Secrets, p. 1790-1797.

For deceased brethren, relations and benefactors: 14. Deus cujus, p. 1795.

Secréta. — Hóstias, quaesumus, Dómine, quas tibi pro animábus famulórum famularúmque tuárum offérimus, propitiátus inténde: ut, quibus fídei christiánae méritum contulísti, dones et praemium. Per Dóminum.

Secret.—Look down in Thy mercy, we beseech Thee, O Lord, upon this sacrifice, which we offer up to Thee for the souls of Thy servants; that to those to whom Thou didst grant the merit of Christian faith, Thou mayest also grant its reward. Through our Lord.

Commúnio. — Lux aetérna lúceat eis, Dómine: * Cum sanctis tuis in aetérnum: quia pius es. ℣. Réquiem aetérnam dona eis, Dómine: et lux perpétua lúceat eis: * Cum Sanctis tuis in aetérnum: quia pius es.

Communion. — May light eternal shine upon them, O Lord. * With Thy saints for ever, because Thou art merciful. ℣. Eternal rest give to them, O Lord; and let perpetual light shine upon them :* with Thy saints.

Postcommúnio. — Animábus, quaesumus, Dómine, famulórum, famularúmque tuárum orátio profíciat supplicántium: ut eas et a peccátis ómnibus éxuas, et tuae redemptiónis fácias esse partícipes. Qui vivis.

Postcommunion. — Let the prayer of those who humbly pray to Thee avail for the souls of Thy servants and handmaids, O Lord, we beseech Thee, so that Thou mayest loose them from all sin, and let them share in Thy redemption: Who livest.

Various Prayers for the Dead.

1.—For the Pope deceased.

Collect.—O God, Who by Thine unspeakable providence wast pleased to number Thy servant N. amongst the sovereign pontiffs; grant, we beseech Thee, that he who reigned as the vicar of Thy Son on earth, may be joined in fellowship with Thy holy pontiffs for evermore. Through the same.

Orémus.—Deus, qui inter summos Sacerdótes fámulum tuum N. ineffábili tua dispositióne connumerári voluísti: praesta, quaesumus; ut, qui unigéniti Fílii tui vices in terris gerébat, sanctórum tuórum Pontíficum consórtio perpétuo aggregétur. Per eúmdem Dóminum.

Secret.—Receive, we beseech Thee, O Lord, the sacrifice which we offer up on behalf of the soul of the sovereign pontiff, Thy servant N.; that by Thy command he whom in this world Thou didst raise to papal rank may be gathered with Thy saints in the kingdom of heaven. Through our Lord.

Secréta. — Súscipe, Dómine, quaesumus, pro ánima fámuli tui N. summi Pontíficis, quas offérimus hóstias: ut, cui in hoc saeculo pontificále donásti méritum, in coelésti regno sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

Postcommunion. — We beseech Thee, O Lord, that Thy clemency, which we implore, may benefit the soul of the chief bishop, Thy servant N.; that, by Thy mercy, he may obtain eternal fellowship with Him, in whom he hoped and believed. Through our Lord.

Postcommúnio. — Prosit, quaesumus, Dómine, ánimae fámuli tui N. Summi Pontíficis, misericórdiae tuae imploráta cleméntia: ut ejus, in quo sperávit et crédidit, aetérnum cápiat, te miseránte, consórtium. Per Dóminum.

2.—For a deceased Bishop.

O God, Who didst raise Thy servant N. to the dignity of bishop in the apostolic priesthood; grant, we beseech Thee, that he may be joined in fellowship with Thine apostles for evermore. Through our Lord.

Orémus.—Deus, qui inter apostólicos Sacerdótes, fámulum tuum N. (fámulos tuos N. et N.) pontificáli fecísti dignitáte vigére: praesta, quaesumus; ut eórum quoque perpétuo aggregétur (aggregéntur) consórtio. Per Dóminum.

Secret.—Receive, we beseech Thee, O Lord, for the soul of

Secréta. — Súscipe, Dómine, quaesumus, pro ánima fámuli

tui N. Pontíficis (animábus famulórum tuórum N. et N. Pontíficum), quas offérimus hóstias: ut cui (quibus) in hoc saeculo pontificále donasti méritum, in coelesti regno sanctórum tuórum júbeas jungi consórtio. Per Dóminum.

Thy servant Bishop N., the sacrifice we offer up. In this world Thou didst raise him to the episcopal rank: bid him now to enter into the company of Thy saints. Through our Lord.

Postcommúnio. — Prosit, quaesumus, Dómine, ánimae famuli tui N. Pontifícis (animábus famulórum tuórum N. et N. Pontifícum), misericórdiae tuae implórata cleméntia: ut ejus, in quo sperávit et crédidit (speravérunt et credidérunt), aetérnum capiat (cápiant), te miseránte, consórtium. Per Dóminum.

Postcommunion. — May, O Lord, the abundance of Thy mercies to which we have made appeal avail Thy servants departed who were bishops and priests. In Thee they hoped, in Thee they believed: may they, in Thy mercy, be united to Thee for evermore. Through our Lord.

3.—For a deceased Cardinal-Bishop or a Cardinal-Priest raised to episcopal rank, is said: *famulum tuum N. Episcopum (Presbyterum) Cardinalem pontificali fecisti dignitate, etc.* May they servant N. Bishop (Priest) Cardinal whom Thou didst raise to the dignity of the episcopate etc.

4.—For a deceased Cardinal-Priest not raised to the dignity of the Episcopate, and for a Cardinal-Deacon, priest, is said: *famulum tuum N. Presbyterum (Diaconum) Cardinalem sacerdotali fecisti dignitate, etc.* May thy servant N. Priest-Cardinal (Deacon) Thou didst raise to the dignity of the Priesthood, etc.

5.—But for a deceased Cardinal-Deacon who had not received the Order of Priesthood is said the Collect: *Inclina*, p. 1793, with this change: *ut animan famuli N. Diaconi Cardinalis, quam de hoc saeculo, etc.*, that the soul of Thy servant N., Cardinal-Deacon whom Thou hast, etc.

6.—Another Collect for a deceased Bishop.

Orémus.—Da nobis, Dómine, ut ánimam fámuli tui N. Epíscopi (ánimas famulórum tuórum N. et N. Pontíficum), quam (quas) de hujus saeculi eduxisti laborióso certámine, sanctórum tuórum tríbuas esse consórtem (consórtes). Per Dóminum.

Collect.—Vouchsafe, O Lord, to admit to fellowship with Thy saints, the soul of Bishop N., Thy servant whom Thou hast called away from the toil and strife of this world. Through our Lord.

Secret.—Hear us, O Lord, we beseech Thee, and let the soul of Thy servant, Bishop N., profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Secréta. — Annue nobis, quaesumus, Dómine, ut ánimae fámuli tui N. Epíscopi (animábus famulórum tuórum N. et N. Pontíficum), haec prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

Postcommunion. — We beseech Thee, Almighty God, that the soul of Thy servant and bishop N., may be cleansed by these sacrifices and be deemed worthy to win mercy and rest for evermore. Through our Lord.

Postcommúnio.—His sacrifíciis, quaesumus, omnípotens Deus, purgáta ánima fámuli tui N. Epíscopi (purgátae ánimae famulórum tuórum N. et N. Pontíficum), ad indulgéntiam et refrigérium sempitérnum perveníre mereátur (mereántur). Per Dóminum.

7.—For a Priest deceased the Collect 2, *Deus qui*, p. 1790 is used, and substituting *sacerdotali* for *pontificali* and *sacerdotis* for *pontificis*.

8.—Another Collect for a Priest deceased.

Collect. — Grant, we beseech Thee, O Lord, that the soul of Thy servant N., Thy priest whom in this life Thou didst honour with the sacred office, may rejoice in the glory of heaven for evermore. Through our Lord

Orémus. — Praesta, quaesumus, Dómine, ut ánima fámuli tui N. Sacerdótis (ánimae famulórum tuórum N. et N. sacerdótum), quem (quos) in hoc saeculo commorántem (commorántes), sacris munéribus decorásti, in coelésti sede gloriósa semper exsúltet (exsúltent). Per Dominum.

Secret. — Receive, O Lord, we beseech Thee, this sacrifice which we offer up on behalf of the soul of Thy servant N., Thy priest; that as Thou didst raise him to the dignity of the priesthood, Thou wilt also grant him its reward. Through our Lord.

Secréta. — Súscipe, Dómine, quaesumus, pro ánima fámuli tui N. Sacerdótis (animábus famulórum tuórum N. et N. Sacerdótum), quas offérimus hóstias: ut, cui (quibus) sacerdotále donásti méritum, dones et praemium. Per Dóminum.

Postcommunion. — Grant, we beseech Thee, Almighty God, that by Thy command the soul

Postcommúnio. — Praesta, quaesumus, omnípotens Deus: ut ánimam fámuli tui N.

Sacerdótis (ánimas famulórum tuórum N. et N. Sacerdótum) in congregatióne justórum aeternae beatitúdinis júbeas esse consórtem (consórtes). Per Dóminum nostrum.

of Thy servant N. the priest may be counted in the company of the righteous in everlasting bliss. Through our Lord.

9.—For a man deceased.

Orémus. — Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur : ut ánimam fámuli tui N. quam (ánimas famulórum tuórum N. et N. quas) de hoc saeculo migráre jussísti ; in pacis ac lucis regióne constítuas, et sanctórum tuórum júbeas esse consórtem (consórtes). Per Dóminum.

Collect.—Incline Thine ear, O Lord, to our prayers, in which we humbly entreat Thy mercy ; bring to the country of peace and light the soul of Thy servant N., which Thou hast summoned to go forth from this world, and bid him to be numbered with Thy saints. Through our Lord.

Secréta. — Annue nobis, quaesumus, Dómine, ut ánimae fámuli tui N. (animábus famulórum tuórum N. et N.) haec prosit oblátio : quam immolando, tótius mundi tribuísti relaxári delícta. Per Dóminum.

Secret.—Hear us, O Lord, we beseech Thee, and let the soul of Thy servant N. profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommúnio. — Absólve, quaesumus, Dómine, ánimam fámuli tui (ánimas famulórum tuórum N. et N.) ab omni vínculo delictórum : ut in resurrectiónis glória inter sanctos et eléctos tuos resuscitátus respíret (resuscitáti respirent). Per Dóminum.

Postcommunion. — Absolve, O Lord, we beseech Thee, the soul of Thy servant N. from every bond of sin, that he may be raised up in the glory of the resurrection and live amongst Thy saints and elect. Through our Lord.

10.—For a woman or women deceased.

Orémus. — Quaesumus, Dómine, pro tua pietáte miserére ánimae fámulae tuae N. (animábus famulárum tuárum N. et N.) : et a contágiis mortalitátis exútam (exútas), in

Collect.—We beseech Thee, O Lord, by Thy loving-kindness, to have mercy on the soul of Thy handmaid N. (on the souls of Thy handmaids N.N.) and now that she is (that they are)

released from the contagion of this mortal flesh, to give her (to give them) part in Thine eternal salvation. Through our Lord.

aetérnae salvatiónis partem restítue. Per Dóminum.

Secret.—We beseech Thee, O Lord, that by this sacrifice the soul of Thy servant N. (the souls of Thy servants N.N.) may be delivered from all sins, of which no one is ever guiltless; that by these peace-offerings she (they) may obtain everlasting mercy. Through our Lord.

Secréta. — His sacrifíciis, quaesumus, Dómine, ánima fámulae tuae N. (ánimae famulárum tuárum N. et N.) a peccátis ómnibus exuátur (exuántur), sine quibus a culpa nemo liber éxtitit: ut, per haec piae placatiónis offícia, perpétuam misericórdiam consequátur (consequántur). Per Dóminum.

Postcommunion. — We beseech Thee, O Lord, that the soul of Thy handmaid (that the souls of Thy handmaids) which has (have) obtained the sacrament of everlasting mercy, may partake of eternal light. Through our Lord.

Postcommúnio. — Invéniat (invéniant), quaesumus, Dómine, ánima fámulae tuae N. (ánimae famulárum tuárum N. et N.) lucis aetérnae consórtium: cujus perpétuae misericórdiae consecúta est (consecútae sunt) sacraméntum. Per Dóminum.

11.—*For the Priest's Father and Mother.*

Collect.—O God, Who hast commanded us to honour our father and mother; in Thy loving-kindness have mercy on the souls of my father and mother, and forgive them their sins; and bring me to see them in the joy of eternal brightness. Through our Lord.

Orémus. — Deus, qui nos patrem et matrem honoráre praecepísti: miserére cleménter * animábus patris et matris meae (paréntum nostrórum), eorúmque peccáta dimítte; meque eos in aetérnae claritátis gaúdio fac vidére. Per Dóminum.

Secret.—Receive, O Lord, we beseech Thee, the sacrifice which I offer up to Thee on behalf of the souls of my father and mother (of our parents); grant them everlasting joy in the land of the living, and in company with them let me share in the happiness of the saints. Through our Lord.

Secréta. — Súscipe sacrifícium, Dómine, quod tibi pro * animábus patris et matris meae (paréntum nostrórum) óffero: eisque gáudium sempitérnum in regióne vivórum concéde: meque (nosque) cum illis felicitáti sanctórum conjúnge. Per Dóminum.

Postcommúnio. — Coelestis participátio sacraménti, quaesumus, Dómine, * animábus patris et matris meae (paréntum nostrórum) réquiem et lucem obtíneat perpétuam meque (nosque) cum illis grátia tua corónet aetérna. Per Dóminum.

Postcommunion. — We beseech Thee, O Lord, that this heavenly sacrament, of which we have partaken, may win rest and light everlasting for the souls of my father and mother (of our parents), and by means of it may I be crowned with them by Thy grace for evermore. Through our Lord.

12.—If for a father only: No. 11 prayers: * *animae patris mei* (*nostri*) . . *neque* (*nosque*) *eum*—the soul of my (our) father . . . etc.

13.—If for a mother only: No. 11 prayers: * *animae matris meae* (*nostrae*) . . . *meque* (*nosque*) *eam*—the soul of my (our) mother . . . etc.

14.—For deceased brethren, relations and benefactors.

Orémus. — Deus, véniae largítor, et humánae salútis amátor: quaesumus cleméntiam tuam; ut nostrae congregatiónis fratres, propínquos, et benefactóres, qui ex hoc saeculo transiérunt, beáta Maria semper Vírgine intercedénte cum ómnibus sanctis tuis, ad perpétuae beatitúdinis consórtium perveníre concédas.

Collect.—O God, Who grantest forgiveness and desirest the salvation of mankind; we beseech Thee in Thy mercy to grant that the brethren of our congregation with their relatives and benefactors who have passed out of this life, by the intercession of blessed Mary ever a virgin and of all Thy saints may partake of everlasting bliss.

Secréta. — Deus, cujus misericórdiae non est númerus, súscipe propítius preces humilitátis nostrae: et animábus fratrum, propinquórum, et benefactórum nostrórum, quibus tui nóminis dedísti confessiónem, per haec sacraménta salútis nostrae, cunctórum remissiónem tríbue peccatórum.

Secret.—O God, Whose mercy is boundless, favourably receive our humble prayers, and by means of these sacraments of our salvation, grant to the souls of our brethren, relations and benefactors, who by Thy grace did confess Thy name, the remission of all their sins.

Postcommúnio. — Praesta, quaesumus, omnípotens et misericors Deus, ut ánimae fratrum, propinquórum, et benefactórum nostrórum, pro quibus hoc sacrifícium laudis tuae obtúlimus majestáti; per

Postcommunion. — Grant, we beseech Thee, Almighty and merciful God, that the souls of our brethren, relations and benefactors, for whom we offer up to Thy majesty this sacrifice of praise, may by virtue of this

sacrament be cleansed from all sin and by Thy mercy receive the happiness of eternal light.

hujus virtútem sacraménti a peccátis ómnibus expiátae, lucis perpétuae, te miseránte, recípiant beatitúdinem.

15.—For those who lie in the Cemetery.

Collect. — O God, by Whose mercy the souls of the faithful find rest; mercifully grant forgiveness of their sins to Thy servants and handmaids, and to all here and elsewhere who sleep in Christ: that being freed from all sins, they may rejoice with Thee for evermore. Through the same.

Orémus. — Deus, cujus miseratióne ánimae fidélium requiéscunt: fámulis et famulábus tuis, et ómnibus hic et ubíque in Christo quiescéntibus, da propítius véniam peccatórum; ut a cunctis reátibus absolúti, tecum sine fine laeténtur. Per eúmdem Dóminum.

Secret. — Graciously receive, O Lord, the victim which we offer up on behalf of the souls of Thy servants and handmaids and of all Catholics who sleep in Christ, whether in this place or elsewhere, so that by this excellent sacrifice they may be freed from the terrible bonds of death and may be found worthy of life everlasting. Through our Lord.

Secréta. — Pro animábus famulórum, famularúmque tuárum, et ómnium catholicórum hic et ubíque in Christo dormiéntium, hóstiam, Dómine, súscipe benígnus oblátam: ut hoc sacrifício singulári, vínculis horréndae mortis exúti, vitam mereántur aetérnam. Per eúmdem Dóminum.

Postcommunion.—O God, Who art the light of faithful souls, hearken to our humble prayers, and grant to Thy servants and handmaids, whose bodies here or elsewhere rest in Christ, a place of refreshment, rest and happiness, and glorious light. Through the same.

Postcommúnio. — Deus, fidélium lumen animárum adésto supplicatiónibus nostris: et da fámulis et famulábus tuis, quorum córpora hic et ubíque in Christo requiéscunt, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per eúmdem Dóminum.

16.—For many persons deceased.

Collect. — O God, Whose property it is always to have mercy, and to spare; have mercy on the souls of Thy

Orémus. — Deus, cui próprium est miseréri semper et párcere: propitiáre animábus famulórum famularúmque

tuárum, et ómnia eórum peccáta dimítte; ut mortalitátis vínculis absolútae, transíre mereántur ad vitam. Per Dóminum.

servants and handmaids, and grant them the remission of all their sins; so that being delivered from the bonds of mortality, they may be found worthy to enter into life. Through our Lord.

Secréta. — Annue nobis, quaesumus, Dómine, ut animábus famulórum, famularúmque tuárum haec prosit oblátio: quam immolándo, totíus mundi tribuísti relaxári delícta. Per Dóminum.

Secret.—Hear us, O Lord, we beseech Thee, and let the souls of Thy servants and handmaids profit by this sacrifice, by the offering of which Thou didst grant that the sins of the whole world should be loosed. Through our Lord.

Postcommúnio. — Deus cui soli cómpetit medicínam praestáre post mortem: praesta quaesumus; ut ánimae famulórum, famularúmque tuárum, terrénis exútae contágiis, in tuae redemptiónis parte numeréntur. Qui vivis.

Postcommunion.—O God, Who alone canst give health to the dead; grant, we beseech Thee, that the souls of Thy servants and handmaids may be rid of earthly contagion and be counted amongst Thy redeemed. Who livest.

17.—Another Collect for many persons deceased.

Orémus. — Animábus, quaesumus, Dómine, famulórum famularúmque tuárum misericórdiam concéde perpétuam: ut, eis profíciat in aetérnum, quod in te speravérunt et credidérunt. Per Dóminum.

Collect.—We beseech Thee O Lord, to grant everlasting mercy to the souls of Thy servants and handmaids; so that the faith and hope which they put in Thee may avail them for evermore. Through our Lord.

Secréta. — His, Dómine, quaesumus placátus inténde munéribus: et quod ad laudem tui nóminis supplicántes offérimus, ad indulgéntiam profíciat defunctórum. Per Dóminum.

Secret.—Be appeased, O Lord, we beseech Thee, and look upon these gifts; so that what we offer up in praise of Thy name may avail for the forgiveness of those who are dead. Through our Lord.

Postcommúnio. — Súpplices, Dómine, pro animábus famulórum, famularúmque tuárum preces effúndimus: obse-

Postcommunion.—We humbly pour forth our prayers, O Lord, on behalf of the souls of Thy servants and handmaids, be-

seeching Thee in Thy mercy to forgive them the trespasses of which they were guilty during life and to admit them into the glad company of those whom Thou hast redeemed. Through our Lord.

crántes; ut quidquid conversatióne contraxérunt humána, et cleménter indúlgeas, et in tuórum sede laetántium constítuas redemptórum. Per Dóminum.

III.—The Absolution and Burial.

After Mass, the Priest vested in a black Cope comes to the bier and says:

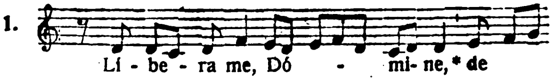
Enter not into judgment with Thy servant, O Lord; for, save Thou grant him forgiveness of all his sins, no man shall be justified in Thy sight. Wherefore suffer not, we beseech Thee, the sentence Thou pronouncest in judgment upon one whom the faithful prayer of Thy Christian people commends to Thee, to be a doom which shall crush him utterly. Rather succour him by Thy gracious favour, that he now escape Thine avenging justice who, in his lifetime, was sealed with the seal of the holy Trinity. Who livest and reignest world without end. ℟. Amen.

Non intres in judícium cum servo tuo Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quaesumus, tua judiciális senténtia premat, quem tibi vera supplicátio fídei christiánae comméndat: sed grátia tua illi succurrénte mereátur evádere judícium ultiónis, qui dum víveret, insignítus est signáculo sanctae Trinitátis. Qui vivis et regnas in saecula saeculórum. ℟. Amen.
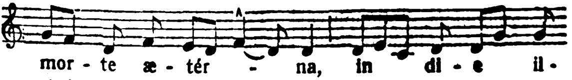
The following Responsory is then chanted:

Libera me.

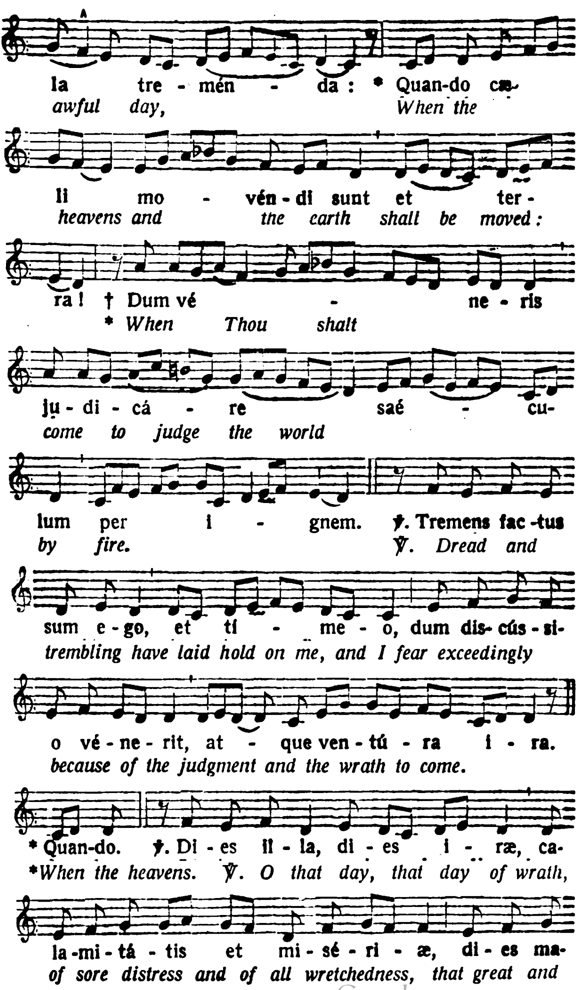
1.



℟. *From everlasting death,*

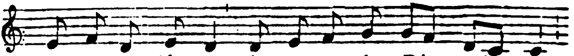


deliver me, O Lord, in that
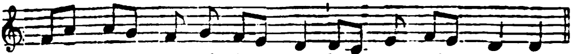

la tre - mén - da : * Quan-do cæ-
awful day, When the
li mo - vén - di sunt et ter -
heavens and the earth shall be moved:
ra ! † Dum vé - ne - ris
* When Thou shalt
ju - di - cá - re saé - cu-
come to judge the world
lum per i - gnem. ℣. Tremens fac -tus
by fire. ℣. Dread and
sum e - go, et ti - me - o, dum dis- cús - si-
trembling have laid hold on me, and I fear exceedingly
o vé - ne - rit, at - que ven - tú - ra i - ra.
because of the judgment and the wrath to come.
* Quan-do. ℣. Di - es il - la, di - es i - ræ, ca-
*When the heavens. ℣. O that day, that day of wrath,
la -mi - tá - tis et mi - sé - ri - æ, di - es ma-
of sore distress and of all wretchedness, that great and



gna et a - má - ra val - de. † Dum. ℣. Ré-
exceeding bitter day. ℟. *When Thou shalt come to judge*



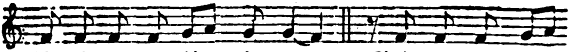
qui-em æ - tér-nam do - na e - is Dó - mi - ne:
the world by fire. ℣. *Eternal rest give unto him (her or them)*



et lux per-pé - tu - a lú - ce - at e - is
O Lord and let perpetual light shine upon him (her or them).

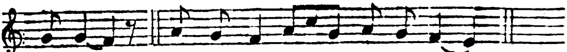
Libera me is repeated up to ℣. *Tremens,* then is chanted:

1st CHOIR 2nd CHOIR



Ky- ri - e e - lé - i - son. Chris - te e - lé-
Lord, have mercy on us. *Christ, have mercy on*

TOGETHER.



i - son. Ky - ri - e e - lé - i - son.
us. *Lord, have mercy on us.*

The Priest then says aloud: ***Pater noster,*** **and passes twice round the bier, sprinkling it with holy water and incensing it. He resumes:**

℣. And lead us not into temptation.	℣. Et ne nos indúcas in tentatiónem.
℟. But deliver us from evil.	℟. Sed líbera nos a malo.
℣. From the gates of hell.	℣. A porta ínferi.
℟. Deliver his soul (their souls), O Lord.	℟. Erue, Dómine, ánimam ejus (ánimas eórum).
℣. May he (they) rest in peace	℣. Requiéscant in pace.
℟. Amen.	℟. Amen.
℣. O Lord, hear my prayer.	℣. Dómine, exáudi oratiónem meam.
℟. And let my cry come unto Thee.	℟. Et clamor meus ad te véniat.
℣. The Lord be with you.	℣. Dóminus vobíscum.
℟. And with Thy spirit.	℟. Et cum spíritu tuo.

This prayer is said when the corpse is present:

Collect: Deus, cui proprium, p. 1777.

Should the corpse not be present, the following is said:

Orémus. — Absólve, quaesumus Dómine, ánimam fámuli tui N. (fámulae tuae N.) ut, defúnctus (a) saeculo tibi vivat: et quae per fragilitátem carnis humána conversatióne commísit, * tu vénia misericordíssimae pietátis abstérge. Per Christum Dóminum nostrum. Amen.

Collect.—Absolve, we beseech Thee, O Lord, the soul of Thy servant N., that he (she) who is dead to the world, may live unto Thee and wipe away by Thy most merciful forgiveness what sins he (she) may have committed in life through human frailty. Through our Lord Jesus Christ. Amen.

Then the Priest makes the sign of the cross and says:

℣. Réquiem aetérnam dona ei (eis), Dómine.
℟. Et lux perpétua lúceat ei (eis).

℣. Eternal rest give unto him (them), O Lord.
℟. And let perpetual light shine upon him (them).

℣. Requiéscat (requiéscant) in pace.
℟. Amen.

℣. May he (they) rest in peace.
℟. Amen.

℣. Anima ejus (animae eórum) et ánimae ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace.
Amen.

℣. May his (their) soul and the souls of all the faithful departed through the mercy of God rest in peace.
℟. Amen.

Here the corpse is carried to the grave and the following is sung or said:

In paradísum * dedúcant te Angeli: in tuo advéntu suscípiant te Mártyres, et perdúcant te in civitátem sanctam Jerúsalem. Chorus Angelórum te suscípiat, et cum Lázaro quondam páupere aetérnam hábeas réquiem.

May the angels lead thee into paradise: . may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem. May the choir of angels receive thee, and mayest thou have eternal rest with Lazarus, who once was poor.

The Priest blesses the grave if it has not already been blessed, saying:

Orémus.—Deus, cujus miseratióne ánimae fidélium requiéscunt, hunc túmulum benedícere dignáre, eique Angelum uum sanctum députa custó-

Let us pray.
O God, by Whose mercy the souls of the faithful find rest, vouchsafe to bless this grave, and appoint Thy holy angel to

keep it; and release the souls of all those whose bodies are buried here from every bond of sin, that they may always rejoice in Thee with Thy saints for ever. Through Christ our Lord. ℟. Amen.

dem: et quorum quarúmque córpora hic sepeliúntur, ánimas eórum ab ómnibus absólve vínculis delictórum, ut in te semper cum Sanctis tuis sine fine laeténtur. Per Christum. ℟. Amen.

Here the corpse and grave are sprinkled with holy water and incensed.

In the cemetery, or where the corpse is left, the Priest says:

Ant. John xi. 25. I am the resurrection and the life: he that believeth in Me although he be dead, shall live; and every one that liveth, and believeth in Me, shall not die for ever.

Ant. Ego sum * resurréctio et vita: qui credit in me, étiam si mórtuus fúerit, vivet: et omnis qui vivit et credit in me, non moriétur in aetérnum.

Benedictus.

Luke i. 68-78. Blessed be the Lord God of Israel; because He hath visited and wrought the redemption of His people.

Benedíctus Dóminus Deus Israël, * quia visitávit et fecit redemptiónem plebis suae;

And He hath raised up the horn of salvation to us, in the house of David His servant.

Et eréxit cornu salútis nobis * in domo David púeri sui.

And He spoke by the mouth of His holy prophets, who are from the beginning.

Sicut locútus est per os sanctórum, * qui a saeculo sunt, Prophetárum ejus.

Salvation from our enemies, and from the hand of all that hate us.

Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos.

To work mercy with our fathers; and remember His holy testament.

Ad faciéndam misericórdiam cum pátribus nostris, * et memorári testaménti sui sancti.

The oath which He swore to Abraham our father, that He would grant us.

Jusjurándum quod jurávit ad Abraham patrem nostrum, * datúrum se nobis.

That being delivered from the hand of our enemies, we may serve Him without fear.

Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi:

In holiness and justice before Him, all our days.

In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

Latin	English
Et tu, puer Prophéta Altíssimi vocáberis : * praeíbis enim ante fáciem Dóminis paráre vias ejus.	And thou, child, shalt be called the prophet of the Highest ; for thou shalt go before the face of the Lord to prepare His ways.
Ad dandam sciéntiam salúti, plebi ejus, * in remissiónem peccatórum eórum :	To give the knowledge of salvation to His people, unto the remission of their sins.
Per víscera misericórdiae Dei nostri : * in quibus visitávit nos óriens ex alto.	Through the bowels of the mercy of our God, in which the orient from on high hath visited us.
Illumináre, his, qui in ténebris et in umbra mortis sedent : * ad dirigéndos pedes nostros in viam pacis.	To enlighten them that sit in darkness and in the shadow of death : to direct our feet in the way of peace.
Réquiem aetérnam * dona eis, Dómine.	Eternal rest grant to them, O Lord.
Et lux perpétua * lúceat eis.	And let perpetual light shine on them.

The **Antiphon :** Ego sum, *is repeated.*

Latin	English
Kyrie eléison. Christe eléison. Kyrie eléison. ℣. Pater noster.	Lord, have mercy. Christ, have mercy. Lord, have mercy. ℣. Our Father, etc.

The Priest sprinkles the corpse with holy water.

Latin	English
℣. Et ne nos indúcas in tentationem. ℟. Sed líbera nos a malo.	℣. And lead us not into temptation. ℟. But deliver us from evil.
℣. A porta ínferi. ℟. Erue, Dómine, ánimam ejus.	℣. From the gate of hell, ℟. Deliver his (her) soul, O Lord.
℣. Requiéscat in pace. ℟. Amen.	℣. May he (she) rest in peace ℟. Amen.
℣. Dómine, exáudi oratiónem meam. ℟. Et clamor meus adte véniat.	℣. O Lord, hear my prayer. ℟. And let my cry come to Thee.
℣. Dóminus vobíscum. ℟. Et cum spíritu tuo.	℣. The Lord be with you ℟. And with thy spirit.

Let us pray.
Grant to Thy servant (handmaid) departed, O Lord, we beseech Thee, this favour, that he (she), who prayed that Thy will might be done, may not receive punishment for his (her) deeds; and that even as here on earth the true faith joined him (her) to the ranks of the faithful, so in heaven by Thy mercy he (she) may have fellowship with the choirs of angels. Through Christ our Lord.
℟. Amen.

Orémus.—Fac, quaesumus, Dómine, hanc cum servo tuo defúncto (fámula tua defúncta) misericórdiam, ut factórum suórum in paenis non recípiat vicem, qui (quae) tuam in votis ténuit voluntátem : ut sicut hic eum (eam) vera fides junxit fidélium turmis * ita illic eum (eam) tua miserátio sóciet angélicis choris. Per Christum Dóminum nostrum.
℟. Amen.

℣. Eternal rest give to him (her), O Lord.
℟. And let perpetual light shine upon him (her).

℣. Réquiem aetérnam dona ei, Dómine.
℟. Et lux perpétua lúceat ei.

℣. May he (she) rest in peace. ℟. Amen.

℟. Requiéscat in pace. ℟. Amen.

℣. May his (her) soul, and the souls of all the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

℣. Anima ejus, et ánimae ómnium fidélium defunctórum per misericórdiam Dei requiéscant in pace. ℟. Amen.

On the way back to the Church or to the Sacristy the Antiphon : *Si iniquitates, Ps. De Profundis*, p. 11, are recited, then *Requiem aeternam* and the Collect: *Fidelium*, p. 160.

The Burial of Infants.

When a baptised child dies before reaching the age of reason, it goes straight to heaven to praise God and enjoy Him with the Angels. Wherefore the *Gloria Patri* of the Psalms is not replaced by the *Requiem aeternam*, and the Mass is the Votive Mass of the Angels with white vestments and *Gloria in excelsis*, unless the rubrics prescribe the Mass of the day.

If in the afternoon, Votive Vespers of the Angels may be sung.

1.—Meeting the Corpse.

The Priest with surplice and white stole, sprinkles the corpse with holy water and intones the Antiphon : *Sit nomen Domini*, recites the Psalm *Laudate pueri*, p. 102, with *Gloria Patri*, then the Antiphon :

Ant.—Blessed be the name of the Lord, now and throughout the ages.

Ant. — Sit nomen Dómini benedíctum ex hoc nunc et usque in saeculum.

On the way to the Church, is sung:

Psalm cxviii.

Beáti immaculáti in via, * qui ámbulant in lege Dómini.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Beáti qui scrutántur testimónia ejus, * in toto corde exquírunt eum.

Blessed are they that search His testimonies: that seek Him with their whole heart.

Non enim qui operántur iniquitátem, * in viis ejus ambulavérunt.

For they that work iniquity have not walked in His ways.

Tu mandásti * mandáta tua custodíri nimis.

Thou hast commanded that Thy commandments be kept most diligently.

Utinam dirigántur viae meae * ad custodiéndas justificatiónes tuas!

O that my ways may be so directed: that I may keep Thine ordinances.

Tunc non confúndar, * cum perspéxero in ómnibus mandátis tuis.

Then shall I not be confounded, when I shall have regard to all Thy commandments

Confitébor tibi in directióne cordis, * in eo quod dídici judícia justítiae tuae.

I will praise Thee with uprightness of heart, when I shall have learned the judgments of Thy justice.

Justificatiónes tuas custódiam; * non me derelínquas usquequáque.

I will keep Thine ordinances: O forsake me not utterly.

In quo córrigit adolescéntior viam suam? * in custodiéndo sermónes tuos.

By what doth a young man correct his way? even by keeping Thy words.

In toto corde meo exquisívi te: * ne repéllas me a mandátis tuis.

With my whole heart have I sought after Thee: let me not stray from Thy commandments.

In corde meo abscóndi elóquia tua, * ut non peccem tibi.

Thy words have I hidden in my heart, that I may not sin against Thee.

Benedíctus es, Dómine: * doce me justificatiónes tuas.

Blessed art Thou, O Lord: O teach me Thine ordinances.

In lábiis meis * pronuntiávi ómnia judícia oris tui.

With my lips have I declared all the judgments of Thy mouth.

I have had delight in the way of Thy testimonies, even as in all riches.	In via testimoniórum tuórum delectátus sum, * sicut in ómnibus divítiis.
I will meditate on Thy commandments: and I will consider Thy ways.	In mandátis tuis exercébor, * et considerábo vias tuas.
I will think upon Thine ordinances: I will not forget Thy words.	In justificatiónibus tuis meditábor, * non oblivíscar sermónes tuos.
Glory be to the Father.	Glória Patri.

If there is time the following Psalm may be said:

Psalm cxlviii.

Praise ye the Lord from the heavens; praise Him in the high places.	Laudate Dóminum de cœlis: * laudáte eum in excélsis.
Praise ye Him, all His angels; praise ye Him, all His hosts.	Laudáte eum omnes Angeli ejus; * laudáte eum, omnes virtútes ejus.
Praise ye Him, O sun and moon: praise Him, all ye stars and light.	Laudáte eum, sol et luna; * laudáte eum, omnes stellæ et lumen.
Praise Him, ye heavens of heavens, and let all the waters that are above the heavens praise the name of the Lord.	Laudáte eum, cœli cœlórum; * et aquæ omnes quæ super cœlos sunt, laudent nomen Dómini.
For He spoke, and they were made: He commanded, and they were created.	Quia ipse dixit, et facta sunt; * ipse mandávit et creáta sunt.
He hath established them for ever, and for ages of ages: He hath made a decree, and it shall not pass away.	Státuit ea in aetérnum, et in saeculum saeculi: * praecéptum pósuit, et non praeteríbit.
Praise the Lord from the earth, ye dragons and all ye deeps.	Laudáte Dóminum de terra, * dracónes, et omnes abyssi.
Fire, hail, snow, ice, stormy winds, which fulfil His word.	Ignis, grando, nix, glácies, spíritus procellárum, * quae fáciunt verbum ejus;
Mountains and all hills; fruitful trees and all cedars.	Montes, et omnes colles; * ligna fructífera, et omnes cedri;

Béstiae et univérsa pécora ; * serpéntes, et vólucres pennátae;

Beasts and all cattle; serpents and feathered fowls.

Reges terrae et omnes pópuli ; * príncipes, et omnes júdices terrae ;

Kings of the earth and all people ; princes and all judges of the earth.

Júvenes et vírgines, senes cum junióribus laudent nomen Dómini ; * quia exaltátum est nomen ejus solíus.

Young men and maidens, let the old with the younger praise the name of the Lord, for His name alone is exalted.

Confëssio ejus super coelum et terram ; * et exaltávit cornu pópuli sui.

The praise of Him is above heaven and earth : and He hath exalted the horn of His people.

Hymnus ómnibus sanctis ejus, fíliis Israël, pópulo appropinquánti sibi.
Glória Patri.

A hymn to all saints : to the children of Israel, a people approaching to Him.
Glory be to the Father.

If time allows the following Psalm may be said :

Psalm cxlix.

1. Cantáte Dómino cánticum novum : * laus ejus in ecclésia Sanctórum.

1. Sing ye to the Lord a new canticle : let His praise be in the church of the saints.

2. Laetétur Israël in eo, qui fecit eum : * et fílii Sion exúltent in rege suo.

2. Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their king.

3. Laudent nomen ejus in choro : * in tympano et psaltério psallant ei.

3. Let them praise His name in choir : let them sing to Him with the timbrel and the psaltery.

4. Quia beneplácitum est Dómino in pópulo suo : * et exaltábit mansúetos in salútem.

4. For the Lord is well pleased with His people : and He will exalt the meek unto salvation.

5. Exultábunt Sancti in glória : * laetabúntur in cubílibus suis.

5. The saints shall rejoice in glory : they shall be joyful in their beds.

6. Exaltatiónes Dei in gútture eórum : * et gládii ancípites in mánibus eórum.

6. The high praises of God shall be in their mouth : and two-edged swords in their hands.

7. To execute vengeance upon the nations, chastisements among the people.

7. Ad faciéndam vindíctam in natiónibus, * increpatiónes in pópulis.

8. To bind their kings with fetters, and their nobles with manacles of iron.

8. Ad alligándos reges éorum in compédibus, * et nóbiles eórum in mánicis férreis.

9. To execute upon them the judgment that is written: this glory is to all His saints.

9. Ut fáciant in eis judícium conscríptum: * glória haec est ómnibus Sanctis ejus.

The *Gloria Patri* is omitted, and the Psalm cl., p. 8 is said.

II. The Absolution and Burial.

When there is a service, the Votive Mass of the Holy Angels, p. 1809, is said, or the Mass of the day if it is a feast " double."

After the Mass, or when the funeral procession has reached the church, is sung:

Ant. He shall receive a blessing from the Lord, and mercy from God, his Saviour.

Ant. Hic accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo.

Psalm xxiii.: Dómini est terra, p. 1866.

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father (silently).

Kyrie eléison. Christe eléison. Kyrie eléison.

The Priest sprinkles the corpse with holy water.

℣. And lead us not into temptation.
℟. But deliver us from evil.

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

℣. But by reason of my innocence Thou hast received me.
℟. And Thou hast set me before Thy face for ever.

℣. Me autem propter innocéntiam suscepísti.
℟. Et confirmásti me in conspéctu tuo in aetérnum.

℣. The Lord be, etc.

℣. Dóminus, etc.

Let us pray.—Almighty and most merciful God, Who straightway grantest life everlasting to every little child who goeth forth from this world after being born again in the baptismal font, without any merit of his, even as we believe Thou hast done

Orémus. — Omnípotens et mitíssime Deus, qui ómnibus párvulis renátis fonte Baptísmatis, dum migrant a saeculo, sine ullis eórum méritis, vitam íllico largíris aetérnam, sicut ánimae hujus párvuli hódie crédimus te fecísse: fac nos,

quaesumus, Dómine, per intercessiónem beátae Maríae semper Vírginis et ómnium Sanctórum tuórum, hic purificátis tibi méntibus famulári, et in paradíso cum beátis párvulis perénniter sociári. Per Christum Dóminum nostrum. ℟. Amen.

this day to the soul of this child ; grant we beseech Thee, O Lord, through the intercession of blessed Mary, ever a virgin, and of all Thy saints, that we may ever serve Thee here with clean hearts and be joined in heaven with the blessed children for evermore. Through Christ our Lord. ℟. Amen.

Whilst the corpse is being carried to the grave, is said:

Ant.—Júvenes * et vírgines, senes cum junióribus laudent nomen Dómini.

Ant.—Young men and maidens, let the old with the younger praise the name of the Lord.

Psalm cxlviii.: Laudáte Dóminum de coelis, p. 1804. Kyrie eléison, etc. Pater noster . . . Et ne nos indúcas, etc.

℣. Sínite párvulos veníre ad me.

℟. Tálium est enim regnum coelórum.

℣. Suffer little children to come unto Me.

℟. For of such is the kingdom of heaven.

℣. Dóminus, etc.

℣. The Lord be, etc.

Orémus. — Omnipótens, sempitérne Deus, sanctae puritátis amátor, qui ánimam hujus párvuli ad coelórum regnum hódie misericórditer vocáre dignátus es, dignéris étiam, Dómine, ita nobíscum misericórditer ágere, ut méritis tuae sanctíssimae passiónis, et intercessióne beátae Maríae semper vírginis, et ómnium Sanctórum tuórum, in eódem regno nos cum ómnibus Sanctis et Eléctis tuis semper fácias congaudére. Qui vivis et regnas.

Let us pray.—Almighty and everlasting God, lover of holy purity, Who hast vouchsafed this day mercifully to call the soul of this child to the kingdom of heaven: vouchsafe also, O Lord, to deal mercifully with us, that through the merits of Thy most holy passion and the intercession of the blessed Mary ever a virgin, and of all Thy saints, we may rejoice with all Thy saints and elect in that same kingdom for ever. Who livest and reignest.

Here the corpse and grave are sprinkled with holy water and incensed; after which the corpse is buried.

On returning from the grave to the church, is said:

The **Canticle:** Benedicite, p. 79, *then* Dóminus vobiscum *and the* **Collect:** Deus qui, p. 1809.

VOTIVE MASSES.

A Special Mass is appointed for each day of the week.

Monday, *The* **Mass** *of the* **Most Holy Trinity,** *as below.*

Tuesday, *that of the* **Holy Angels,** p. 1809.

Wednesday, *that of* **St. Joseph,** p. 1812, *or of the* **Holy Apostles,** p. 1812.

Thursday, *that of the* **Holy Ghost,** p. 1812, *or of the* **Blessed Sacrament,** p. 1815.

Friday, *that of the* **Holy Cross,** *or of the* **Passion of our Lord,** *or of the* **Sacred Heart,** pp. 1816-1822.

Saturday, *that of the* **Blessed Virgin Mary,** p. 189.

Monday: Mass of the Most Holy Trinity.

Mass: Benedicta sit, *as on Trinity Sunday,* p. 1023, *except the following:*

Epistle. Lesson from the Epistle of Blessed Paul the Apostle to the Corinthians. 2 Cor. xiii. 11, 13. —BRETHREN: Rejoice, be perfect, take exhortation, be of one mind, have peace; and the God of peace and of love be with you. The grace of our Lord Jesus Christ, and the charity of God, and the communion of the Holy Ghost be with you all. Amen.

Epístola. Léctio Epístolae beáti Pauli Apóstoli ad Corínthios. — FRATRES: Gaudéte, perfécti estóte, exhortámini, idem sápite, pacem habéte, et Deus pacis, et dilectiónis erit vobíscum. Grátia Dómini nostri Jesu Christi, et cáritas Dei, et communicátio Sancti Spíritus sit cum ómnibus vobis. Amen.

After Septuagesima, instead of **Alleluia** *and* **Verse** *is said:*

Tract.—With our whole heart and voice we confess Thee, we praise Thee, we bless Thee, God the Father unbegotten, Thee, the only-begotten Son, Thee the Holy Ghost, the Paraclete, the holy and undivided Trinity. ℣ For Thou art great, and dost wonderful things: Thou alone art God. ℣. To Thee be praise, to Thee glory, to Thee thanksgiving for ever and ever, O blessed Trinity!

Tractus. — Te Deum Patrem ingénitum, t Fílium unigénitum, te Spíritum Sanctum Paráclitum, sanctam et indivíduam Trinitátem, toto corde confitémur, laudámus, atque benedícimus. ℣. Quóniam magnus es tu, et fáciens mirabília, tu es Deus solus. ℣. Tibi laus, tibi glória, tibi gratiárum áctio, in saecula sempitérna, o beáta Trínitas.

In Paschal Time, instead of the **Gradual** *the following is said :*

Allelúia. ℣. Benedicámus Patrem et Fílium cum Sancto Spíritu. Allelúia.

Alleluia. ℣. Blessed art Thou, O Lord God of our fathers, and worthy of praise for ever. Alleluia. ℣. Let us bless the Father and the Son with the Holy Ghost. Alleluia.

Gospel : Cum venerit, *as on the Sunday Within the Octave of the Ascension,* p. 948.

Tuesday : Mass of the Angels.

Intróitus. — Benedícite Dóminum omnes Angeli ejus : poténtes virtúte, qui fácitis verbum ejus, ad audiéndam vocem sermónum ejus. *Ps.* Bénedic ánima mea Dómino et ómnia quae intra me sunt, nómini sancto ejus. ℣. Glória Patri.

Introit. Ps. cii. 20.—Bless the Lord all ye His angels ; you that are mighty in strength and execute His word, listening to the voice of His orders. Ibid. 1. Bless the Lord, O my soul, and let all that is within me bless His holy name. ℣. Glory be to the Father.

The Glória in excelsis *is said.*

Orémus. — Deus, qui miro órdine Angelórum ministéria hominúmque dispénsas : concéde propítius ; ut a quibus tibi ministrántibus in coelo semper assístitur, ab his in terra vita nostra muniátur. Per Dóminum.

Collect.—O God, Who in wonderful order providest ministries both of angels and of men ; grant in Thy mercy that those who ever stand before Thy face and minister to Thee in heaven may also guard our lives upon earth. Through our Lord.

Epístola. Léctio libri *Apocalypsis* beáti Joánnis Apóstoli. —In diébus illis : Audívi vocem Angelórum multórum in circúitu throni, et animálium, ct seniórum : et erat númerus eórum míllia míllium, dicéntium voce magna : Dignus est Agnus qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et benedictiónem. Et omnem creatúram, quae in coelo est, et super terram, et sub terra, et quae sunt in mari, et quae

Epistle. Apoc. v. 11-14.—Lesson from the Book of the Apocalypse of blessed John the Apostle.—In those days : I heard the voice af many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands, saying with a loud voice : The lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. And every creature

which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored Him that liveth for ever and ever.

in eo omnes audívi dicéntes: Sedénti in throno, et Agno benedíctio, et honor, et glória, et potéstas in saecula saeculórum. Et quátuor animália dicébant: Amen. Et vigínti quátuor senióres cecidérunt in fácies suas: et adoravérunt vivéntem in saecula saeculórum.

Gradual. Ps. cxlviii. 1, 2.—Praise ye the Lord from the heavens: Praise ye Him, all His angels: praise ye Him, all His hosts. ℣. Praise Him in the high places.

Graduále. — Laudáte Dóminum de coelis: laudáte eum omnes Angeli ejus: laudáte eum omnes virtútes ejus. ℣. Laudáte eum in excélsis.

Alleluia, alleluia. Ps. cxxxvii. 1, 2.—℣. I will sing praise to Thee in the sight of the angels: I will worship towards Thy holy temple, and I will give glory to Thy name. Alleluia.

Allelúia, allelúia. — ℣. In conspéctu Angelórum, psallam tibi: adorábo ad templum sanctum tuum, et confitébor nómini tuo. Allelúia.

After Septuagesima, instead of **Alleluia** *and* **Verse,** *is said:*

Tract. Ps. cii. 20.—Bless the Lord all ye His angels: ye that are mighty in strength, and execute His word. ℣. Bless the Lord, all ye His hosts: ye ministers of His that do His will. ℣. Ps. cii. 21, 22. Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Tractus. — Benedícite Dóminum omnes Angeli ejus: poténtes virtúte qui fácitis verbum ejus. ℣. Benedícite Dómino omnes virtútes ejus: minístri ejus, qui fácitis voluntátem ejus. ℣. Benedícite Dómino ómnia opera ejus: in omni loco dominatiónis ejus, benedic ánima mea Dómino.

In Paschal Time, instead of the **Gradual** *and after the* **Alleluia** *is said:*

℣. Matt. xxviii. 2. An angel of the Lord descended from heaven: and coming rolled back the stone, and sat upon it. Alleluia.

℣. Angelus Dómini descéndit de coelo, et accédens revólvit lápidem, et sedébat super eum. Allelúia.

✠ **Sequéntia** sancti *Evangélii* secúndum Jóannem.—In illo témpore: Vidit Jesus Nathánaël veniéntem ad se, et dicit de eo: Ecce vere Israelíta in quo dolus non est. Dixit ei Nathánaël: Unde me nosti? Respóndit Jesus, et dixit ei: Priúsquam te Philíppus vocáret, cum esses sub ficu, vidi te. Respóndit ei Nathánaël, et ait: Rabbi, tu es Fílius Dei, tu es Rex Israël. Respóndit Jesus, et dixit ei: Quia dixi tibi: Vidi te sub ficu, credis: majus his vidébis. Et dicit ei: Amen, amen dico vobis, vidébitis coelum apértum, et Angelos Dei ascendéntes, et descendéntes supra Fílium hóminis.

✠ Continuation of the holy **Gospel** according to St. John i. 47-51.—At that time: Jesus saw Nathanael coming to Him: and He saith of him: Behold an Israelite indeed, in whom there is no guile. Nathanael saith to Him: Whence knowest Thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered Him, and said: Rabbi, Thou art the Son of God, Thou art the king of Israel. Jesus answered, and said to him: Because I said unto thee, I saw thee under the fig-tree, thou believest: greater things than these shalt thou see. And He said to him: Amen, amen I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

Offertórium.—Stetit Angelus juxta aram templi, habens thuríbulum áureum in manu sua: et data sunt ei incénsa multa: et ascéndit fumus arómatum in conspéctu Dei.

Offertory. Apoc. viii. 3, 4.—An angel stood near the altar of the temple, having a golden censer in his hand; and there was given to him much incense: and the smoke of the perfumes ascended before God.

Secréta. — Hóstias tibi, Dómine, laudis offérimus, supplíciter deprecántes: ut eásdem, angélico pro nobis interveniénte suffrágio, et placátus accípias, et ad salútem nostram proveníre concédas. Per Dóminum.

Secret.—We offer up to Thee, O Lord, a sacrifice of praise, and humbly beseech Thee that through the prayers of the angels who plead for us, Thou wouldst be appeased, and wouldst receive it, and grant that it may avail for our salvation. Through our Lord.

Commúnio. — Angeli, Archángeli, Throni et Dominatiónes, Principátus et Potestátes, Virtútes coelórum, Chérubim atque

Communion.—Angels, archangels, thrones and dominions, principalities, and powers, the virtues of the heavens, cherubim

and seraphim, bless ye the Lord for ever.

Séraphim, Dóminum benedícite in aetérnum.

Postcommunion. — We who are filled with blessings from heaven, humbly entreat Thee, O Lord, that what we celebrate with this poor worship of ours may become of profit to us by the help of the holy angels and archangels. Through our Lord.

Postcommúnio. — Repléti, Dómine, benedictióne coelésti, supplíciter implorámus: ut, quod frágili celebrámus offício, sanctórum Angelórum atque Archangelórum nobis prodésse sentiámus auxílio. Per Dóminum.

Wednesday: Mass of St. Joseph.

Mass: Adjutor *as on the Solemnity of St. Joseph,* p. 1320. *Except in Paschal Time the* **Alleluias** *of the* **Introit, Offertory** *and* **Communion** *are omitted, and the following* **Gradual** *is sung:*

Gradual. Ps. xx. 4, 5.—O Lord, Thou hast presented him with blessings of sweetness; Thou hast set on his head a crown of precious stones. ℣. He asked life of Thee, and Thou hast given him length of days for ever and ever.

Graduále. — Dómine, praevenesti eum in benedictiónibus dulcédinis: posúisti in cápite ejus corónam de lápide pretióso. ℣. Vitam pétiit a te, et tribuísti ei longitúdinem diérum in saeculum saeculi.

After Septuagesima, instead of **Alleluia** *is said:* **Tract:** Beatus vir, p. 271.

or: Mass of the Holy Apostles Peter and Paul.

Mass: Mihi autem *of July* 4, p. 1477, *with* **Collects** *of the Octave day, July* 6, p. 1483.

After Septuagesima, instead of the **Alleluia** *and its Verse, the following* **Tract** *is said:*

Tract. Ps. cxxv.—They that sow in tears shall reap in joy. ℣. Going, they went and wept, casting their seeds. ℣. But coming, they shall come with joyfulness, carrying their sheaves.

Tractus.—Qui séminant in lácrymis, in gáudio metent. ℣. Eúntes ibant et flebant, mitténtes sémina sua. ℣. Veniéntes autem vénient cum exsultatióne, portántes manípulos suos.

In Paschal Time the **Mass** Protexísti, p. 243, *is said, except the* **Prayers, Epistle, Gospel,** *and* **Preface,** *which are said as above.*

Thursday: Mass of the Holy Ghost.

Introit. Wisd. of Sol. i. 7 — The Spirit of the Lord hath

Intróitus. — Spíritus Dómini replévit orbem terrárum:

et hoc, quod cóntinet ómnia, sciéntiam habet vocis. *Ps.* Exsúrge Deus, et dissipéntur inimíci ejus: et fúgiant, qui odérunt eum a fácie ejus. ℣. Glória Patri.

filled the whole earth; and that which containeth all things hath knowledge of the voice. Ps. lxvii. 2. Let God arise, and let His enemies be scattered; and let them that hate Him flee before His face. ℣. Glory be to The Father.

Orémus. — Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti, da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Dóminum . . . in unitáte ejúsdem Spíritus sancti.

Collect.—O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit; grant that by the same Spirit we may relish what is right, and ever rejoice in His consolation. Through our Lord . . . in the unity of the same.

Epistle: Cum audíssent, *as on Whit Tuesday*, p. 977.

Graduále. — Beáta gens cujus est Dóminus Deus eórum; pópulus, quem elégit Dóminus in haereditátem sibi. ℣. Verbo Dómini coeli firmáti sunt: et Spíritu oris ejus omnis virtus eórum.

Gradual. Ps. xxxii. 12.—Blessed is the nation whose God is the Lord: the people whom He hath chosen for His inheritance. ℣. Ibid. 6. By the word of the Lord the heavens were established; and all the power of them by the spirit of His mouth.

Here all kneel for the following ℣.:

Allelúia, allelúia. — ℣. Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

Alleluia, alleluia.— ℣. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love Alleluia.

After Septuagesima the **Alleluia** *and its ℣. are omitted and the following is said:*

Tractus. — Emítte Spíritum tuum, et creabúntur: et renovábis fáciem terrae. ℣. O quam bonus et suávis est, Dómine, Spíritus tuus in nobis. ℣. (*Here kneel*). Veni, Sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde.

Tract. Ps. ciii. 30.—Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. ℣. O Lord, how good and sweet is Thy Spirit within us! ℣. (*Here kneel*) Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

In Paschal Time, instead of the **Gradual**, *is said:*

Alleluia, alleluia. — ℣. Send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

Alleluia. Ps. ciii. 30.—(*Here all kneel*). ℣. Come, O Holy Spirit, fill the hearts of Thy faithful; and kindle in them the fire of Thy love. Alleluia.

Allelúia, allelúia. — ℣. Emítte Spíritum tuum, et creabúntur, et renovábis fáciem terrae.

Allelúia. — ℣. Veni, sancte Spíritus, reple tuórum corda fidélium: et tui amóris in eis ignem accénde. Allelúia.

Gospel: Si quis, *as on Whit Sunday*, **p. 968.**

Offertory. Ps. lxvii.—Confirm this, O God, which Thou hast wrought in us; from Thy temple, which is in Jerusalem, kings shall offer presents to Thee, alleluia.

Offertórium. — Confírma hoc, Deus, quod operátus es in nobis a templo tuo, quod est in Jerúsalem, tibi ófferent reges múnera, allelúia.

Secret.—Hallow, O Lord, we beseech Thee, the gifts which we offer up, and cleanse our hearts by the light of the Holy Ghost. Through our Lord . . . in the unity of the same.

Secréta. — Múnera, quaesumus, Dómine, obláta sanctífica: et corda nostra Sancti Spíritus illustratióne emúnda. Per Dóminum . . . in unitáte ejusdem.

Preface *of Pentecost*, p. 54.

Communion. Acts ii. 2, 4.—Suddenly there came a sound from heaven as of a mighty wind coming, where they were sitting, alleluia; and they were all filled with the Holy Ghost, speaking the wonderful works fo God, alleluia, alleluia.

Commúnio. — Factus est repénte de coelo sonus, tamquam adveniéntis spíritus veheméntis, ubi erant sedéntes, allelúia: et repléti sunt omnes Spíritu Sancto, loquéntes magnália Dei, allelúia, allelúia.

Postcommunion. — May our hearts be cleansed, O Lord, by the inpouring of the Holy Ghost; and may He make them fruitful by watering them with the dew of His grace. Through our Lord . . in the unity of the same.

Postcommúnio. — Sancti Spíritus, Dómine, corda nostra mundet infúsio: et sui roris íntima aspersióne faecúndet. Per Dóminum . . . in unitáte ejúsdem.

Prayers *to obtain the grace of the Holy Ghost.*

Collect.—O God, before Whom every heart lieth open, to Whom

Orémus. — Deus, cui omne cor patet, et omnis volúntas

lóquitur, et quem nullum latet secrétum: purífica per infusiónem sancti Spíritus cogitatiónes cordis nostri; ut te perfécte dilígere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

every will doth speak, and from Whom no secret is hidden: purify the thoughts of our hearts by the inpouring of the Holy Ghost, that we may attain to love Thee perfectly, and to praise Thee worthily. Through . . . in the unity of the same.

Secréta. — Haec oblátio, quaesumus, Dómine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiátur habitátio. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

Secret. — May this oblation, we beseech Thee, O Lord, cleanse away the stains of our hearts: that they may become worthy dwelling-places of the Holy Spirit. Through . . in the unity of the same.

Postcommúnio. — Concéde, quaesumus, omnípotens Deus, Sanctum nos Spíritum votis promeréri sédulis: quátenus ejus grátia, et ab ómnibus liberémur tentatiónibus et peccatórum nostrórum, indulgéntiam percípere mereámur. Per Dóminum . . . in unitáte ejúsdem Spíritus Sancti.

Postcommunion. — Grant, we beseech Thee, Almighty God, that by our assiduous prayers we may deserve to have with us the Holy Spirit: that by means of His grace we may both be delivered from all temptations, and obtain the pardon of our sins. Through . . . in the unity of the same.

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or: Mass of the Most Holy Sacrament.

Mass *as on Corpus Christi*, p. 1033, *except:*

The **Alleluia** *at the end of the* **Introit, Offertory,** *and* **Communion** *is omitted and the* **Sequence** *is not said. After* **Septuagesima,** *instead of the* **Alleluia** *and its verse, the following* **Tract** *is said:*

Tractus. — Ab ortu solis usque ad occásum, magnum est nomen meum in géntibus. ℣. Et in omni loco sacrificátur, et offértur nómini meo oblátio munda: quia magnum est nomen meum in géntibus. ℣. Veníte, comédite panem meum: et bíbite vinum, quod míscui vobis.

Tract. Mal. i. 11.—From the rising of the sun even to the going down, My name is great among the Gentiles. ℣. And in every place there is sacrifice, and there is offered to My name a clean offering: for My name is great among the Gentiles.

℣. Come, eat My bread: and drink the wine, which I have mingled for you.

In Paschal Time, instead of the **Gradual** *is said:*

Alleluia, alleluia.—℣. The disciples knew the Lord Jesus in the breaking of the bread. Alleluia. ℣. My flesh, p. 1034.

Allelúia, allelúia. ℣. Cognovérunt discípuli Dóminum Jesum in fractióne panis. Allelúia. ℣. Caro mea, p. 1034.

Friday: Mass of the Holy Cross.

Mass *as on the feast of the* **Exaltation of the Holy Cross,** *September* 14, p. 1637, *except the following:*

Collect.—O God, Who by the precious blood of Thine only begotten Son wast pleased to hallow the standard of the Cross, whereby we are quickened: grant we beseech Thee they who rejoice in honouring that same holy Cross may likewise rejoice in Thy protection wherever they may be. Through the same Lord.

Orémus.—Deus, qui unigéniti Fílii tui pretióso sánguine, vivíficae Crucis vexíllum sanctificáre voluísti: concede, quaesumus; eos, qui ejúsdem sanctae Crucis gaudent honóre, tua quoque ubique protectióne gaudére. Per eúmdem Dóminum.

Epistle. Lesson from the Epistle of St. Paul the Apostle to the Philippians, ii.—BRETHREN: Christ became for us obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: (*here all kneel down*) that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Epístola. Léctio Epístolae beáti Pauli Apóstoli ad Philippénses. — FRATRES, Christus factus est pro nobis obédiens usque ad mortem, mortem autem crucis. Propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen: (*hic genuflectitur*) ut in nómine Jesu omne genu flectátur, coeléstium, terréstrium, et infernórum; et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the following* **Tract** *is said:*

We adore Thee, O Christ, and we bless Thee: because by Thy Cross Thou hast redeemed the world. ℣. We adore Thy Cross, O Lord, we commemorate Thy

Adorámus te, Christe, et benedícimus tibi: quia per Crucem tuam redemísti mundum. ℣. Tuam Crucem adorámus, Domine, tuam glorió-

sam recólimus passiónem : miserére nostri, qui passus es pro nobis. ℣. O Crux benedicta, quae sola fuísti digna portáre Regem coelórum, et Dóminum.

glorious passion : have mercy upon us, Thou Who didst suffer for us. ℣. O blessed Cross, which alone wert worthy to bear the King of heaven and the Lord.

In **Paschal Time** *the Gradual is omitted, and in its place is said the* **Alleluia** *as on the* **Finding of the Cross,** *May* 3, p. 1364.

✠ Sequéntia sancti *Evangelii* secúndum Matthaeum.—In illo témpore : Assúmpsit Jesus duódecim discípulos secréto, et ait illis : Ecce ascéndimus Jerosólymam et Fílius hóminis tradétur principibus Sacerdotum, et scribis, et condemnábant eum morte ; et tradent eum géntibus ad illudéndum, et flagellándum, et crucifigéndum et tertia die resúrget.

✠ Continuation of the holy **Gospel** according to St. Matthew, c. 20.—At that time : Jesus took the twelve disciples apart and said to them : Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death, and shall deliver Him to the gentiles to be mocked and scourged and crucified, and the third day He shall rise again.

Secréta.—Haec oblatio, Dómine quaesumus, ab ómnibus nos purget offénsis : quae in ara Crucis étiam totius mundi tulit offénsum. Per eúmdem Dóminum.

Secret.—May this oblation, we beseech Thee O Lord, cleanse us from all sin : even as on the altar of the cross it took away the sins of the whole world. Through the same Lord.

In **Paschal Time** *the* **Collect** Deus qui pro nobis, *as on* **Wednesday** *in* **Holy Week,** p. 766, *is said instead of that given above.*

or, Mass of the Passion of our Lord.

Introítus. — Humiliávit semetípsum Dóminus Jesus Christus usque ad mortem, mortem autem crucis : propter quod et Deus exaltávit illum, et donávit illi nomen, quod est super omne nomen. *Ps.* Misericórdias Dómini in aetérnum cantábo : in generatiónem et generatiónem. ℣. Glória Patri.

Introit. Phil. ii. 8, 9.—The Lord Jesus Christ humbled Himself unto death, even the death of the cross ; wherefore God also exalted Him and hath given Him a name which is above every name. Ps. lxxxviii, 2. The mercies of the Lord I will sing for ever : to generation and generation. ℣. Glory be to the Father.

Orémus. — Dómine Jesu Christe, qui de coelis ad terram

Collect.—O Lord Jesus Christ, Who didst come down to earth

from the bosom of Thy Father in heaven, and didst shed Thy precious blood to wash away our sins, we humbly entreat Thee that on the judgment day, at Thy right hand, we may be found worthy to hear from Thee those words: Come, ye blessed: who livest.

de sinu Patris descendísti, et sánguinem tuum pretiósum in remissiónem peccatórum nostrórum fudísti: te humíliter deprecámur; ut in die judícii, ad déxteram tuam audíre mereámur: Veníte benedícti. Qui vivis.

Epistle. Lesson from Zacharias the Prophet. Zach. xii. 10-11, xiii. 6, 7.—Thus saith the Lord: I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of prayers: and they shall look upon Me, whom they have pierced: and they shall mourn for Him as one mourneth for an only son, and they shall grieve over Him as the manner is to grieve for the death of the first-born. In that day there shall be a great lamentation in Jerusalem, and it shall be said: What are these wounds in the midst of Thy hands? And He shall say: With these I was wounded in the house of them that loved Me. Awake, O sword, against my shepherd, and against the man that cleaveth to Me, said the Lord of hosts: strike the shepherd, and the sheep shall be scattered: saith the Lord Almighty.

Epistola. Léctio Epístolae Zacharíae Prophétae.— Haec dicit Dóminus: Effúndam super domum David, et super habitatóres Jerúsalem, spíritum grátiae et precum: et aspícient ad me, quem confixérunt: et plangent eum planctu quasi super unigénitum et dolébunt super eum, ut doléri solet in morte primogéniti. In die illa magnus erit planctus in Jerúsalem, et dicétur: Quid sunt plagae istae in médio mánuum tuárum? Et dicet: His plagátus sum in domo eórum, qui diligébant me. Frámea suscitáre super pastórem meum, et super virum cohaeréntem mihi, dicit Dóminus exercítuum: pércute pastórem, et dispergéntur oves, ait Dóminus omnípotens.

Gradual. Ps. lxviii. 21, 22.—My heart hath expected reproach and misery: and I looked for one that would grieve together with Me, and there was none: I sought one that would comfort Me and I found none. ℣. They gave Me gall for My food, and in My thirst they gave Me vinegar to drink.

Graduále. — Impropérium exspectávit cor meum, et misériam: et sustínui, qui simul mecum contristarétur, et non fuit: consolántem me quaesívi, et non invéni. ℣. Dedérunt in escam meam fel, et in siti mea potavérunt me acéto.

Allelúia, allelúia. — ℣. Ave Rex noster tu solus nostros es miserátus erróres: Patri obédiens, ductus es ad crucifigéndum, ut agnus mansuétus ad occisiónem. Allelúia.

Alleluia, alleluia. — ℣. Hail Thou our King: Thou alone hast had compassion on our errors; obedient to the Father, Thou wert led to be crucified like a meek lamb to the slaughter.—Alleluia.

After Septuagesima, instead of the **Alleluia** *and* ℣., *is said:*

Tractus. — Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit. ℣. Et nos putávimus eum quasi leprósum, et percússum a Deo, et humiliátum. ℣. Ipse autem vulnerátus est propter iniquitátes nostras, attrítus est propter scélera nostra. ℣. Disciplína pacis nostrae super eum: et livóre ejus sanáti sumus.

Tract. Isa. liii. 4, 5.—Surely He hath borne our infirmities, and carried our sorrows. ℣. And we have thought Him as it were a leper, and as one struck by God and afflicted. ℣. But He was wounded for our iniquities, He was bruised for our sins. ℣. The chastisement of our peace was upon Him: and by His bruises we are healed.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem. — In illo témpore: Sciens Jesus quia ómnia consummáta sunt, ut consummarétur Scriptúra, dixit: Sítio. Vas ergo erat pósitum acéto plenum. Illi autem spóngiam plenam acéto, hyssópo circumponéntes, obtulérunt, ori ejus. Cum ergo accepísset Jesus acétum, dixit: Consummátum est. Et inclináto cápite trádidit spíritum. Judaei ergo (quóniam Parascéve erat), ut non remanérent in cruce córpora sábbato (erat enim magnus dies ille Sábbati), rogavérunt Pilátum ut frangeréntur eórum crura, et tolleréntur. Venérunt ergo mílites: et primi quidem fregérunt crura, et altérius, qui crucifíxus est cum eo. Ad Jesum autem cum venísset, ut vidérunt

✠ Continuation of the holy **Gospel** according to St. John xix. 28-35.—At that time: Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to His mouth. Jesus therefore when He had taken the vinegar, said: It is consummated. And bowing His head He gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was the great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first,

and of the other that was crucified with him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true.

eum jam mórtuum, non fregérunt ejus crura, sed unus mílitum láncea latus ejus apéruit, et contínuo exívit sanguis et aqua. Et qui vidit, testimónium perhíbuit: et verum est testimónium ejus.

Offertory. — Wicked men rose up against Me: pitilessly they sought to kill Me: they even spat in My face: with their spears they wounded Me, and all My bones were shaken.

Offertórium. — Insurrexérunt in me viri iníqui: absque misericórdia quaesiérunt me interfícere: et non pepercérunt in fáciem meam spúere: lánceis suis vulneravérunt me, et concússa sunt ómnia ossa mea.

Secret.–May the sacrifice which we offer up to Thee, O Lord, through the passion of Thy only-begotten Son, which pleads for us, ever quicken and guard us: who liveth and reigneth.

Secréta.—Oblátum tibi Dómine sacrifícium, intercedénte unigéniti Fílii tui passióne, vivíficet nos semper, et múniat. Qui tecum.

Preface *of the Cross*, p. 53.

Communion. Ps. xxi. 17, 18.— They have dug My hands and feet: they have numbered all My bones.

Commúnio. — Fodérunt manus meas, et pedes meos: dinumeravérunt ómnia ossa mea.

Postcommunion. — O Lord Jesus Christ, Son of the living God, Who at the sixth hour didst mount the gibbet of the cross for the redemption of the world, and shed Thy precious blood that our sins might be washed away; we humbly beseech Thee that after our death Thou wouldst suffer us to pass with joy through the gates of heaven: Who livest.

Postcommúnio. — Dómine Jesu Christe, Fili Dei vivi, qui hora sexta pro redemptióne mundi Crucis patíbulum ascendísti, et sánguinem tuum pretiósum in remissiónem peccatórum nostrórum fudísti: te humíliter deprecámur; ut post óbitum nostrum paradísi jánuas nos gaudénter introíre concédas. Qui vivis.

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or: Mass of the Sacred Heart of Jesus.

Mass: Miserébitur, *as on the Feast of the Sacred Heart*, p. 1053.

Another Mass of the Sacred Heart.

(By Special Concession.)

Introitus.—Egredímini, et vidéte, filiae Sion, regem Salomónem in diadémate, quo coronávit eum mater sua in die desponsatiónis ejus, et in die laetítiae cordis ejus. (Ps.) Eructavit cor meum verbum bonum: dico ego ópera mea Regi. ℣. Glória Patri.

Introit. Cant. 111.—Go forth, ye daughters of Sion, and see King Solomon in the diadem wherewith his mother crowned him in the day of his espousals, and in the day of the joy of his heart. (Ps. xliv.). My heart hath uttered a good word: I speak my words to the King. ℣. Glory.

Orémus.—Fac nos, Dómine Jesu, sanctíssimi cordis tui virtútibus indui, et affectibus inflammári: ut et imágini bonitátis tuae confórmes, et tuae redemptiónis mereámur esse partícipes. Qui vivis et regnas.

Collect. — Clothe us, O Lord Jesus, with the virtues, and inflame us with the affections of Thy Most Sacred Heart, that we may be conformed to the image of Thy goodness, and may become partakers of Thy redemption. Who livest and reignest.

Epistola.—Fratres, mihi ómnium sanctórum mínimo data est grátia haec, in géntibus evangelizáre investigábiles divítias Christi, et illumináre omnes, quae sit dispensátio sacraménti abscónditi a sáeculis in Deo, qui ómnia creávit. Hujus rei grátia flecto génua mea ad Patrem Dómini nostri Jesu Christi, ex quo omnis patérnitas in coelis et in terra nominátur, ut det vobis secúndum divítias glóriae suae, virtúte corroborári per Spíritum ejus in interiórem hóminem, Christum habitáre per fidem in córdibus vestris: in caritáte radicáti, et fundáti, ut possítis comprehéndre cum ómnibus sanctis, quae sit latitúdo, et longitúdo, et sublímitas, et profúndum: scire étiam supereminéntem

Epistle. Eph. iii., 8-19.—To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ, and to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God Who created all things. For this cause I bow my knees to the Father of our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in our hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and

length, and height, and depth; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

scientiae caritátem Christi, ut impleámini in omnem plenitúdinem Dei.

Gradual. Matt. xxi.—Tell ye the daughter of Sion: Behold thy King cometh to thee, meek. ℣. (Is. xlii.). He shall not be sad nor troublesome, neither shall His voice be heard abroad.

Gradúale.—Dícite fíliae Sion: Ecce Rex tuus venit tibi mansuétus. ℣. Non erit tristis, neque turbuléntus: non clamábit, nec audiétur vox ejus foris.

Alleluia, alleluia. ℣. (Mat. xi.)—Learn of Me, because I am meek and humble of heart: and you shall find rest to your souls. Alleluia.

Allelúia, allelúia.—℣. Díscite a me, quia mitis sum, et húmilis corde: et inveniétis réquiem animábus vestris. Allelúia.

In **Votive Masses** *after Septuagesima.*

Gradual. Ps. lxviii.—My heart hath expected reproach and misery: and I look for one that would grieve together with me, and there was none: and for one that would comfort me, and I found none.

Gradúale.—Impropérium exspectávit cor meum, et misériam: et sustínui qui simul contristarétur, et non fuit: et qui consolarétur, et non invéni.

Tract. Ps. xxi.—I am a worm and no man: the reproach of men, and the outcast of people. ℣. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. ℣. I am poured out like water, and all my bones are scattered: my heart is become like wax melting in the midst of my bowels.

Tractus.—Ego autem sum vermis, et non homo: oppróbrium hóminum et abjéctio plebis. ℣. Omnes vidéntes me, derisérunt me; locúti sunt lábiis, et movérunt caput. ℣. Sicut aqua effúsus sum, et dispérsa sunt ómnia ossa mea; factum est cor meum tamquam cera liquéscens in médio ventris mei.

In Paschal Time:

Alleluia, alleluia. ℣. Ps. xxix. —O Lord my God, I have cried to Thee, and Thou hast healed me: Thou hast brought forth my soul from hell. Alleluia.

Allelúia, allelúia.—℣. Dómine Deus meus, clamávi ad te, et sanásti me: eduxísti ab inférno ánimam meam. Allelúia. ℣. Convertísti planctum meum in

gáudium mihi: conscidísti saccum meum, et circumdedísti me laetítia. Allelúia.

℣. Thou hast turned for me my mourning into joy: Thou hast cut my sackcloth, and hast compassed me with gladness. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Dixit Jesus discípulis suis: Sicut diléxit me Pater, et ego diléxi vos. Manéte in dilectióne mea. Si praecépta mea servavéritis, manébitis in dilectióne mea, sicut et ego Patris mei praecépta servávi, et máneo in ejus dilectióne. Haec locútus sum vobis, ut gáudium meum in vobis sit, et gáudium vestrum impleátur. Hoc est praecéptum meum, ut diligátis ínvicem, sicut diléxi vos. Majórem hac dilectiónem nemo habet, ut ánimam suam ponat quis pro amícis suis. Vos amíci mei estis, si fecéritis quae ego praecípio vobis. Jam non dicam vos servos: quia servus nescit, quid fáciat dóminus ejus. Vos autem dixi amícos: quia ómnia quaecúmque audívi a Patre meo, nota feci vobis. Non vos me elegístis: sed ego elégi vos, et pósui vos ut eátis, et fructum afferátis, et fructus vester máneat: ut quodcúmque petiéritis Patrem in nómine meo, det vobis.—**Credo.**

✠ Continuation of the Holy **Gospel** according to St. John xv. 9-16.—At that time: Jesus said to His disciples: As the Father hath loved me, I also have loved you. Remain in my love. If you keep My commandments, you will remain in My love, as I also have kept My Father's commandments, and do remain in His love. These things I have spoken to you, that My joy may be in you, and your joy may be filled. This is My commandment, that you love one another as I have loved you. Greater love than this no man hath, that He lay down his life for his friends. You are My friends if you do the things that I command you. I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: because all things whatsoever I have heard from My Father, I have made known to you. You have not chosen Me, but I have chosen you, and have appointed you that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask the Father in My name, He shall give it you. —**Credo.**

Offertórium.—Domine Deus, in simplicitáte cordis mei laetus óbtuli univérsa: et pópulum tuum vidi cum ingénti gáudio

Offertory. Psa. xxix. 17.—O Lord God, in the simplicity of my heart I have joyfully offered all these things: and I have

seen with exceeding great joy Thy people offer Thee their gifts. God of Israel, keep Thou this will of their heart. Alleluia.

tibi offérre donária, Deus Israel, custódi hanc voluntátem cordis eórum, allelúia.

Secret.—May the Holy Spirit we beseech Thee, O Lord, inflame us with that fire which our Lord Jesus Christ from the inmost sanctuary of His heart cast upon earth, and vehemently desired to be enkindled. Who liveth and reigneth with Thee.

Secréta.—Illo nos igne, quaesumus, Dómine, Spíritus sanctus inflámmet, quem Dóminus noster Jesus Christus e penetrálibus Cordis sui misit in terram, et vóluit veheménter accéndi: Qui tecum vivit et regnat in unitáte ejúsdem Spíritus.

The Preface for Christmas, p. 51.

Communion. Ps. xxxiii.—O taste and see that the Lord is sweet: His mercy endureth for ever. Alleluia.

Commúnio.—Gustate et vidéte, quóniam suávis est Dóminus: in aetérnum misericórdia ejus, allelúia.

Postcommunion.—May Thy holy mysteries, O Lord Jesus, impart to us a divine fervour, whereby having tasted the sweetness of Thy most tender heart, we may learn to despise what is earthly and to love what is heavenly. Who livest.

Postcommúnio. — Praebéant nobis, Dómine Jesu, divínum tua sancta fervórem: quo dulcíssimi Cordis tui suávitate percepta, discamus terrena despicere et amare coelestia. Qui vivis.

Saturday: Mass of our Lady.

See p. 189 and following ones.

Mass of Thanksgiving.

For a Mass of thanksgiving is used that of the Most Holy Trinity, p. 1808, or that of the Holy Ghost, p. 1812, or that of the Blessed Virgin, p. 189, etc...., the following prayers being added to the Prayers of the Mass under one conclusion.

Collect.—O God, of Whose mercies there is no number, and of Whose goodness the treasure is infinite; we render thanks to

Orémus. — Deus, cujus misericórdiae non est númerus, et bonitátis infinítus est thesáurus: piíssimae majestáti

tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes ; ut qui peténtibus postuláta concédis, eósdem non déserens, ad praemia futúra dispónas. Per Dóminum.

Thy most gracious majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the reward to come. Through our Lord.

Secréta. — Odórem, Dómine, sacrifícii hujus cum gratiárum actiónibus súscipe, et praesta : ut quos exaudíre, et incólumes serváre dignátus es, ab omni in pósterum adversitáte custódias ; et in tuo servítio et amóre concréscant. Per Dóminum.

Secret.—Receive as a sweet savour this sacrifice together with the thanks which we render to Thee, O Lord ; evermore keep from harm those whom Thou hast deigned graciously to hear and to preserve ; and let them serve Thee and love Thee more and more. Through our Lord.

Postcommúnio. — Deus qui néminem in te sperántem, nímium afflígi permíttis, sed pium précibus praestas audítum : pro postulatiónibus nostris, votisque suscéptis grátias ágimus, te piíssime deprecántes ; ut per haec quae súmpsimus, a cunctis éripi mereámur advérsis. Per Dóminum.

Postcommunion.—O God, Who sufferest no one that hopeth in Thee to be overmuch stricken, but lendest a kindly ear to prayer ; we thank Thee for having heard our prayers and granted our desires, and devoutly entreat Thee that what we have received may make us worthy to be delivered from all evil. Through our Lord.

On the Anniversary of the election and consecration of a Bishop.

The Votive Mass for these anniversaries is solemnly celebrated after the Mass of the day, in the Cathedrals, and Collegiate churches assimilated to them by privilege. In all other churches of the diocese only the commemoration is made.

Mass : Sacerdótes, p. 259, except the Collects (Deus ómnium, etc., p. 155, substituting for the word *tuae* the name of the diocese).

Epistle : Omnis póntifex, p. 419, and the **Gospel :** Vidéte, p. 1566. The **Credo** is said.

Mass for the Sick.

Introit: Exáudi Deus *as on Tuesday of the fourth week of Lent* p. 645.

Collect. — Almighty, everlasting God, the eternal salvation of those who believe; hear us in behalf of Thy servants that are sick, for whom we humbly crave the help of Thy mercy, that, being restored to health, they may render thanks to Thee in Thy church. Through our Lord.

Orémus. — Omnípotens sempitérne Deus, salus aetérna credéntium: exaúdi nos pro fámulis tuis infírmis, pro quibus misericórdiae tuae implorámus auxílium; ut, réddita sibi sanitáte, gratiárum tibi in Ecclésia tua réferant actiónes. Per Dóminum.

If it be for one sick person only, the prayer is said in the singular.

Epistle. Lesson of the Epistle of Blessed James the Apostle. Jas. v. 13-16.—BELOVED: Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up: and if he be in sins, they shall be forgiven him. Confess, therefore, your sins one to another; and pray one for another, that you may be saved.

Epistola. Léctio Epístolae beáti Jacóbi Apóstoli.—CARISSIMI: Tristátur áliquis vestrum? oret. Aequo ánimo est? psallat. Infirmátur quis in vobis? indúcat presbyteros Ecclésiae, et orent super eum, ungéntes eum óleo in nómine Dómini: et orátio fídei salvábit infírmum, et alleviábit eum Dóminus: et si in peccátis sit, remitténtur ei. Confitémini ergo altérutrum peccáta vestra, et oráte pro ínvicem ut salvémini.

Gradual. Ps. vi. 3, 4.—Have mercy upon me, O Lord, for I am weak: heal me, O Lord. ℣. My bones are troubled, and my soul is troubled exceedingly.

Graduále. — Miserére mihi, Dómine, quóniam infírmus sum: sana me, Dómine. ℣. Conturbáta sunt ómnia ossa mea: et ánima mea turbáta est valde.

Alleluia, alleluia.— ℣. O Lord, hear my prayer, and let my cry come unto Thee. Alleluia.

Allelúia, allelúia. — ℣. Dómine, exáudi oratiónem meam: et clamor meus ad te pervéniat Allelúia.

Tractus. — Miserére mei Dómine, quóniam tríbulor: conturbátus est in ira óculus meus, ánima mea, et venter meus. ℣. Quóniam defécit in dolóre víta mea, et anni mei in gemítibus. ℣. Infirmáta est in paupertáte virtus mea: et ossa mea conturbáta sunt.

Tract. Ps. xxx. 10, 11.—Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly. ℣. For my life is wasted with grief: and my years in sighs. ℣. My strength is weakened through poverty, and my bones are disturbed.

In Paschal Time instead of the **Gradual,** *is said:*

Allelúia, allelúia. — ℣. Dómine, exáudi oratiónem meam: et clamor meus ad te pervéniat.

Alleluia, alleluia.—Ps. ci. 2. ℣. Hear, O Lord, my prayer: and let my cry come to Thee.

Allelúia. — ℣. In Deo sperávit cor meum, et adjútus sum: et reflóruit caro mea, et ex voluntáte mea confitébor ei. Allelúia.

Alleluia. Ps. xxvii. 7.— ℣. In God hath my heart trusted, and I have been helped: and my flesh hath flourished again, and with my will I will give praise to Him. Alleluia.

Gospel: Cum introisset Jesus *as on the Thursday after Ash Wednesday*, p. 523.

Offertórium. — Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde in me, et exáudi me.

Offertory.—Hear, O God, my prayer, and despise not my supplication: be attentive to me, and hear me.

Secréta.—Deus, cujus nútibus vitae nostrae moménta decúrrunt: súscipe preces et hóstias famulórum tuórum, pro quibus aegrotántibus misericórdiam tuam implorámus; ut, de quorum perículo metúimus, de eórum salúte laetémur. Per Dóminum.

Secret.—O God, by Whose decree each moment of our lives passes by, receive the prayers and victims of Thy servants on behalf of those for whom in their sickness we crave Thy mercy; so that we may rejoice in the safety of those at whose danger we were afraid. Through our Lord.

Commúnio. — Illúmina fáciem tuam super servum tuum, et salvum me fac in tua misericórdia: Dómine, non confúndar, quóniam invocávi te.

Communion. — Make Thy face to shine upon Thy servant, and save me in Thy mercy: let me not be confounded, O Lord, for I have called upon Thee.

Postcommunion.—O God, Who art the only defence for the frailty of man; show forth Thy might and help Thy servants who are sick; so that, succoured by Thy bounteous mercy they may be found worthy to be restored safe and sound to Thy holy church. Through our Lord.

Postcommúnio. — Deus infirmitátis humánae singuláre praesídium: auxílii tui super infírmos fámulos tuos osténde virtútem; ut ope misericórdiae tuae adjúti, Ecclésiae tuae sanctae incólumes repraesentári mereántur. Per Dóminum.

When the sick person is near death, the **Collect, Secret,** *and* **Postcommunion** *are said as follows:*

Collect.—Almighty and merciful God, Who giveth to mankind both the remedies of salvation and the gifts of life everlasting; look mercifully on Thy servant who is afflicted with sickness of the body, and refresh the soul which Thou hast made; so that at the hour of its going hence, it may be found worthy to be borne to Thee, its maker, free from all stain of sin, by the hands of holy angels. Through our Lord.

Oratio.—Omnípotens et miséricors Deus, qui humáno géneri et salútis remédia, et vitae aetérnae múnera contulísti: réspice propítius fámulum tuum infirmitáte córporis laborántem, et ánimam réfove, quam creásti; ut in hora éxitus illíus, absque peccáti mácula tibi Creatóri suo per manus sanctórum Angelórum repraesentári mereátus. Per Dóminum.

Secret.—Receive, O Lord, the sacrifice which we offer up for Thy servant who is nigh unto death, and grant that by means of it all his sins may be washed away:—that he who, at Thy will is stricken by Thy scourges in this life, may win eternal rest in the life to come. Through our Lord.

Secreta. — Súscipe, quaesumus Dómine, hóstiam, quam tibi offérimus pro fámulo tuo in extrémo vitae constituto: et concéde, ut per eam, univérsa illíus purgéntur delícta; ut, qui tuae dispositiónis flagéllis in hac vita attéritur, in futúra réquiem consequátur aetérnam. Per Dóminum.

Postcommunion.—We beseech Thy clemency, O almighty God, that by the virtue of this sacrament Thou wouldst vouchsafe to strengthen Thy servant with Thy grace: so that at the hour of his death the enemy may not prevail against him, but he

Postcommunio.— Quaesumus cleméntiam tuam, omnípotens Deus: ut per hujus virtútem sacraménti fámulum tuum grátia tua confirmáre dignéris; ut in hora mortis ejus non praeváleat contra eum adversárius, sed cum ángelis tuis tránsitum

habére mereátur ad vitam. Per Dóminum.

may deserve to pass with Thy angels to life. Through our Lord.

Mass for the Propagation of the Faith.

Introitus.—Deus misereátur nostri, et benedícat nobis: illúminet vultum suum super nos, et misereátur nostri, ut cognoscámus in terra viam tuam, in ómnibus géntibus salutáre tuum. Ps. Ibid. Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes. ℣. Glória Patri.

Introit.—Ps. lxvi. May God have mercy upon us, and bless us: may He cause the light of His countenance to shine upon us, and may He have mercy upon us: that we may know Thy way upon earth, Thy salvation in all nations. Ps. Let the people confess to Thee, O God: let all people give praise to Thee. ℣. Glory.

Oremus.—Deus, qui omnes hómines vis salvos fieri, et ad agnitiónem veritátis veníre: mitte, quaesumus, operáoris in messem tuam, et da eis cum omni fidúcia loqui verbum tuum; ut sermo tuus currat, et clarificétur, et omnes gentes cognóscant te solum Deum verum, et quem misísti Jesum Christum Fílium tuum Dóminum nostrum: Qui tecum vivit.

Collect.—O God, Who desirest that all men should be saved, and come to the knowledge of the truth: send forth we beseech Thee, labourers into Thy harvest, and grant them grace to speak Thy word with all trust: that Thy words may run and be glorified: and that all nations may know Thee the one true God, and Him Whom Thou hast sent, Jesus Christ Thy son our Lord Who with Thee liveth.

Epistola. Léctio libri Sapiéntiae.—MISERERE nostri, Deus ómnium, et réspice nos, et osténde nobis lucem miseratiónum tuárum: et immítte timórem tuum super gentes, quae non exquisiérunt te, ut cognóscant, quia non est Deus nisi tu, et enárrent magnália tua. Alleva manum tuam super gentes aliénas, ut vídeant poténtiam tuam. Sicut enim in conspéctu eórum sanctificátus es in nobis, sic in conspéctu nos-

Epistle. Lesson from the Book of Wisdom. Ecclus. xxxvi.—Have mercy upon us, O God of all, and behold us, and show us the light of Thy mercies: and send Thy fear upon the nations, that have not sought after Thee: that they may know that there is no God beside Thee, and that they may show forth Thy wonders. Lift up Thy hand over the strange nations, that they may see Thy power. For as Thou hast been sanctified in us

in their sight, so Thou shalt be magnified among them in our presence. That they may know Thee, as we also have known Thee, that there is no God beside Thee, O Lord. Renew Thy signs, and work new miracles. Glorify Thy hand, and Thy right arm. Raise up indignation, and pour out wrath. Take away the adversary, and crush the enemy. Hasten the time, and remember the end, that they may declare Thy wonderful works. Give testimony to them that are Thy creatures from the beginning, and raise up the prophecies which the former prophets spoke in Thy name. Reward them that patiently wait for Thee, that Thy prophets may be found faithful: and hear the prayers of Thy servants according to the blessing of Aaron over Thy people, and direct us into the way of justice, and let all know that dwell upon the earth that thou art God, the beholder of all ages.

tro magnificáberis in eis, ut cognóscant te, sicut et nos cognóvimus, quóniam non est Deus praeter te, Dómine. Innova signa, et immúta mirabília: glorífica manum, et bráchium déxterum; éxcita furórem, et effúnde iram: tolle adversárium, et afflíge inimícum. Festína tempus, et meménto finis, ut enárrent mirabília tua. Da testimónium his, qui ab inítio creatúrae tuae sunt, et súscita praedicatiónes, quas locúti sunt in nómine tuo prophétae priór-es. Da mercédem sustinéntibus te, ut prophétae tui fidéles inveniántur: et exáudi oratiónes servórum tuórum, secúndum benedictiónem Aaron de pópulo tuo, et dírige nos in viam justítiae, et sciant omnes, qui hábitant terram, quia tu es Deus, conspéctor saelulórum.

Gradual. Ps. lxvi.—Let people confess to Thee, O God: let all people give praise to Thee: the earth hath yielded her fruit. ℣. May God, our God, bless us, may God bless us: and all the ends of the earth fear Him.

Graduale. — Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes: terra dedit fructum suum. ℣. Benedícat nos Deus, Deus noster, benedícat nos Deus: et métuant eum omnes fines terrae.

Alleluia, alleluia. ℣. Ps. xcix.—Sing joyfully to God, all the earth, serve ye the Lord with gladness: come in before His presence with exceeding great joy. Alleluia.

Allelúia, allelúia.—Jubiláte Deo, omnis terra: servíte Dómino in laetítia: introíte in conspéctu ejus, in exsultatióne. Allelúia.

After **Septuagesima** *instead of the* **Alleluia** *and its* **Verse,** *the following* **Tract** *is said:*

Tract. Ps. xcv.—Declare the glory of the Lord among the

Tractus. — Annuntiáte inter gentes glóriam Dómini, in ómni-

bus pópulis mirabília ejus. ℣. Quóniam magnus Dóminus, et laudábilis nimis: terríbilis est super omnes deos. ℣. Quóniam omnes dii Géntium daemónia: Dóminus autem coelos fecit.

Gentiles: His wonders among all people. ℣. For the Lord is great, and exceedingly to be praised: He is to be feared above all gods. ℣. For all the gods of the Gentiles are devils: but the Lord made the heavens.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Allelúia, Allelúia.—Jubiláte Deo, omnis terra: servíte Dómino in laetítia: introíte in conspéctu ejus in exsultatióne. Allelúia. ℣. Scitóte quóniam Dominus ipse est Deus: ipse fecit nos, et non ipsi nos. Allelúia.

Alleluia, alleluia. ℣. Ps. xcix. —Sing joyfully unto God, all the earth: serve ye the Lord with gladness; come in before His presence with exceeding great joy. Alleluia. ℣. Know ye that the Lord He is God; He made us and not we ourselves. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Circuíbat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et praedicans evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis: quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis: Messis quidem multa, operárii autem pauci. Rogáte ergo Dóminum messis, ut mittat operários in messem meam.

✠ Continuation of the Holy **Gospel** according to St. Matthew. ix. 35-39.—At that time: Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity. And seeing the multitudes, He had compassion on them: because they were distressed and lying like sheep that have no shepherd. Then He saith to His disciples: the harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.

Offertórium. — Afférte Dómino pátriae géntium, afférte Dómino glóriam, et honórem, afférte Dómino glóriam nómini ejus: tóllite hóstias, et introíte in átria ejus, adoráte Dóminum in átrio sancto ejus.

Offertory. Ps. xcv.—Bring unto the Lord, O ye kindred of the Gentiles, bring unto the Lord glory and honour, bring unto the Lord glory unto His name: bring sacrifices and come into His courts, adore ye the Lord in His holy court.

Secret.—Behold, O God our Protector, and look upon the face of Thy Christ, Who gave Himself as a ransom for all: and grant that from the rising of the sun even until the setting thereof Thy Name may be adored among the Gentiles, and that, in every place a clean offering be sacrificed and offered in Thy name. Through the same.

Secréta. — Protector noster áspice, Deus, et réspice in fáciem Christi tui: qui dedit redemptiónem semetípsum pro ómnibus, et fac, ut ab ortu solis usque ad occásum magnificétur nomen tuum in géntibus, ac in omni loco sacrificétur, et offerátur nómini tuo oblátio munda. Per eúmdem Dóminum.

Communion. Ps. cxvi.—Praise the Lord all ye nations: praise Him all ye people: for His mercy is confirmed upon us; and the truth of the Lord remaineth for ever.

Commúnio.—Laudáte Dóminum, omnes gentes: laudáte eum, omnes pópuli: quóniam confirmáta est super nos misericórdia ejus, et véritas Dómini manet in aetérnum.

Postcommunion. — Refreshed by this gift of our redemption we beseech Thee, O Lord, that by means of this help to eternal salvation true faith may ever advance. Through our Lord.

Postcommúnio.—Redemptionis nostrae múnere vegetáti, quaesumus Dómine: ut hoc perpétuae salútis auxílio, fides semper vera profíciat. Per Dóminum.

Another Epistle for the same:

Lesson from the **Epistle** of St. Paul the Apostle to 1 Timothy ii.—I DESIRE, first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men: for kings, and for all that are in high station: that we may lead a quiet and peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our saviour, Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus:

Léctio *Epistolae* beáti Pauli Apóstoli ad Timótheum.—Obsecro prium ómnium fíeri obsecratiónes, oratiónes, postulatiónes, gratiárum actiónes pro ómnibus homínibus: pro régibus, et ómnibus qui in sublimitáte sunt, ut quiétam et tranquíllam vitam agámus, in omni pietáte, et castitáte: hoc enim bonum est, et accéptum coram Salvatóre nostro Deo, qui omnes hómines vult salvos fíeri, et ad agnitiónem veritátis veníre. Unus enim Deus, unus et mediátor Dei, et hóminum homo Christus Jesus: qui dedi

redemptiónem semetípsum pro ómnibus, testimónium tempóribus suis; in quo pósitus sum ego praedicátor et apóstolus (veritátem dico, non méntior), doctor Géntium, in fide et veritáte.

Who gave Himself a redemption for all, a testimony in due times: whereunto I am appointed a preacher and an apostle (I say the truth, I lie not), a doctor of the Gentiles in faith and truth.

Mass against the Heathen.

Introit: Exsúrge *as on* Sexagesima Sunday, p. 494.

Orémus.—Omnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnium jura regnórum: réspice in auxilium Christianórum; ut gentes paganórum, quae in sua feritáte confídunt; déxterae tuae poténtia conterántur. Per Dóminum.

Collect.—Almighty, everlasting God in Whose hand are the power and the government of every nation; look to the help of the Christian people, that the heathen nations, who trust to the fierceness of their own might may be crushed by the power of Thy right arm. Through our Lord.

Epistle: Oravit Mardochaeus *as on Wednesday of the second week in Lent*, p. 579.

Graduále. — Sciant gentes quóniam nomen tibi Deus, tu solus Altíssimus super omnem terram. ℣. Deus meus, pone illos ut rotam, et sicut stípulam ante fáciem venti.

Gradual. Ps. lxxxii.—Let the Gentiles know that God is Thy name: Thou alone art the Most High over all the earth. ℣. O my God make them like a wheel and as stubble before the face of the wind.

Allelúia, allelúia.— ℣. Excita, Dómine, poténtiam tuam, et veni; ut salvos fácias nos. Allelúia.

Alleluia, alleluia. ℣. Ps. lxxix. —Stir up Thy might O Lord, and come: that Thou mayest save us. Alleluia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse** *the following* **Tract** *is said:*

Tractus.—Adjuva nos Deus salutáris noster: et propter honórem nóminis tui, Dómine, líbera nos: et propítius esto peccátis nostris, propter no-

Tract. Ps. lxxviii.—Help us, O God our Saviour, and for the honour of Thy Name, O Lord, deliver us: and be propitious to our sins, for the sake of Thy

name. ℣. Lest the Gentiles should say: Where is their God? and let Him be known among the nations before our eyes. ℣. Avenge the blood of Thy servants which has been shed, let the sighing of the prisoners come in before Thee.

men tuum. ℣. Nequándo dicant gentes: Ubi est Deus eórum? et innotéscat in natiónibus coram óculis nostris. ℣. Víndica sánguinem servórum tuórum, qui effúsus est: intret in conspéctu tuo gémitus compeditórum.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place, the following is said:*

Alleluia, alleluia. ℣. Ps. lxxix.—Stir up Thy might, O Lord, and come, that Thou mayest save us. Alleluia. ℣. O God of hosts, turn, look down from heaven and see, and visit this vineyard: and perfect that which Thy right hand hath planted. Alleluia.

Allelúia, allelúia. ℣. Excita, Dómine, poténtiam tuam, et veni; ut salvos fácias nos. Allelúia. ℣. Deus virtútum, convértere, réspice de coelo, et vide, et vísita víneam istam: et pérfice eam, quam plantávit déxtera tua. Allelúia.

Gospel: Quis vestrum habébit amícum *as on the Rogation days,* p. 932.

Offertory: Pópulum húmilem *as on the eighth Sunday after Pentecost,* p. 1084.

Secret.—Look, O Lord, upon the sacrifice which we offer up: that Thou wouldst deliver Thy champions from the wickedness of the heathen, and keep them safe under Thy protection. Through our Lord.

Secréta. — Sacrificium, Dómine, quod immolámus, inténde: ut propugnatóres tuos ab omni éruas paganórum nequítia, et in tuae protectiónis securitáte constítuas. Per Dóminum.

Communion: In salutári tuo *as on the twenty-first Sunday after Pentecost,* p. 1157.

Postcommunion. — Look upon us, O Lord our protector, and defend Thy champions from peril of the heathen, so that all disturbance may be ended, and they may serve Thee with free minds. Through our Lord.

Postcommúnio. — Protector noster áspice Deus: et propugnatóres tuos a paganórum defénde perículis; ut, omni perturbatióne submóta, líberis tibi méntibus desérviant. Per Dóminum.

Mass for the Removal of Schism.

Introitus.—Salvos nos fac, Dómine Deus noster: et cóngrega nos de natiónibus: ut confiteámur nómini sancto tuo: et gloriémur in laude tua. Ps. Confitémini Dómino, quóniam bonus: quóniam in saeculum misericórdia ejus. ℣. Glória.

Introit. Ps. cv.—Save us, O Lord our God: and gather us from among the nations: that we may give thanks unto Thy holy name: and may glory in Thy praise. Ps. Give glory to the Lord, for He is good: for His mercy endureth for ever. ℣. Glory.

Orémus.—Deus, qui erráta córrigis, et dispérsa cóngregas, et congregáta consérvas: quaesumus, super pópulum christiánum tuae uniónis grátiam cleménter infúnde; ut, divisióne rejécta, vero pastóri Ecclésiae tuae se úniens, tibi digne váleat famulári. Per Dóminum.

Collect.—O God, Who dost correct what has gone astray and gatherest together what is scattered, keepest what Thou hast gathered together. We beseech Thee in Thy mercy to pour down upon Christian people the grace of Thy union; that rejecting disunion and attaching themselves to the true shepherd of Thy church they may be able to render Thee due service. Through our Lord.

Epistola. Léctio Epistolae beáti Pauli Apóstoli ad Ephésios.—FRATRES, Obsecro vos, ut digne ambulétis vocatióne qua vocáti estis, cum omni humilitáte, et mansuetúdine, cum patiéntia, supportántes ínvicem in charitáte, sollíciti serváre unitátem spíritus in vínculo pacis. Unum corpus, et unus spíritus, sicut vocáti estis in una spe vocatiónis vestrae. Unus Dóminus, una fides, unum baptísma. Unus Deus et Pater ómnium, qui est super omnes, et per ómnia, et in ómnibus nobis. Unicuíque autem nostrum data est grátia secúndum mensúram donatiónis Christi: donec occurrámus omnes in unitátem fídei, et agnitiónis Fílii Dei, in virum perféctum, in

Epistle. Lesson from the Epistle of St. Paul the Apostle to the Ephesians iv.—BRETHREN: I beseech you that you walk worthy of the vocation in which you are called: with all humility and mildness, with patience, supporting one another in charity. Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, Who is above all, and through all, and in us all. But to everyone of us is given grace, according to the measure of the giving of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the age of the fullness of Christ: that henceforth we be no more children, tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive. But that doing the truth in charity, we may in all things grow up in Him Who is the head, even Christ: from Whom the whole body being compacted, and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity. This then I say and testify in the Lord, that henceforward you walk not, as also the Gentiles walk, in the vanity of their mind: having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ: if so be that you have heard Him, and have been taught in Him, as the truth is in Christ Jesus our Lord.

mensúram aetátis plenitúdinis Christi: ut jam non simus párvuli fluctuántes, et circumferámur omni vento doctrínae in nequítia hóminum, in astútia ad circumventiónem erróris. Veritátem autem faciéntes in charitáte, crescámus in illo per ómnia, qui est caput Christus: ex quo totum corpus compáctum, et connéxum per omnem junctúram subministratiónis, secúndum operatiónem in mensúram uniuscujúsque membri, augméntum córporis facit in aedificatiónem sui in charitáte. Hoc ígitur dico, et testíficor in Dómino, ut jam non ambulétis, sicut et gentes ámbulant in vanitáte sensus sui, ténebris obscurátum habéntes intelléctum, alienáti a vita Dei per ignorántiam, quae est in illis, propter caecitátem cordis ipsórum qui desperántes, semetípsos tradidérunt impudicítiae, in operatiónem immundítiae omnis, in avarítiam. Vos autem non ita didicístis Christum, si tamen illum audístis, et in ipso edócti estis, sicut est véritas in Christo Jesu Dómino nostro.

Gradual. Ps. cxxi.—Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee. Let peace be in thy strength: and abundance in thy towers.

Graduále.—Rogate quae ad pacem sunt Jerúsalem: et abundántia diligéntibus te. ℣. Fiat pax in virtúte tua: et abundántia in túrribus tuis.

Alleluia, alleluia. ℣. Ps. cxlvii.—Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia.

Allelúia, allelúia.—℣. Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the following* **Tract** *is said:*

Tractus.—Notus in Judaea Deus, in Israël magnum nomen ejus. ℣. Et factus est in pace locus ejus, et habitátio ejus in Sion. ℣. Ibi confrégit poténtias árcuum, scutum, gládium et bellum.

Tract. Ps. lxxv.—In Judea God is known: His name is great in Israel. ℣. And His place is in peace: and His abode in Sion. ℣. There hath He broken the powers of bows, the shield, the sword and the battle.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Allelúia, allelúia.— ℣. Lauda, Jerúsalem, Dóminum: lauda Deum tuum, Sion. Allelúia. ℣. Qui pósuit fines tuos pacem: et ádipe fruménti sátiat te. Allelúia.

Alleluia, alleluia.— ℣. Ps. cxlvii. Praise the Lord, O Jerusalem: praise thy God, O Sion. Alleluia. ℣. Who hath placed peace in thy borders: and filleth thee with the fat of corn. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Joánnem.—In illo témpore: Sublevátis Jesus óculis in coelum dixit: Pater sancte, serva eos in nómine tuo, quos dedísti mihi: ut sint unum, sicut et nos. Cum essem cum eis, ego servábam eos in nómine tuo. Quos dedísti mihi custodívi; et nemo ex eis périit nisi fílius perditiónis, ut Scriptúra impleátur. Nunc autem ad te vénio: et haec loquor in mundo, ut hábeant gáudium meum implétum in semetípsis. Ego dedi eis sermónem tuum, et mundus eos ódio hábuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a malo. De mundo non sunt, sicut et ego non sum de mundo. Sanctífica eos in veritáte. Sermo tuus véritas est. Sicut tu me misísti in mundum, et ego misi eos in mun-

✠ Continuation of the Holy **Gospel** according to St. John, xvii.—At that time: Jesus lifting up His eyes to heaven, said: Holy Father, keep them in Thy name whom Thou hast given me; that they may be one, as we also are. While I was with them, I kept them in Thy name. Those whom Thou gavest me have I kept; and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to Thee; and these things I speak in the world, that they may have My joy filled in themselves. I have given them Thy word, and the world hath hated them, because they are not of the world, as I also am not of the world. I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. They are not of the world, as I also am not of the

world. Sanctify them in truth. Thy word is truth. As Thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me, I have given to them; that they may be one, as we also are one: I in them, and Thou in Me; that they may be made perfect in one.

dum. Et pro eis ego sanctífico meípsum, ut sint et ipsi sanctificáti in veritáte. Non pro eis autem rogo tantum, sed et pro eis, qui creditúri sunt per verbum eórum in me: ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint: ut credat mundus, quia tu me misísti. Et ego claritátem, quam dedísti mihi, dedi eis: ut sint unum, sicut et nos unum sumus. Ego in eis, et tu in me: ut sint consummáti in unum.

Offertory. Rom. xv. — God grant you to be of one mind one towards another: that with one mind and one mouth you may honour our God.

Offertórium.—Det vobis Deus idípsum sápere in altérutrum: ut unánimes uno ore honorificétis Deum nostrum.

Secret.—Sanctify, O Lord, for the union of Christian people these gifts offered to Thee; and by their means grant us the grace of union and peace within Thy church. Through our Lord.

Secréta.—Múnera haec pro unióne pópuli christiani tibi, Dómine, obláta sanctífica: per quae unitátis et pacís in Ecclésia tua nobis dona concédas. Per Dóminum.

Communion. I Cor. x.—We being many are one bread, and one body, all that partake of one bread, and of one chalice.

Commúnio.—Unus panis, et unum corpus multi sumus, omnes qui de uno pane et de uno cálice participámus.

Postcommunion.—We beseech Thee, O Lord, that this Thy holy Communion which we have received, as it represents the union of the faithful in Thee, so may it bring about reunion in Thy church. Through our Lord.

Postcommúnio.—Haec tua, Dómine, sumpta sacra commúnio, sicut fidélium in te uniónem praesígnat; sic in tua Ecclésia unitátis, quaesumus, operétur efféctum. Per Dóminum.

Mass in Time of War.

Introit : Reminiscere *as on the second Sunday in Lent*, p. 567.

Orémus. — Deus, qui cónteris bella, et impugnatóres in te sperántium poténtia tuae defensiónis expúgnas : auxiliáre fámulis tuis, implorántibus misericórdiam tuam ; ut inimicórum suórum feritáte depréssa, incessábili te gratiárum actióne laudémus. Per Dóminum.

Collect.—O God, Who bringest wars to nought and shieldest by Thy power all who hope in Thee, overthrowing those that assail them ; help Thy servants who implore Thy mercy ; so that the fierce might of their enemies may be brought low and we may never cease to praise and thank Thee. Through our Lord.

Epistola. Léctio Jeremíae Prophétae.—In diébus illis : Accessérunt omnes príncipes bellatórum, dixerúntque ad Jeremíam prophétam : Ora pro nobis ad Dóminum Deum tuum. Et factum est verbum Dómini ad Jeremíam. Vocavítque omnes príncipes bellatórum, et univérsum pópulum a mínimo usque ad magnum. Et dixit ad eos : Haec dicit Dóminus Deus Israel, ad quem misístis me, ut prostérnerem preces vestras in conspéctu ejus : Si quiescéntes manséritis in terra hac, aedificábo vos, et non déstruam : plantábo, et non evéllam : jam enim placátus sum super malo, quod feci vobis. Nolíte timére a fácie regis Babylónis, quem vos pávidi formidátis : nolíte metúere eum, dicit Dóminus : quia vobíscum sum ego, ut salvos vos fáciam, et éruam de manu ejus. Et dabo vobis misericórdias, et miserébor vestri, et habitáre vos fáciam in terra vestra : dicit Dóminus omnípotens.

Epistle. — Lesson from the Prophet Jeremias xlii. — In those days : All the captains of the warriors came near : and they said to Jeremias the prophet : Pray thou for us to the Lord thy God. And the word of the Lord came to Jeremias. And he called all the captains of the fighting men, and all the people from the least to the greatest. And he said to them : Thus saith the Lord the God of Israel, to Whom you sent me, to present your supplications before him : If you will be quiet and remain in this land, I will build you up, and not pull you down : I will plant you, and not pluck you up : for now I am appeased for the evil that I have done to you. Fear not because of the king of Babylon, of whom you are greatly afraid : fear him not, saith the Lord : for I am with you, to save you, and to deliver you from his hand. And I will show mercies to you, and will take pity on you, and will cause you to dwell in your own land, saith the Lord almighty.

Gradual. Ps. lxxvi.—Thou art the God that alone dost wonders: Thou hast made Thy power known among the nations. ℣. With Thy arm Thou hast redeemed Thy people, the children of Israel and of Joseph.

Graduale.—Tu es, Deus, qui facis mirabília, solus: notam fecísti in géntibus virtútem tuam. ℣. Liberásti in bráchio tuo pópulum tuum, fílios Israël et Joseph.

Alleluia, alleluia. ℣. Ps. lviii. —Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia.

Allelúia, allelúia.—℣. Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me libera me. Allelúia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the* **Tract:** Dómine, non secundum *is said, as on Ash Wednesday, p.* 519.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Alleluia, alleluia. ℣. Ps. lviii. —Deliver me from my enemies, O my God: and defend me from them that rise up against me. Alleluia. ℣. But I will sing Thy strength: and will extol Thy mercy in the morning. Alleluia.

Allelúia, allelúia. ℣. Ps. lviii. Eripe me de inimícis meis, Deus meus: et ab insurgéntibus in me líbera me. Allelúia. ℣. Ego autem cantábo fortitúdinem tuam: et exsultábo mane misericórdiam tuam. Allelúia.

✠ Continuation of the Holy **Gospel** according to St. Matthew, xxiv.—At that time: The disciples came to Jesus privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming and of the consummation of the world? And Jesus answering, said to them: Take heed that no man seduce you. For many will come in My name saying: I am Christ: And they will seduce many. And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places. Now all these are the beginnings of sorrows.

✠ Sequéntia sancti *Evangelii* secúndum Matthaeum.—In illo témpore: Accessérunt ad Jesum discípuli secréto, dicéntes: Dic nobis, quando haec erunt? et quod signum advéntus tui, et consummatiónis saeculi? Et respóndens Jesus, dixit eis: Vidéte ne quis vos sedúcat. Multi enim vénient in nómine meo, dicéntes: Ego sum Christus: et multos sedúcent. Auditúri enim estis praelia, et opiniónes praeliórum. Vidéte ne turbémini. Opórtet enim haec fíeri, sed nondum est finis. Consúrget enim gens in gentem et regnum in regnum, et erunt pestiléntiae, et fames, et terraemótus per loca. Haec autem ómnia inítia sunt dolórum.

Offertory: Pópulum húmilem—*as on the eighth Sunday after Pentecost*, p. 1084.

Secréta. -- Sacrifícium, Dómine, quod immolámus, inténde placátus: ut ab omni nos éruat bellórum nequítia, et in tuae protectiónis securitáte constítuat. Per Dóminum.

Secret.—Be appeased, O Lord, and look upon the sacrifice which we offer up: that it may deliver us from all the evil of war, and establish us under Thy sure protection. Through our Lord.

Commúnio.—Inclína aurem tuam, accélera, ut erípias nos.

Communion. Ps. xxx.—Bow down Thine ear, make haste to deliver me.

Postcommúnio. — Deus regnórum ómnium, regúmque dominátor, qui nos et percutiéndo sanas, et ignoscéndo consérvas: praeténde nobis misericórdiam tuam: ut tranquillitáte pacis, tua potestáte serváta, ad remédia correctiónis utámur. Per Dóminum.

Postcommunion.—O God, Who hast dominion over all realms and kings, Who by striking healest, and by pardoning savest; stretch out over us Thy mercy, so that by Thy power we may enjoy peace and tranquility and use them for our healing and amendment. Through our Lord.

Mass for Peace.

Introit: Da pacem—*as on the eighteenth Sunday after Pentecost* p. 1141.

Orémus.—Deus, a quo sancta desidéria, recta consília, et justa sunt ópera: da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandátis tuis dédita, et hóstium subláta formídine, témpora sint tua protectióne tranquílla. Per Dóminum.

Collect.—O God, for Whom are holy desires, right counsels, and just works; give to Thy servants that peace which the world cannot give; that our hearts may be disposed to obey Thy commandments, and the fear of enemies being removed, our times, by Thy protection, may be peaceful. Through our Lord.

Epistola. Léctio libri Machabaeórum.—FRATRIBUS qui sunt per Aegyptum, Judaeis, salútem dicunt fratres qui sunt in Jerosólymis, Judaei, et qui in

Epistle. Lesson from the Book of Machabees, II., i.—To the brethren the Jews that are throughout Egypt, the brethren the Jews that are in

Jerusalem, and in the land of Judea, send health, and good peace. May God be gracious to you, and remember His covenant that He made with Abraham and Isaac and Jacob, his faithful servants; and give you all a heart to worship Him, and to do His will with a great heart and a willing mind. May he open your heart in His law, and in His commandments, and send you peace. May the Lord our God hear your prayers and be reconciled unto you and never forsake you in the evil time.

regióne Judaeae, et pacem bonam. Benefáciat vobis Deus, et memínerit testaménti sui quod locútus est ad Abraham, et Isaac, et Jacob servórum suórum fidélium: et det vobis cor ómnibus, ut colátis cum, et faciátis ejus voluntátem corde magno, et ánimo voléntí. Adapériat cor vestrum in lege sua, et in praecéptis suis, et fáciat pacem. Exáudiat oratiónes vestras, et reconciliétur vobis, nec vos déserat in témpore malo, Dóminus Deus noster.

Gradual, Tract, *and* **Alleluia,** *for* **Paschal Time,** *from the* **Mass for the Removal of Schism,** p. 1834.

✠ Continuation of the Holy **Gospel** according to St. John xx.—At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them: Peace be to you. And when He had said this, He shewed them His hands and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you: As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

✠ Sequéntia sancti *Evangelii* secúndum Joánnem.—In illo témpore: Cum sero esset dic illo, una sabbatórum, et fores essent clausae, ubi erant discípuli congregáti propter metum Judaeórum, venit Jesus, et stetit in médio, et dixit eis: Pax vobis. Et cum hoc dixísset, osténdit eis manus et latus. Gavísi sunt ergo discípuli, viso Dómino. Dixit ergo eis itérum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Haec cum dixísset, insufflávit, et dixit eis: Accípite Spíritum sanctum: quorum remiséritis peccáta, remittúntur eis: et quorum retinuéritis, reténta sunt.

Offertory: Laudáte Dóminum *as on the fourth Sunday in Lent,* **p. 639.**

Secréta. — Deus, qui credéntes in te pópulos nullis sinis cóncuti terróribus: dignáre preces et hóstias dicátae tibi plebis suscípere: ut pax a tua pietáte concéssa, christianórum fines ab omni hoste fáciat esse secúros. Per Dóminum.

Secret.—O God, Who sufferest not the nations who believe in Thee to be overwhelmed by any peril; vouchsafe to receive the prayers and offerings of Thy servants, that, in Thy mercy Thou wouldst grant peace to Christendom and make them secure against all their enemies. Through our Lord.

Communio.—Pacem relinquo vobis: pacem mean do vobis, decit Dóminus.

Communion. John xiv.—Peace I leave with you: My peace I give unto you, saith the Lord.

Postcommúnio. — Deus auctor pacis et amátor, quem nosce, vívere, cui servíre, regnáre est: prótege ab ómnibus impugnatiónibus súpplices tuos: ut qui in defensióne tua confídimus, nullíus hostilitátis arma timeámus. Per Dóminum.

Postcommunion.—O God, the author and lover of peace, to know Whom is to live, to serve Whom is to reign; shield Thy suppliants from all assaults, so that we who trust in Thy protection may fear no foe. Through our Lord.

Mass for Deliverance from Mortality in Time of Pestilence.

Intróitus.—Recordáre, Dómine, testaménti tui, et dic Angelo percutiénti: Cesset jam manus tua, et non desolétur terra, et ne perdas omnem ánimam viventem. Ps. lxxix. Qui regis Israël, inténde: qui dedúcis, velut ovem, Joseph. ℣. Glória.

Introit. 2 Kings xxiv.—Be mindful, O Lord, of Thy covenant, and say to the destroying angel: Now hold thy hand, and let not the land be made desolate, and destroy not every living soul. Ps. lxxix. Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep. ℣. Glory.

Orémus.—Deus, qui non mortem, sed poeniténtiam desíderas peccatórum: pópulum tuum ad te reverténtem propítius réspice; ut, dum tibi devótus exsistit, iracúndiae tuae flagélla ab eo cleménter amóveas. Per Dóminum.

Collect.—O God, Who desirest not the death but the repentance of sinners, mercifully look upon Thy people who return to Thee; and grant that they, being devoted to Thee, may by Thy mercy be delivered from the scourges of Thine anger. Through our Lord.

Epistle. Lesson from the Book of II. Kings, xxiv.—In those days: The Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. And when the Angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the Angel that slew the people: It is enough: now hold thy hand, and the Angel of the Lord was by the thrashing-floor of Areuna the Jebusite. And David said to the Lord, when he saw the Angel striking the people: It is I, I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? let Thy hand, I beseech Thee, be turned against me, and against my father's house. And Gad came to David that day, and said: Go up, and build an altar to the Lord in the thrashing-floor of Aeruna the Jebusite. And David went up according to the word of Gad which the Lord had commanded him: And he built there an altar to the Lord, and offered holocausts and peace-offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.

Epistola. Léctio libri Regum.—In diébus illis; Immísit Dóminus pestiléntiam in Israël, de mane usque ad tempus constitútum, et mórtui sunt ex pópulo, a Dan usque ad Bersabée, septuagínta míllia virórum. Cumque extendísset manum suam Angelus Dómini super Jerúsalem, ut dispérderet eam, misértus est Dóminus super afflictióne, et ait Angelo percutiénti pópulum: Súfficit: nunc cóntine manum tuam. Erat autem Angelus Dómini juxta áream Areúna Jebusaei. Dixítque David ad Dóminum, cum vidísset Angelum caedéntem pópulum: Ego sum qui peccávi, ego iníque egi: isti, qui oves sunt, quid fecérunt? vertátur, óbsecro, manus tua contra me, et contra domum patris mei. Venit autem Gad Prophéta ad David in die illa, et dixit ei: Ascénde, et constítue altáre Dómino in área Areúna Jebusaei. Et ascéndit David juxta sermónem Gad, quem praecéperat ei Dóminus: et aedificávit altáre Dómino, et óbtulit holocáusta et pacífica: et propitiátus est Dóminus terrae, et cohíbita est plaga ab Israël.

Gradual. Ps. cvi.—The Lord sent His word, and healed them: and delivered them from their death. ℣. Let the mercies of the Lord give glory to him: and His wonderful works to the children of men. Alleluia, alleluia. ℣.

Graduale.—Misit Dóminus verbum suum, et sanávit eos: et erípuit eos de morte eórum. ℣. Confiteántur Dómino misericórdiae ejus, et mirabília ejus fíliis hóminum. Allelúia, allelúia. ℣. Ps. lxviii Salvum me

fac, Deus, quóniam intravérunt aquae usque ad ánimam meam. Allelúia.

Ps. lxviii. Save me, O God, for the waters are come in even unto my soul. Alleluia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the* **Tract:** Dómine, non secúndum, *is said, as on Ash Wednesday,* p. 519. *In* **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Allelúia, allelúia.—℣. Salvum me fac, Deus, quóniam intravérunt aquae usque ad ánimam meam.

Alleluia, alleluia. ℣. Ps. lxviii.—Save me, O God, for the waters are come in even unto my soul.

Allelúia.—℣. Salvábo pópulum meum Israël in die malo, et ero eis in Deum, in veritáte et justítia. Allelúia.

Alleluia. ℣. Zach. viii.—I will save my people Israel in the evil day: and I will be their God in truth and in justice. Alleluia.

Gospel: Surgens Jesus, *as on Thursday of the third week of Lent,* p. 619.

Offertorium. — Stetit póntifex inter mórtuos et vivos, habens thuríbulum áureum in manu sua: et ófferens incénsi sacrifícium, placávit iram Dei, et cessávit quassátio a Dómino.

Offertory. Num. xvi.—The high priest stood between the dead and the living, having a golden censer in his hand: and offering the sacrifice of incense, he appeased the wrath of God, and the affliction from the Lord ceased.

Secréta. — Subvéniat nobis, quaesumus, Dómine, sacrifícii praeséntis oblátio: quae nos et ab erróribus univérsis poténter absólvat, et a totíus erípiat perditiónis incúrsu. Per Dóminum.

Secret. — Let the sacrifice which we now offer up succour us, O Lord; may it wholly release us from sin and deliver us from ruin and destruction. Through our Lord.

Commúnio.—Multitudo languéntium, et qui vexabántur a spirítibus immúndis, veniébant ad eum: quia virtus de illo exíbat, et sanábat omnes.

Communion. Luke vi.—A multitude of sick and they that were troubled with unclean spirits, came to Him: for virtue went out from Him, and healed all.

Postcommúnio.—Exaúdi nos, Deus salutáris noster: et pópulum tuum ab iracúndiae

Postcommunion.—Hear us, O God of our salvation, and deliver Thy people from the terrors of

divine anger, and make them secure by the bountifulness of Thy mercy. Through our Lord.

tuae terróribus líberum, et misericórdiae tuae fac largitáte secúrum. Per Dóminum.

Mass for obtaining the Grace of the Holy Ghost.

The **Mass of the Holy Ghost** *is said as on* p. 1812, *with the following prayers:*

Collect.—Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid: cleanse the thoughts of our hearts by the inpouring of Thy Holy Spirit, that we may perfectly love Thee, and worthily praise Thee. Through . . . in the unity of the same. Amen.

Orémus.—Deus, cui omne cor patet, et omnis volúntas lóquitur, et quem nullum latet secrétum: purífica per infusiónem Sancti Spiritus cogitatiónes cordis nostri; ut te perfécte dilígere, et digne laudáre mereámur. Per Dóminum . . . in unitáte ejúsdem.

Secret.—May this oblation, we beseech Thee, O Lord, cleanse away the stains of our hearts: that they may become a meet dwelling place for the Holy Ghost. Through . . . in the unity of the same.

Secréta.—Haec oblátio, quaesumus Domine, cordis nostri máculas emúndet: ut Sancti Spíritus digna efficiáter habitátio. Per Dominum . . . in unitáte ejusdem.

Postcommunion.—Grant, we beseech Thee, Almighty God, that by our assiduous prayers, we may become worthy to have with us the Holy Ghost; that by His grace we may both be delivered from all temptations and obtain the pardon of our sins. Through . . . in the unity of the same.

Postcommúnio. — Concéde quaesumus omnípotens Deus sanctum nos Spíritum votis proméréri sédulis: quátenus ejus gratia et ab ómnibus liberémur tentatiónibus et peccatórem nostrórum indulgéntiam percípere mereámur. Per Dóminum . . . in unitate ejusdem.

Mass for the Forgiveness of Sins.

Introit: Miseréris ómnium, *as on Ash Wednesday,* p. 517.

Collect.—Hear, we beseech Thee, the prayers of the suppliant and pardon the sins of them

Orémus.—Exáudi, quaesumus, Dómine, súpplicum preces, et confiténtium tibi parce pec-

cátis: ut páriter nobis indulgéntiam tribuas benígnus, et pacem. Per Dóminum.

that confess to Thee that in Thy mercy Thou mayst give us pardon and peace.

Epistola. Léctio Epístolae beáti Pauli Apóstoli ad Romános.—FRATRES, Condeléctor legi Dei secúndum interiórem hóminem: vídeo autem áliam legem in membris meis, repugnántem legi mentis meae, et captivántem me in lege peccáti, quae est in membris meis. Infélix ego homo, quis me liberábit de córpore mortis hujus? Grátia Dei per Jesum Christum Dóminum nostrum.

Epistle. Lesson from the Epistle of St. Paul the Apostle to the Romans vii.—BRETHREN: I am delighted with the law of God, according to the inward man: but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord.

Graduále.—Propritius esto, Dómine, peccátis nostris, ne quándo dicant gentes: Ubi est Deus eórum? ℣. Adjuva nos, Deus salutáris noster: et propter honórem nóminis tui, Dómine, libera nos.

Gradual. Ps. lxxviii.—Forgive us our sins, O Lord, lest at any time the gentiles should say: Where is their God? ℣. Help us, O God our Saviour, and for the honour of Thy name, O Lord deliver us.

Allelúia, allelúia.—℣. Deus judex justus, fortis et pátiens: numquid irascétur per síngulos dies? Allelúia.

Alleluia, alleluia. ℣. Ps. vii. —God is a just judge, strong and patient; will He be angry every day? Alleluia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the* **Tract:** De profundis *is said, as on Septuagesima Sunday,* p. 489.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Allelúia, allelúia.—℣. Deus judex justus, fortis et pátiens: numquid irascétur per síngulos dies?

Alleluia, alleluia. ℣. Ps. vii.—God is a just judge, strong and patient: will He be angry every day?

Allelúia.—℣. Audítui meo dabis gáudium et laetítiam: et exsultábunt ossa humiliáta. Allelúia.

Alleluia. ℣. Ps. l.—To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice. Alleluia.

✠ Continuation of the Holy **Gospel** according to St. Luke xi. — At that time: Jesus said to His disciples: Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good spirit to them that ask Him?

✠ Sequéntia sancti *Evangélii* secúndum Lucam.— In illo tempore: Dixit Jesus discípulis suis: Pétite, et dábitur vobis: quaerite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quaerit, ínvenit: et pulsánti aperiétur. Quis autem ex vobis patrem petit panem? numquid lápidem dabit illi? Aut piscem: numquid pro pisce serpéntem dabit illi? Aut si petíerit ovum: numquid pórriget illi scorpiónem? Si ergo vos, cum sitis mali, nostis bona data dare fíliis vestris: quanto magis Pater vester de coelo dabit spíritum bonum peténtibus se?

Offertory. Ps. ci.—O Lord, hear my prayer: and let my cry come to Thee.

Offertórium. — Dómine, exaudi oratiónem meam: et clamor meus ad te pervéniat.

Secret.—We offer up to Thee, O Lord, a sacrifice of atonement and praise: that Thou mayst both mercifully pardon our sins and direct our feeble hearts. Through our Lord.

Secréta.—Hostias tibi, Dómine, placatiónis et laudis offérimus; ut et delícta nostra miserátus absólvas, et nutántia corda tu dírigas. Per Dóminum.

Communion. Luke xi.—Ask and it shall be given you; seek and you shall find; knock and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Commúnio.—Pétite, et accipiétis: quaerite, et inveniétis: pulsáte, et aperiétur vobis. Omnis enim, qui petit, áccipit: et qui quaerit, ínvenit, et pulsánti aperiétur.

Postcommunion. — Grant us, O Eternal Saviour, that we who by means of this gift, receive

Postcommúnio.—Praesta nobis, aetérne Salvátor: ut, percipiéntes hoc múnere véniam

peccatórum, deínceps peccáta vitémus. Per Dóminum.

forgiveness of sins may henceforth avoid all sins. Through our Lord.

Mass for Pilgrims and Travellers.

Introit: Rédime me—*as on Monday of the second week of Lent*, p. 571.

Orémus.—Adésto, Dómine, supplicatiónibus nostris; et viam famulórum tuórum in salútis tuae prosperitáte dispóne; ut inter omnes viae et vitae hujus varietátes, tuo semper protegántur auxílio. Per Dóminum.

Collect.—Hear, O Lord, our humble prayers, and set Thy servants in the path of Thy salvation; that amidst all the changes and chances of this life, they may ever be sheltered by Thy help. Through our Lord.

Epistola. Léctio libri Génesis.—In diébus illis: Egréssus Jacob de Bersabée, pergébat Haran. Cumque venísset ad quemdam locum, et vellet in eo requiéscere post solis occúbitum, tulit de lapídibus qui jacébant, et suppónens cápiti suo, dormívit in eódem loco. Vidítque in somnis Dóminum dicéntem sibi: Ego sum Dóminus Deus Abráham patris tui, et Deus Isaac: terram, in qua dormis, tibi dabo et sémini tuo. Erítque semen tuum quasi pulvis terrae: dilatáberis ad Occidéntem, et Oriéntem, et Septentriónem, et Merídiem; et benedicéntur in te, et in sémine tuo cunctae tribus terrae. Et ero custos tuus quocúmque perréxeris, et redúcam te in terram hanc: nec dimíttam, nisi complévero univérsa quae dixi. Surgens ergo Jacob mane, tulit lápidem, quem supposúerat cápiti suo, et eréxit in títulum,

Epistle. Lesson from the Book of Genesis, xxviii.—In those days: Jacob, being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep the Lord, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou sleepest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave

thee, till I shall have accomplished all that I have said. And Jacob, arising in the morning, took the stone which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he vowed a vow, saying: If God shall be with me, and shall keep me in the way, by which I walk, and shall give me bread to eat, and raiment to put on; and I return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God; and of all things that thou shalt give me, I will offer tithes to thee.

fundens óleum désuper. Vovit étiam votum, dicens: Si fúerit Deus mecum, et custodíerit me in via, per quam ego ámbulo, et déderit mihi panem ad vescéndum, et vestiméntum ad induéndum, reversúsque fúero próspere ad domum patris mei: erit mihi Dóminus in Deum, et lapis iste, quem eréxi in títulum, vocábitur domus Dei: cunctorúmque, quae déderis mihi, décimas ófferam tibi.

Gradual. Ps. xxii.—If I should walk in the midst of the shadow of death, I will fear no evils: for Thou art with me, O Lord. ℣. Thy rod and Thy staff: they have comforted me.

Graduále.—Si ámbulem in médio umbrae mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua et báculus tuus: ipsa me consoláta sunt.

Alleluia, alleluia. ℣. Ps. cxviii.—Direct my steps according to Thy word: and let no iniquity have dominion over me. Alleluia.

Allelúia, allelúia.—℣. Gressus meos dírige secúndum elóquium tuum: ut non dominétur mei omnis injustítia. Allelúia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the following* **Tract** *is said:*

Tract. Ps. xc.—God hath given His angels charge over thee: to keep thee in all thy ways. ℣. In their hands they shall bear thee up: lest thou dash thy foot against a stone. ℣. Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

Tractus.—Angelis suis Deus mandávit de te: ut custódiant te in ómnibus viis tuis. ℣. In mánibus portábunt te: ne umquam offéndas ad lápidem, pedem tuum. ℣. Super áspidem et basilíscum ambulábis: et conculcábis leónem et dracónem.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Alleluia, alleluia. ℣. Ps. cxviii.—Direct my steps according to

Allelúia, allelúia. ℣. Ps. cxviii.—Gressus meos dírige secún-

dum elóquium tuum: ut non dominétur mei omnis injustítia.

Allelúia.— ℣. Laetátus sum in his quae dicta sunt mihi: In domum Dómini íbimus. Allelúia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum.—In illo témpore: Dixit Jesus discípulis suis: Eúntes praedicáte, dicéntes: Quia approprinquávit regnum coelórum. Infírmos curáte, mórtuos suscitáte, leprósos mundáte, daemones ejícite: gratis accepístis, gratis date. Nolíte possidére aurum, neque argéntum, neque pecúniam in zonis vestris: non peram in via, neque duas túnicas, neque calceaménta, neque virgam: dignus enim est operárius cibo suo. In quamcúmque autem civitátem aut castéllum intravéritis, interrogáte, quis in ea dignus sit: et ibi manéte donec exeátis. Intrántes autem in domum, salutáte eam, dicéntes: Pax huic dómui. Et si qúidem fúerit domus illa digna, véniet pax vestra super eam: si autem non fúerit digna, pax vestra revertétur ad vos. Et quicúmque non recéperit vos, neque audíerit sermónes vestres: exeúntes foras de domo, vel civitáte, excútite púlverem de pédibus vestris.

Offertórium.—Pérfice gressus meos in sémitis tuis, ut non moveántur vestígia mea: inclína aurem tuam mihi, et exáudi verba mea: mirífica misericórdias tuas, qui salvos facis sperántes in te Dómine.

Thy word, and let no iniquity have dominion over me.

Alleluia. ℣. Ps. cxxi.—I rejoiced at the things that were said to me: We shall go into the house of the Lord. Alleluia.

✠ Continuation of the Holy **Gospel** according to St. Matthew x.—At that time: Jesus said to His disciples: Going preach, saying: The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses: nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.

Offertory. Ps. xvi.—Perfect Thou my goings in Thy paths, that my footsteps be not moved: O incline Thy ear unto me, and hear my words: show forth Thy wonderful mercies, Thou Who savest them that trust in Thee, O Lord.

Secret.—Be appeased, O Lord, by our humble prayers and in Thy bounty receive these offerings which we make to Thee on behalf of Thy servants; send Thy grace before them to guide their steps, and sending it with them be pleased to accompany them on their way; that by the protection of Thy mercy, we may rejoice both in their progress and in their safety. Through our Lord.

Secréta.—Propitiáre, Dómine, supplicatiónibus nostris: et has oblatiónes, quas tibi offérimus pro fámulis tuis, benígnus assúme; ut viam illórum et praecedénte grátia tua dírigas, et subsequénte comitári dignéris; ut de actu atque incolumitáte eórum, secúndum misericórdiae tuae praesídia gaudeámus. Per Dóminum.

Communion: Tu mandásti, *as on the nineteenth Sunday after Pentecost*, p. 1148.

Postcommunion. — May Thy sacraments, O Lord, which we have received, preserve Thy servants who hope in Thee; and defend them from all assaults of the enemy. Through our Lord.

Postcommúnio. — Tua, Dómine, sacraménta, quae súmpsimus, fámulos tuos in te sperántes custódiant: et contra omnes advérsos tueántur incúrsus. Per Dóminum.

Mass for Any Necessity.

Introit: Salus populi, *as on the nineteenth Sunday after Pentecost*, p. 1145.

Collect.—Show us, we beseech Thee, O Lord, Thine unspeakable mercy, that Thou may both cleanse us from all our sins and deliver us from those punishments which they have deserved. Through our Lord.

Orémus.—Ineffabilem misericórdiam tuam, Dómine, nobis cleménter osténde: ut simul nos et a peccátis ómnibus éxuas, et a poenis, quas pro his merémur, erípias. Per Dóminum.

Epistle. Lesson from the Prophet Jeremias xiv. — If our iniquities have testified against us, O Lord, do Thou it for Thy name's sake: for our rebellions are many; we have sinned against Thee. Thou art the expectation of Israel, the Saviour thereof in time of

Epistola. Léctio Jeremíae Prophétae.—Si iniquitátes nostrae respónderint nobis: Dómine, fac propter nomen tuum, quóniam multae sunt aversiónes nostrae: tibi peccávimus. Exspectátio Israël, salvátor ejus in témpore tribulatiónis. Tu autem in nobis es, Dómine

et nomen tuum invocátum est super nos, ne derelínquas nos, Dómine Deus noster.

trouble. But Thou, Lord, art among us, and Thy name is upon us: forsake us not, O Lord our God.

Graduále.—Liberásti nos, Dómine, ex affligéntibus nos: et eos, qui nos odérunt, confudísti. ℣. In Deo laudábimur tota die, et in nómine tuo confitébimur in saecula.

Gradual. Ps. xliii.—Thou hast saved us, O Lord, from them that afflict us: and hast put them to shame that hate us. ℣. In God shall we glory all the day long: and in Thy name we will give praise for ever.

Allelúia, allelúia.—℣. Propítius esto, Dómine, peccátis nostris: nequándo dicant gentes: Ubi est Deus eórum? Allelúia.

Alleluia, alleluia. ℣. Ps. lxxviii.—Forgive us our sins, O Lord: lest the Gentiles should ever say: Where is their God? Alleluia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the* **Tract:** De necessitátibus *is said, as on* **Ember Wednesday** *in Lent, p.* 550.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Allelúia, allelúia. ℣. Ps. lxxviii.–Propítius esto, Dómine, peccátis nostris: nequándo dicant gentes: Ubi est Deus eórum?

Alleluia, alleluia. ℣. Ps. lxxviii.—Forgive us our sins, O Lord: lest the Gentiles should ever say: Where is their God?

Allelúia.—℣. Exsúltabo et laetábor in misericórdia tua: quóniam respexísti humilitátem meam: salvásti de necessitátibus ánimam meam. Allelúia.

Alleluia. ℣. Ps. xxx.—I will be glad and rejoice in Thy mercy: for Thou hast regarded my humility: Thou hast saved my soul out of distresses. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Marcum.—In illo témpore: Dixit Jesus discípulis suis: Habéte fidem Dei. Amen dico vobis, quia quicúmque díxerit huic monti: Tóllere, et míttere in mare, et non haesitáverit in corde suo, sed credíderit quia quodcúmque díxerit, fiat, fiet ei. Proptérea dico vobis: Omnia quaecúmque orántes pétitis, crédite quia accipiétis, et evénient vobis. Et cum stábitis ad orándum, dimíttite,

✠ Continuation of the Holy **Gospel** according to St. Mark, xi.—At that time: Jesus said to His disciples: Have the faith of God. Amen, I say to you, that whosoever shall say to this mountain: Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done; it shall be done unto him. Therefore I say unto you: all things, whatsoever you ask when ye pray, believe that

you shall receive: and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man: that your Father also, Who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven forgive you your sins.

si quid habétis advérsus áliquem: ut et Pater vester, qui in coelis est, dimíttat vobis peccáta vestra. Quod si vos non dimiséritis: nec Pater vester, qui in coelis est, dimíttet vobis peccáta vestra.

Offertory. Ps. cxxxvii.—If I shall walk in the midst of tribulation, Thou wilt quicken me, O Lord; and Thou wilt stretch forth Thy hand against the wrath of my enemies, and Thy right hand will save me.

Offertórium.—Si ambulávero in médio tribulatiónis, vivificábis me, Dómine: et super iram inimicórum meórum exténdes manum tuam, et salvum me fáciet déxtera tua.

Secret.—May the gift which we now offer up to Thee, cleanse us, O Lord, we beseech Thee, and make us worthy to partake of the holy repast. Through our Lord.

Secréta.—Puríficet nos, Dómine quaesumus, múneris praeséntis oblátio: et dignos sacra participatióne perfíciat. Per Dóminum.

Communion: Meménto verbi, *as on the twentieth Sunday after Pentecost*, p. 1152.

Postcommunion. — Grant, we beseech Thee, O Lord, that we who have celebrated these sacrificial rites, may be weaned from all earthly affections, and look forward to the fulfilment of this sacrament in heaven. Through our Lord.

Postcommúnio. — Praesta, quaesumus Dómine: ut, terrénis afféctibus expiáti, ad supérni plenitúdinem sacraménti, cujus libávimus sancta, tendámus. Per Dóminum.

Mass for a Good Death.

Introit. Ps. xii.—Enlighten my eyes that I never sleep in death; lest at any time my enemy say: I have prevailed against him. Ps. How long, O Lord, wilt thou forget me unto the end? How long dost thou turn away Thy face from me? ℣. Glory.

Introitus.—Illúmina óculos meos, ne umquam obdórmiam in morte; nequando dicat inimícus meus: Praeválui advérsus eum. Ps. Usquequo, Dómine, obliviscéris me in finem? úsquequo avértis fáciem tuam a me? ℣. Glória Patri.

Orémus.—Omnípotens et miséricors Deus, qui humáno géneri et salútis remédia et vitae aetérnae múnera contulísti: réspice propítius nos fámulos tuos, et ánimas réfove, quas creásti; ut in hora éxitus eárum, absque peccáti mácula tibi Creatori suo per manus sanctórum Angelórum repraesentári mereántur. Per Dóminum.

Collect.—Almighty and merciful God, Who bestowest on mankind, both the remedies of health and the gifts of life everlasting; look mercifully upon us Thy servants, and refresh the souls which Thou madest that at the hour of their going hence they may be found worthy to be presented without stain of sin to Thee their maker by the hands of the holy angels. Through our Lord.

Epistola. Léctio Epístolae beáti Pauli Apóstoli ad Romános.—Fratres, Nemo nostrum sibi vivit, et nemo sibi móritur. Sive enim vívimus, Dómino vívimus: sive mórimur, Dómino mórimur. Sive ergo vívimus, sive mórimur, Dómini sumus. In hoc enim Christus mórtuus est, et resurréxit: ut et mortuórum et vivórum dominétur. Tu autem quid júdicas fratrem tuum? aut tu quare spernis fratrem tuum? Omnes enim stábimus ante tribúnal Christi. Scriptum est enim: Vivo ego, dicit Dóminus, quóniam mihi flectétur omne genu: et omnis lingua confitébitur Deo. Itaque unusquísque nostrum pro se ratiónem reddet Deo.

Epistle. Lesson from the Epistle of St. Paul the Apostle to the Romans, xiv.—Brethren: None of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live, or whether we die, we are the Lord's. For to this end Christ died and rose again; that He might be Lord both of the dead and of the living. But thou, why judgest thou thy brother? or thou, why dost thou despise thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to Me; and every tongue shall confess to God. Therefore every one of us shall render account to God for himself.

Graduále.—Si ámbulem in médio umbrae mortis, non timébo mala: quóniam tu mecum es, Dómine. ℣. Virga tua, et báculus tuus, ipsa me consoláta sunt.

Gradual. Ps. xxii.—If I should walk in the midst of the shadow of death I will fear no evils; for Thou art with me, O Lord. ℣. Thy rod and Thy staff they have comforted me.

Alleluia, alleluia. ℣. Ps. xxx.—In Thee, Lord, have I hoped, let me never be confounded: deliver me in Thy justice and save me; bow down Thy ear to me, make haste to deliver me. Alleluia.

Allelúia, allelúia.—℣. In te, Dómine, sperávi, non confúndar in aetérnum: in justíta tua líberai me et éripe me; inclína ad me aurem tuam: accélera ut erípias me. Allelúia.

After **Septuagesima,** *instead of the* **Alleluia** *and its* **Verse,** *the* **Tract**: De necessitatibus, *as on Ember Wednesday in Lent*, p. 550.

In **Paschal Time** *the* **Gradual** *is omitted, and in its place the following is said:*

Alleluia, alleluia. ℣. Ps. cxiii.—When Israel went out of Egypt, the house of Jacob from a barbarous people.

Allelúia, allelúia. ℣. Ps. cxiii.—In éxitu Israël de Aegypto, domus Jacob de pópulo bárbaro.

Alleluia. ℣. Ps. cvii.—My heart is ready, O God, my heart is ready: I will sing, and give praise unto Thee, my glory. Alleluia.

Allelúia.—℣. Parátum cor meum, Deus, parátum cor meum: cantábo et psallam tibi, glória mea. Allelúia.

✠ Continuation of the Holy **Gospel** according to St. Luke xxi.—At that time: Jesus said to His disciples: Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye, therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of Man.

✠ Sequéntia sancti *Evangélii* secúndum Lucam — In illo tempore: Dixit Jesus discípulis suis: Atténdite vobis, ne forte gravéntur corda vestra in crápula, et ebrietáte, et curis hujus vitae, et supervéniat in vos repentína dies illa: tamquam láqueus enim supervéniet in omes, qui sedent super fáciem omnis terrae. Vigiláte ítaque, omni témpore orántes, ut digni habeámini fúgere ista ómnia, quae fútura sunt et stare ante Fílium hominis.

Offertory: In te sperávi, *as on the thirteenth Sunday after Pentecost*, p. 1105.

Secret.—Receive, O Lord, we beseech Thee, the sacrifice which we offer up to Thee for our last days: and grant that by it all

Secréta.—Súscipe quaesumus, Dómine, hóstiam, quam tibi offérimus pro extrémo vitae nostrae, et concéde: ut per eam

univérsa nostra purgéntur delícta; ut, qui tuae dispositiónis flagéllis in hac vita attérimur, in futúra réquiem consequámur aetérnam. Per Dóminum.

our sins may be purged away, that we, who by Thine appointment are stricken by Thy scourges in this life, may win eternal rest in the life to come. Through our Lord.

Communion: Dómine, memorábor, *as on the sixteenth Sunday after Pentecost*, p. 1117.

Postcommúnio. — Quaesumus cleméntiam tuam, omnípotens Deus, ut per hujus virtútem sacraménti nos fámulos tuos grátia tua confirmáre dignéris: ut in hora mortis nostrae non praeváleat contra nos adversárius, sed cum Angelis tuis tránsitum habére mereámur ad vitam. Per Dóminum.

Postcommunion.—We beseech Thy clemency, O Almighty God, that by the power of this sacrament Thou wouldst vouchsafe to strengthen us Thy servants with Thy grace; so that in the hour of our death the enemy may not prevail against us, but that we may be found worthy to pass in company with Thine angels into life everlasting. Through our Lord.



THE SACRAMENT OF MATRIMONY.

It is better for husband and wife that they should receive the sacrament of marriage at Mass, for on the altar is always renewed and realised more and more the mystery of the union of Christ and His Church (*Epistle*) which was consummated on Calvary and of which marriage is a symbol (see *Collect*, p. 1864). As Eve was drawn from the side of Adam while he slept, from the pierced side of Jesus came forth the Church, according to the Fathers, for the water and blood that gushed from the Saviour's heart signify *Baptism* and the *Eucharist*, which give divine life to souls.

Baptism confers the right of being present at Mass and taking part in it by *Communion*. The *Eucharist* in its turn is a sacrifice in which Jesus and the Church immolate themselves, and a sacrament in which they unite themselves by the bonds of a holy marriage. And Marriage which is great, says St. Paul, because it is the symbol of the union of souls with Jesus (*Gospel*) is also somewhat of a sacrifice and it is a sacrament.

1. *Sacrifice.*—The husband and wife are the very ministers of their marriage, and like Christ and His Spouse, at the altar they are, so to say, priests and victims.

In marriage is all that disinterested affection supposes on either side of untiring devotion and generosity. In it are the troubles and sufferings of existence in common, the griefs and cares of a father and mother who are to give to their children and maintain in them both natural and supernatural life.

Wherefore the Church admonishes the newly married to offer this gold cup filled, so to speak, with the blood of their souls, in union with the offering of the chalice filled with the blood of Jesus from whom they will receive all the strength and grace they require.

2. *The Sacrament.*—Marriage is also a sacrament. In the same manner as holy Communion, according to Bossuet, "is the perfect consummation of chaste and divine marriage" in which Jesus gives us with His body His divine life, the sacrament of marriage is for evermore (*Gospel*) for both spouses a communion of life, physical, intellectual and moral, making them greater by each other as they will be made greater by all their children who are to come after them (*Collect*).

"The nuptial bed is pure," says St. Paul, and the Church by her liturgical prayer blesses it, with the wish that "those who lie in it may always remain in the peace of God and persevere in His will." And in the Mass *pro sponsis*, the priest expresses the desire that the God of Abraham, the God of the race more numerous than the stars of heaven and the grains of sand of the sea, should pour His blessing on the spouses, so that "they may see the children of their children unto the third and fourth generation." (*Tract* and *Collects* after the *Pater* and before the *Blessing*.)

The Marriage Service.

The Priest, in the presence of two or three witnesses, asks the man and woman separately if they wish to be united in the bonds of Matrimony. He first asks the bridegroom, who stands at the right side of the bride.

N., Wilt thou take *N.*, here present, for thy lawful wife, according to the rite of our holy Mother the Church?

The bridegroom answers:

I will.

The Priest then asks the bride:

N., Wilt thou take *N.*, here present, for thy lawful husband according to the rite of our holy Mother the Church?

℟. I will.

The bride is then given away by her father or friend. If she has not been married before, she has her hand uncovered, but covered if she is a widow. The bridegroom receives her to keep in God's faith and his own, and holding her right hand in his right hand; plights her his troth, saying after the Priest:

I, *N.*, take thee, *N.*, to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will permit; and thereto I plight thee my troth.

Then loosing hands and joining them again, the bride says after the Priest:

I, *N.*, take thee, *N.*, to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, till death us do part, if holy Church will permit; and thereto I plight thee my troth.

The Priest then bears witness that by this mutual consent the reception of the sacrament is accomplished. He says to the newly married who hold one another's right hand:—

Ego conjúngo vos in matrimónium, in nómine Patris, † et Filii, et Spíritus sancti. Amen.	I join you in holy matrimony, in the name of the Father ✠ and of the Son ✠ and of the Holy Ghost. Amen.

He then sprinkles them with holy water. The bridegroom next puts upon the book, or upon a salver, gold and silver (which will presently be delivered into the hands of the bride), and also a ring which the priest blesses in these words:

℣. Our help is in the name of the Lord.
℟. Who made heaven and earth.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.
℟. And with thy spirit.

℣. Adjutórium nostrum in nomine Dómini.
℟. Qui fecit coelum et terram.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Collect.—Let us pray.—Bless, O Lord, this ring which we bless in Thy name, that she who shall wear it, keeping true faith unto her spouse, may abide in Thy peace and will, and ever live in mutual charity. Through Christ our Lord. Amen.

Orémus.—Bénedic, Dómine, ánnulum hunc, quem nos in tuo nómine benedícimus, ut quae eum gestáverit, fidelitátem íntegram suo sponso tenens, in pace et voluntáte tua permáneat atque in mútua caritáte semper vivat. Per Christum Dóminum nostrum. Amen.

The Priest sprinkles the ring with holy water in the form of a cross. The bridegroom receives the ring from the priest, and gives the gold and silver to the bride, saying:

With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and with all my worldly goods I thee endow.

Then the bridegroom places the ring on the thumb of the left hand of the bride, saying: In the name of the Father; then on the second finger, saying: and of the Son; then on the third finger, saying: and of the Holy Ghost: lastly, on the fourth finger, saying: Amen. And there he leaves the ring.

Which being finished, the priest says:

℣. Confirm, O God, that which Thou hast wrought in us.
℟. From Thy holy temple which is in Jerusalem.

℣. Confírma hoc, Deus, quod operátus es in nobis.
℟. A templo sancto tuo, quod est in Jerúsalem.

Kyrie eléison, Christe eléison, Kyrie eléison.	Lord, have mercy. Christ, have mercy. Lord, have mercy.
Pater noster (*secreto*).	Our Father (*silently*).
℣. Et ne nos indúcas in tentatiónem.	℣. And lead us not into temptation.
℟. Sed líbera nos a malo.	℟. But deliver us from evil.
℣. Salvos fac servos tuos.	℣. Save Thy servants.
℟. Deus meus, sperántes in te.	℟. Who hope in Thee, O my God.
℣. Mitte eis, Dómine, auxílium de sancto,	℣. Send them help, O Lord, from the sanctuary.
℟. Et de Sion tuére eos.	℟. And defend them out of Sion.
℣. Esto eis, Dómine, turris fortitúdinis.	℣. Be unto them, O Lord, a tower of strength.
℟. A fácie inimíci.	℟. From the face of the enemy.
℣. Dómine, exáudi oratiónem meam.	℣. O Lord, hear my prayer.
℟. Et clamor meus ad te véniat.	℟. And let my cry come unto Thee.
℣. Dóminus vobíscum.	℣. The Lord be with you.
℟. Et cum spíritu tuo.	℟. And with thy Spirit.
Orémus. — Réspice, quaesumus, Dómine, super hos fámulos tuos et institútis tuis, quibus propagatiónem humáni generis ordinásti, benígnus assíste, ut qui te auctóre jungúntur, te auxiliánte servéntur. Per Christum Dóminum nostrum. Amen.	Let us pray.—Look, O Lord, we beseech Thee, upon these Thy servants, and graciously assist Thine own institutions, whereby Thou hast ordaineth the propagation of mankind, that they who are joined together by Thy authority may be preserved by Thy help. Through Christ our Lord. Amen.

Form of Blessing without the Nuptial Mass.

When the marriage service is finished, if the nuptial blessing is to be given, the parish priest says the Mass for a bridegroom and bride. The nuptial blessing is not to be given except in this Mass. In the case of mixed marriages no kind of nuptial blessing is allowed ; but in any other case, if there is to be no Mass, the priest, at the end of the marriage service, turns to the newly married couple and says the Ps. cxxvii, p. 129.

Kyrie eléison. Christe eléison. Kyrie eléison.	**Lord, have mercy. Christ, have mercy. Lord, have mercy.**

Our Father (*in silence*).

℣. And lead us not into temptation.

℟. But deliver us from evil.

℣. Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with Thy spirit.

Pater noster (*secreto*).

℣. Et ne nos indúcos in tentátionem.

℟. Sed libera nos a malo.

℣. Dómine, exaudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobiscum.

℟. Et cum spiritu tuo.

Then, if the bride has never before received the nuptial blessing and the marriage is not taking place within the "forbidden times," he blesses them as follows:

Let us pray.—Bless ✠ O Lord, this union, and from heaven watch over it: even as Thou didst send Raphael, Thy holy angel of peace to Tobias and Sara the daughter of Raguel, deign, O Lord, to send up this man and wife Thy blessing; that they may continue in Thy favour, persevere in Thy will, and abide in Thy love. Through Christ our Lord. Amen.

Orémus.—Benedic ✠ Dómine, et réspice de coelis super hanc conjunctiónem; et sicut misisti sanctum Angelum tuum Raphael pacíficum ad Tobíam et Saram, fíliam Raguélis ita dignéris Dómine, míttere benedictiónem tuum super hos cónjuges, ut in tua benedictióne permáneant, in tua voluntáte persístant, et in tuo amóre vivant. Per Christum Dóminum nostrum. Amen.

Now with his hands raised and held above their heads, he says:

May the Lord God Almighty bless you with the fulness of His benediction; may you see your children's children even to the third and fourth generation, and may you attain to a happy old age. Through Christ our Lord. Amen.

Dóminus Deus omnípotens benedícat vos, impléatque benedictiónem in vobis, et videátis filios filiórum. Vestrórum usque in tertiam et quartam generatiónem et progéniem, et ad optátam perveniátis senectútem. Per Christum Dóminum nostrum. Amen.

But if the bride be a widow who has already received the nuptial blessing, or if the marriage takes place during the "forbidden times" the blessing is omitted, and the following prayer is recited instead:

Orémus.—Praeténde quaesumus Dómine, fidélibus tuis déxteram coeléstis auxílii, ut te toto corde perquírant, et quae digne póstulant assequántur. Per Christum Dóminum nostrum. Amen.

Let us pray.—We beseech Thee, O Lord, stretch forth to Thy faithful the right hand of Thy heavenly help, that they may seek Thee with all their hearts, and may obtain those things for which they worthily ask. Through Christ our Lord. Amen.

If the nuptial blessing is to be given on a Sunday or on a feast of obligation, the Mass of the Sunday or feast is said, with Gloria and Credo, if required by the rubrics, with a commemoration from the Mass for bridegroom and bride which follows, and with the rest there given for the Communion and completion of the blessing. But if the nuptial blessing is given on any other day, even on a greater-double or minor feast, the following votive mass is said:

Nuptial Mass.

Intróitus. — Deus Israël conjúngat vos: et ipse sit vobíscum, qui misértus est duóbus únicis: et nunc, Dómine, fac eos plénius benedícere te. *Ps.* Beáti omnes qui timent Dóminum: qui ámbulant in viis ejus. ℣. Glória Patri.

Introit. Tobias vii. 15, viii. 19. —May the God of Israel join you together: and may He be with you, Who was merciful to two only children: and now, O Lord, make them bless Thee more fully.* Ps. cxxvii. 1. Blessed are all they that fear the Lord, that walk in His ways. ℣. Glory be to the Father.

Orémus. — Exáudi nos, omnípotens et misericors Deus: ut, quod nostro ministrátur offício, tua benedictióne pótius impleátur. Per Dóminum.

Collect.—Graciously hear us, Almighty and merciful God, that what is done by our ministry may be abundantly fulfilled with Thy blessing. Through our Lord.

Léctio *Epistolae* beáti Pauli Apóstoli ad Ephésios. — FRATRES: Muliéres viris suis súbditae sint, sicut Dómino: quóniam vir caput est muliéris: sicut Christus caput es Ecclésiae: Ipse, salvátor córporis ejus. Sed sicut Ecclésia subjécta est Christo, ita te muliéres viris suis in ómnibus.

Lesson from the **Epistle** of Blessed Paul the Apostle to the Ephesians v. 22-33.—BRETHREN: Let women be subject to their husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church. He is the saviour of his body. Therefore, as the Church is subject to Christ, so

* An allusion to the marriage of Tobias and Sara.

also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it: that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever hated his own flesh, but nourisheth and cherisheth it; as also Christ doth the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love his wife as himself, and let the wife fear her husband.

Viri, dilígite uxóres vestras, sicut et Christus diléxit Ecclésiam, et seípsum trádidit pro ea, ut illam sanctificáret, mundans lavácro aquae in verbo vitae, ut exhibéret ipse sibi gloriósam Ecclésiam, non habéntem máculam, aut rugam, aut áliquid hujúsmodi, sed ut sit sancta et immaculáta. Ita et viri debent dilígere uxóres suas, ut córpora sua. Qui suam uxórem díligit, seípsum díligit. Nemo enim unquam carnem suam ódio hábuit: sed nutrit, et fovet eam, sicut et Christus Ecclésiam: quia membra sumus córporis ejus, de carne ejus, et de óssibus ejus. Propter hoc relínquet homo patrem, et matrem suam, et adhaerébit uxóri suae: et erunt duo in carne una. Sacraméntum hoc magnum est, ego autem dico in Christo, et in Ecclésia. Verúmtamen et vos sínguli, unusquísque uxórem suam, sicut seípsum díligat: uxor autem tímeat virum suum.

Gradual. Ps. cxxvii. 3.—Thy wife shall be as a fruitful vine on the sides of thy house. ℣. Thy children as olive plants round about thy table.

Graduál. — Uxor tua sicut vitis abúndans in latéribus domus tuae. ℣. Filii tui sicut novéllae olivárum in circúitu mensae tuae.

Alleluia, alleluia. Ps. xix. 3.— ℣. May the Lord send you help from the sanctuary, and defend you out of Sion. Alleluia.

Allelúia, allelúia. ℣. Mittat vobis Dóminus auxílium de sancto: et de Sion tueátur vos. Allelúia.

After Septuagesima the Alleluia and ℣. are omitted, and instead is said:

Tractus. — Ecce sic benedicétur omnis homo, qui timet Dóminum. ℣. Benedícat tibi Dóminus ex Sion: et vídeas bona Jerúsalem ómnibus diébus vitae tuae. ℣. Et vídeas filios filiórum tuórum: pax super Israël.

Tract. Ps. cxxvii. 4-6.—Behold, thus shall the man be blessed that feareth the Lord. ℣. May the Lord bless thee out of Sion; and mayest thou see the good things of Jerusalem all the days of thy life. ℣. And mayest thou see thy children's children: peace upon Israel.

In Paschal Time the Gradual is omitted, but the *Alleluia* and ℣. which follow it are said, adding:—

Allelúia.—℣. Benedícat vobis Dóminus ex Sion: qui fecit coelum et terram. Allelúia.

Alleluia. — ℣. Ps. cxxxiii. 3. May the Lord out of Sion bless you, He hath made heaven and earth. Alleluia.

✠ Sequéntia sancti *Evangélii* secúndum Matthaeum. — In illo témpore: Accessérunt ad Jesum pharisaei tentántes eum, et dicéntes: Si licet hómini dimíttere uxórem suam, quacúmque ex causa? Qui respóndens, ait eis: Non legistis, quia qui fecit hóminem ab inítio, másculum et féminam fecit eos? et dixit: Propter hoc dimíttet homo patrem, et matrem, et adhaerébit uxóri suae, et erunt duo in carne una. Itaque jam non sunt duo, sed una caro. Quod ergo Deus conjúnxit, homo non séparet.

✠ Continuation of the holy **Gospel** according to St. Matthew xix. 3-6.—At that time: The Pharisees came to Jesus, tempting Him and saying: Is it lawful for a man to put away his wife for every cause? Who answering said to them, Have ye not read, that He Who made man from the beginning, made them male and female? and He said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two but one flesh. What, therefore, God hath joined together, let no man put asunder.

Offertórium. — In te sperávi, Dómine: dixi: Tu es Deus meus: in mánibus tuis témpora mea.

Offertory.—In Thee, O Lord, have I hoped: I said, Thou art my God; my times are in Thy hands.

Secréta. — Súscipe, quaesumus, Dómine, pro sacra connúbii lege munus oblátum: et cujus largítor es óperis,

Secret.—Receive, we beseech Thee, O Lord, the offering we make to Thee on behalf of the holy bond of wedlock; and even

as this institution is the gift of Thy bounty, so dispose of it according to Thy will. Through our Lord.

esto dispósitor. Per Dóminum.

After the *Pater Noster*, the Priest stands at the Epistle side of the Altar, and turning towards the bridegroom and bride kneeling before the Altar, says over them the following prayers :—

Collect.—Be appeased, O Lord, by our humble prayers, and graciously further this Thine institution, which Thou hast ordained for the increase of mankind; so that what is joined together by Thine authority may be kept by Thy help. Through our Lord.

Orémus. — Propitiáre, Dómine, supplicatiónibus nostris, et institútis tuis, quibus propagatiónem humáni géneris ordinásti, benígnus assíste : ut quod te auctóre júngitur, te auxiliánte servétur. Per Dóminum.

Collect.—O God, Who by Thy mighty power didst make all things out of nothing; Who having set in order the beginnings of the universe and made man to God's image, didst appoint woman to be his inseparable helpmate, in such wise that the woman's body took its beginning from the flesh of man, thereby teaching that what Thou hadst been pleased to institute from one principle might never lawfully be put asunder. O God, Who hast hallowed wedlock by a mystery so excellent that in the marriage-bond Thou didst foreshow the union of Christ with the Church : O God, by Whom woman is joined to man, and that fellowship which Thou didst ordain from the beginning is endowed with a blessing which alone was not taken away either by the punishment for the first sin or by the sentence of the flood; look in Thy mercy upon this

Orémus. — Deus, qui potestáte virtútis tuae de níhilo cuncta fecísti : qui dispósitis universitátis exórdiis, hómini ad imáginem Dei facto, ídeo inseparábile mulíeris adjutórium condidísti, ut femíneo córpori de viríli dares carne princípium, docens quod ex uno placuísset instítui, numquam licére disjúngi : Deus, qui tam excellénti mystério conjugálem cópulam consecrásti, ut Christi et Ecclésiae sacraméntum praesignáres in foedere nuptiárum : Deus, per quem múlier júngitur viro, et societas principáliter ordináta, ea benedictióne donátur, quae sola nec per originális peccáti poenam, nec per dilúvii est abláta senténtiam : réspice propítius super hanc fámulam tuam, quae maritáli jungénda consórtio, tua se éxpetit protectióne muníri : sit in ea jugum dilectiónis et pacis : fidélis et casta nubat in Christo,

imitatrixque sanctárum permáneat feminárum: sit amábilis viro, ut Rachel: sápiens, ut Rebécca: longaeva et fidélis, ut Sara: nihil in ea ex áctibus suis ille auctor praevaricatiónis usúrpet: nexa fidei, mandatísque permáneat: uni thoro juncta, contáctus illícitos fúgiat: múniat infirmitátem suam robóre disciplínae: sit verecúndia gravis, pudóre venerábilis, doctrínis coeléstibus erudíta: sit foecúnda in sóbole, sit probáta et ínnocens: et ad beatórum réquiem, atque ad coeléstia regna pervéniat: et vídeant ambo fílios filiórum suórum usque in tértiam et quartam generatiónem, et ad optátam pervéniant senectútem. Per eúmdem Dóminum.

Thy handmaid, who is to be joined in wedlock and entreats protection and strength from Thee. Let the yoke of love and of peace be upon her. True and chaste, let her wed in Christ; and let her ever follow the pattern of holy women: and let her be dear to her husband like Rachel; wise like Rebecca; long-lived and faithful like Sara. Let the father of sin work none of his evil deeds within her. Let her ever be knit to the faith and to the commandments. Let her be true to one wedlock and shun all sinful embraces. Let her fortify her weakness by strong discipline. Let her be grave in demeanour and honoured for her modesty. Let her be well taught in heavenly lore. Let her be fruitful in offspring. Let her life be good and sinless. May she win the rest of the blessed in the kingdom of heaven. May they both see their children's children *unto the third and fourth generation,* and may they reach the old age which they desire. Through the same Lord.

The Priest turns towards the Altar and says the *Libera nos,* and the usual prayers.

Commúnio. — Ecce sic benedicétur omnis homo, qui timet Dóminum: et vídeas fílios filiórum tuórum: pax super Israël.

Communion. Ps. cxxvii.—Behold, thus shall every man be blessed that feareth the Lord; and mayest thou see thy children's children: peace upon Israel.

Postcommúnio. — Quaesumus, omnípotens Deus: institúta providéntiae tuae pio favóre comitáre; ut quos legítima societáte connéctis, longaeva pace custódias. Per Dóminum.

Postcommunion. — We beseech Thee, Almighty God, to accompany the institutions of Thy providence with Thy gracious favour; that Thou mayest keep in lasting peace those whom Thou joinest in lawful union. Through our Lord.

Before blessing the people, the Priest turns to the bridegroom and bride and says:—

May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may He fulfil His blessing in you: that you may see your children's children even to the third and fourth generation, and afterwards may you have life everlasting, by the grace of our Lord Jesus Christ: Who with the Father and the Holy Ghost liveth and reigneth for ever. ℟. Amen.

Deus Abraham, Deus Isaac, et Deus Jacob sit vobíscum: et ipse adímpleat benedictiónem suam in vobis: ut videátis fílios filiórum vestrórum usque ad tértiam et quartam generatiónem, et póstea vitam aetérnam habeátis sine fine: adjuvánte Dómino nostro Jesu Christo, qui cum Patre et Spíritu sancto vivit et regnat Deus per ómnia saecula saeculórum. ℟. Amen.

Then the Priest admonishes them to be faithful to each other, to love each other, and to live in the fear of God. He then sprinkles them with holy water.

The Churching of Women.

It is customary for mothers to go to church with their babe as soon as they are able to go out again to be churched. The ceremony consists in a special blessing which recalls the visit of the Holy Family at the Temple of Jerusalem for the Presentation of our Lord and the Purification of the Blessed Virgin.

The woman who receives this Blessing kneels at the entrance of the church, holding a lighted candle in her hand; and the Priest sprinkles her with holy water and says:—

℣. Our help is in the name of the Lord.

℟. Who hath made heaven and earth.

Ant.—She shall receive.

℣. Adjutórium nostrum in nómine Dómini. ℟. Qui fecit coelum et terram.

Ant. — Haec accípiet.

Ps. xxiii.: Dómini est terra.

The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

Dómini est terra et plenitúdo ejus: * orbis terrárum, et univérsi qui hábitant in eo.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

Quia ipse super mária fundávit eum: * et super flúmina praeparávit eum.

Who shall ascend into the mountain of the Lord: or who shall stand in His holy place?

Quis ascéndet in montem Dómini? * **aut quis stabit** in loco sancto ejus?

Innocens mánibus et mundo corde: * qui non accépit in vano ánimam suam, nec jurávit in dolo próximo suo.	The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.
Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo salutári suo.	He shall receive a blessing from the Lord, and mercy from God his Saviour.
Haec est generátio quaeréntium eum, * quaeréntium fáciem Dei Jacob.	This is the generation of them that seek Him, of them that seek the face of the God of Jacob.
Attóllite portas príncipes vestras, et elevámini portae aeternáles: * et introíbit Rex glóriae.	Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.
Quis est iste Rex glóriae? Dóminus fortis et potens. * Dóminus potens in praelio.	Who is this King of Glory? the Lord Who is strong and mighty: the Lord mighty in battle.
Attóllite portas príncipes vestras, et elevámini portae aeternáles: * et introíbit Rex glóriae.	Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.
Quis est iste Rex glóriae? Dóminus virtútum ipse est Rex glóriae.	Who is this King of Glory? the Lord of hosts, He is the King of Glory.
Glória Patri. . .	Glory be to the Father.
Ant. Haec accípiet benedictiónem a Dómino, et misericórdiam a Deo salutári suo: quia haec est generátio quaeréntium Dóminum.	**Ant.**—She shall receive a blessing from the Lord, and mercy from God her Saviour: for this is the generation of them that seek the Lord.

Then, reaching the end of his stole to the woman's hand, the Priest introduces her into the church, saying:

Ingrédere in templum Dei, adóra Fílium B. Maríae Vírginis, qui tibi foecunditátem tríbuit prolis.	Enter into the temple of God, adore the Son of the blessed Virgin Mary, who giveth thee fruitfulness of offspring.

The mother kneels before the altar, and prays, giving thanks to God for the benefits bestowed upon her; and the Priest says:—

Kyrie eléison. Christe eléison. Kyrie eléison.	Lord, have mercy. Christ, have mercy. Lord, have mercy.
Pater noster (*secreto*).	Our Father (*silently*).

℣. And lead us not into temptation.
℟. But deliver us from evil.

℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

℣. Save Thine handmaid, O Lord.
℟. Who hopeth in Thee, O my God.

℣. Salvam fac ancíllam tuam, Dómine.
℟. Deus meus, sperántem in te.

℣. Send her help, O Lord, from the sanctuary.
℟. And defend her out of Sion

℣. Mitte ei, Dómine, auxílium de sancto.
℟. Et de Sion tuére eam.

℣. Let not the enemy prevail against her.
℟. Nor the son of iniquity approach to hurt her.

℣. Nihil profíciat inimícus in ea.
℟. Et fílius iniquitátis non appónat nocére ei.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

℟. The Lord be with you.
℣. And with Thy spirit.

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Let us pray.—Almighty, everlasting God, Who, through the delivery of the blessed Virgin Mary, hast turned into joy the pains of the faithful in childbirth, look mercifully upon this Thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that after this life, by the merits and intercession of the same blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting happiness. Through Christ our Lord. ℟. Amen.

Orémus. — Omnípotens sempitérne Deus, qui per beátae Maríae Vírginis partum fidélium pariéntium dolóres in gáudium vertísti: réspice propítius super hanc fámulam tuam, ad templum sanctum tuum pro gratiárum actióne laetam accedéntem, et praesta, ut post hanc vitam, ejúsdem beátae Maríae méritis et intercessióne, ad aetérnae beatitúdinis gáudia cum prole sua perveníre mereátur. Per Christum Dominum nostrum. ℟. Amen.

Then the Priest sprinkles the mother with holy water in the form of a cross, saying:—

The peace and blessing of God Almighty, the Father ✠ and the Son, and the Holy Ghost, descend upon thee, and abide for ever. Amen.

Pax, et benedíctio Dei omnipoténtis, Patris ✠ et Fílii, et Spíritus sancti descéndat super te, et máneat semper.
Amen.

MAY 31.

The Blessed Virgin Mary, MEDIATRIX OF ALL GRACES.—
Double of 2nd Class.—White vestments.

(*A Feast and Mass granted by Pope Benedict XV. to many Dioceses*).

"The will of God is that we should have everything through Mary," says St. Bernard. The Father has sent us His Son, but His will was to make His coming depend upon the Fiat of the Virgin, which He commanded the Angel Gabriel to solicit on the day of the Annunciation. The Father and the Son send us the Holy Ghost, but it is through the intermediary of Mary that He comes down to men. On the day of Pentecost, according to an ancient Tradition, the heavenly fire which descended on the Cenacle first rested on Mary, and then on the Apostles. This is a figure of what happens every day in the Church where the Holy Ghost is sent invisibly into our souls. "All the gifts of the Holy Ghost are distributed by Mary to those whom she chooses, whenever she wishes and as much as she wishes," says Bernadine of Siena.

The graces which the Holy Ghost pours down on us are due to the merits of Christ on Calvary; but in order that God may bestow them on the world, it is necessary that Mary should intervene. Having co-operated by her divine Maternity and sufferings at the foot of the Cross in the Incarnation and Redemption, she has deserved to co-operate when they are continually applied to creatures by the Most High. "By the communion of sorrows and of will between Christ and Mary," says Pius X., "she has deserved to become the dispenser of all the blessings which Jesus acquired for us by His blood" (*Encyclical*, February 2, 1904). Such is His will, but it is essential that she should constantly intercede for each one of us. This she does, relying on the blood of Christ by Whom she was herself saved, and Who alone saves us. This actual intervention of Mary plays a preponderating part in the salvation of the world. It is important that we should realise this, and it is the object of the feast of Mary Mediatrix of all graces. A clear idea of the fact may be obtained by simply reading the texts of the Mass and Vespers.

"Through the Virgin," says St. Bernadine of Siena, "life-giving graces flow from Christ, Who is the head, into His mystical body." "Through her," adds St. Antoninus, "come from heaven all the graces granted to the world." "What all the saints united to thee may obtain for us by their intercession," writes St. Anselm, "thy pleading alone may obtain without the help of their prayers." The maternal solicitude of Mary for the whole human race is therefore continual, and it is because of this that unceasingly, through the Mass, the Sacraments, the Hierarchy and other channels of grace, the merits of Calvary are applied to our souls. "We may affirm," declares Leo XIII., "that nothing, by the will of God, is given to us without Mary's mediation, in such a way that just as no one can approach the Almighty Father but through His Son, likewise no one, so to speak, can approach Christ but through His mother." (*Encycl.*, Sept. 22, 1891.)

Let us therefore not consider as of small importance the efforts made to establish this point of doctrine of Mary's mediation, since it enables us to understand the divine plan, and clearly manifests the mediation of the Son of God of which it is a corollary.

MASS.

Introit. Heb. iv. 16.—Let us come with confidence to the throne of grace, that we may obtain mercy, and may find grace for a timely help. (Alleluia, alleluia). Ps. cxx. 1. I have lifted up mine eyes to the mountains: whence help shall come to me. ℣. Glory be to the Father.

Introit.—Adeámus cum fidúcia ad thronum grátiae, ut misericórdiam consequámur, et grátiam inveniámus in auxílio opportúno. (Allelúia, allelúia.) *Ps.* Levávi óculos meos in montes: unde véniet auxílium mihi. ℣. Glória Patri.

Collect.—O Lord Jesus Christ, our Mediator with the Father, Who hast appointed the most blessed Virgin, Thy Mother, our Mother also, and our mediatrix before Thee: grant that whosoever draweth nigh to Thee to beseech any good things may receive all things through her and rejoice. Who livest and reignest.

Orémus. — Dómine Jesu Christe, noster apud Patrem mediátor, qui beatíssimam Vírginem matrem tuam, matrem quoque nostram, et apud te mediatrícem constituísti: concéde; ut quisquis ad te benefícia petitúrus accésserit, cuncta se per eam impetrásse laetétur: Qui vivis.

Epistle. Lesson from Isaias, the Prophet. Isa. lv. 1-3, 5.—All ye that thirst, come ye to the waters; and you that have no money, hasten, buy, and eat; come ye, buy without money, and without any payment wine and milk. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy? Ye hearers, hear me, and buy that which is good, and your soul shall rejoice in fatness. Incline your ear and come to me: hear and your soul shall live. Behold thou shalt call a nation, which thou knew-

Epistola.—Léctio Isaíae Prophétae.— Omnes sitiéntes veníte ad aquas: et qui non habétis argéntum, properáte, émite et comédite: veníte, émite absque argénto, et absque ulla commutatióne vinum et lac. * Quare appénditis argéntum non in pánibus, et labórem vestrum non in saturitáte? audíte audiéntes me, et comédite bonum, et delectábitur in crassitúdine ánima vestra. Inclináte aurem vestram, et veníte ad me; audíte, et vivet ánima vestra. Ecce gentem, quam nesciébas, vocábis: et gentes,

quae te non cognovérunt, ad te current propter Dóminum Deum tuum, et sanctum Israël, quia glorificávit te.

est not: and the nations that knew not thee shall run to thee, because of the Lord, thy God, and for the Holy One of Israel, for He hath glorified thee.

In Paschal Time.

Allelúia, allelúia.– ℣. Leva in circúitu óculos tuos, et vide: omnes isti congregáti sunt, venérunt tibi.

Alleluia, alleluia. Isa. lx. 4.— ℣. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee.

Allelúia. — ℣. Fílii tui de longe vénient, et fíliae tuae de látere surgent. Allelúia.

Alleluia.— ℣. Thy sons shall come from afar, and thy daughters shall rise up at thy side. Alleluia.

During the year.

Gradúale.—In me grátia omnis viae et veritátis, in me omnis spes vitae et virtútis. ℣. Transíte ad me omnes qui concupíscitis me, et a generatiónibus meis impléminí.

Gradual. Ecclus. xxiv. 25, 26.— In me is all grace of the way and of the truth, in me is all hope of life and of virtue. ℣. Come over to me, all ye that desire me, and be filled with my fruits.

Allelúia, allelúia.— ℣. Salve Mater misericórdiae Mater spei et grátiae, o Maria. Alléluia.

Alleluia, alleluia.— ℣. Hail, Mother of Mercy, mother of hope and grace, O Mary. Alleluia.

After Septuagesima, having said the **Gradual,** *is added:*

Tractus.— Ego sum radix et genus David, stella spléndida et matutína. ℣. Et spíritus et sponsa dicunt: Vení. Et qui audit, dicat: Veni.

Tract. Apoc. xxii. 16.—I am the root and stock of David, the bright and morning star. ℣. And the spirit and the bride say: Come. And he that heareth, let him say: Come.

Gospel, p. 1648, *and* **Offertory** (*with* **Alleluia** *in P.T.*), p. 1648.

Secréta.—Mediatrícis nostrae précibus, Dómine, quaesumus, haec hostiárum oblátio nosmetípsos, tua prátia largi-

Secret.—By the prayers of our Mediatrix, O Lord, we beseech Thee, may this oblation of sacrifices, through the bestowal of

Thy grace, make ourselves an eternal offering to Thee. Who livest.

énte, tibi perfíciat munus aetérnum: Qui vivis.

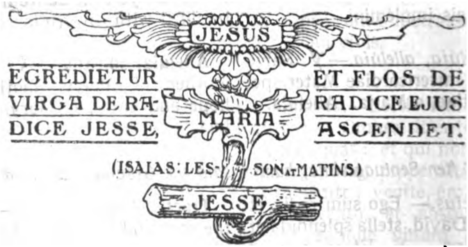
Preface *of the Blessed Virgin:* Et te in festivitáte, p. 56.

Communion.—Truly wonderful art thou, O Mary, and thy face is full of graces. (Alleluia).

Commúnio.—Valde mirábilis es, o María, et fácies tua plena est gratiárum. (Allelúia.)

Postcommunion. — May the prayer of blessed Mary, Thy Mother and our mediatrix, be of avail to us, O Lord; that through the bestowal of Thy grace, and these most holy rites, we may attain to an increase of eternal redemption. Who livest and reignest.

Postcommúnio. —Subvéniat nobis, Dómine, beátae Maríae Matris tuae ac nostrae mediatrícis orátio: ut per haec sacrosáncta commércia, tua grátia largiénte, ad redemptiónis aetérnae proficiámus augméntum: Qui vivis et regnas.





For Confession.

I.—Knowledge of one's sins.

1.—**Prayer** *to the Holy Ghost.*

Veni, Sancte Spíritus, reple tuórum corda fidélium, et tui amóris in eis ignem accénde.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

℣. Emítte Spíritum tuum, et creabúntur. ℣. Et renovábis fáciem terrae.

℣. Send forth Thy Spirit, and they shall be created. ℟. And thou shalt renew the face of the earth.

Orémus. — Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti, da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum.

Collect.—O God, Who hast taught the hearts of Thy faithful by the light of the Holy Ghost, grant us to enjoy what is right in the same Holy Spirit and ever to rejoice in His divine consolation. Through our Lord Jesus Christ.

2. Serious and calm self-examination on the Commandments of God and of the Church and on the Capital Sins.

II.—Sorrow for one's sins : Sincere Contrition.

Recite the *Confiteor*, or one of the Penitential Psalms, and make a fervent act of contrition.

III.—Confession of one's sins.

1. In the name of the Father ✠ and of the Son and of the Holy Ghost. Amen.

Pray, Father, give me your blessing, for I have sinned.

It is (*here mention how long it is since your last confession*) since my last confession, and I accuse myself of . . .

2. *I accuse myself* (*sincerely*) — *How many times?*

On the first Commandment :		Prayers, holy things.
„ second	„	Blasphemies, oaths, murmuring.
„ third	„	Sunday : Mass, work.
„ fourth	„	Parents, superiors.
„ fifth	„	Harm done to oneself or one's neighbour.
„ sixth & ninth	„	Purity, chastity.
„ seventh & tenth	„	Stealing, selfishness.
„ eighth	„	Lying.
Commandments of the Church.		Capital sins. Personal duties.

3. For these and all my other sins, which I cannot at present remember, I am heartily sorry, and purpose amendment for the future, and humbly ask pardon of God, and penance and absolution of you, my ghostly Father.

4. *Act of Contrition.*—On receiving absolution make the sign of the cross.—Before leaving say : " Thank you, Father."

IV.—Satisfaction for one's sins.

Say your penance, and then recite :—

Psalm cii. : Benedic anima mea.

Bless the Lord, O my soul : and let all that is within me bless His Holy name.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Who forgiveth all thy iniquities : Who healeth all thy diseases.

Who redeemeth thy life from destruction :

Who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things :

Thy youth shall be renewed like the eagle's.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made His ways known to Moses : His wills to the children of Israel.

The Lord is compassionate and merciful : long suffering and plenteous in mercy.

He will not always be angry : nor will He threaten for ever.

He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

For according to the height of the heavens above the earth: He hath strengthened His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him.

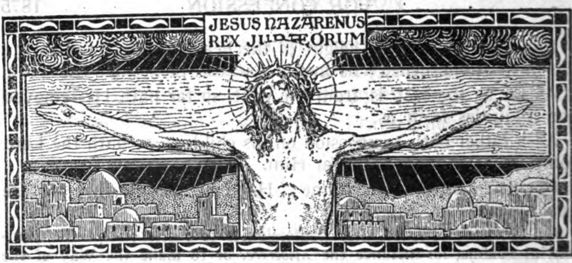
For He knoweth our frame; He remembereth that we are dust.

An excellent practice after Confession is to recite one of the Penitential Psalms, for instance the *Miserere*, or to make the Way of the Cross. Let us at least ask Mary to help us not to sin again. For that say:—

Sub tuum.

Sub tuum praesídium confúgimus, sancta Dei Génitrix: nostras deprecatiónes ne despícias in necessitátibus; sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

We have recourse to thy protection, holy Mother of God: reject not the prayers we send up to thee in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.



"O beloved wood, O blessed nails, O sweet burden!"

The Way of the Cross.

Sovereign Pontiffs have favoured this devotion with all the indulgences granted to those who follow the Sorrowful Way at Jerusalem. To gain them it is necessary:—

1. To visit each station,* unless it is impossible owing to the crowd.
2. To meditate, as best one can, on the Passion of the Saviour.
3. We recommend the recitation of a *Pater*, an *Ave* and an Act of contrition (*miserere nostri*) at each station (April, 1731). When the Way of the Cross is made in public, a verse of the *Stabat Mater* may be sung between each Station.

The Priests and Acolytes, kneeling before the altar, say as follows:—

O Jesus, our adorable Saviour, behold us prostrate at Thy feet, imploring Thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of Thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears, our hearts may be so touched with contrition and repentance, that we may be ready to embrace with joy all the crosses, sufferings, and humiliations of this our life and pilgrimage.

℣. Thou shalt open my lips, O Lord.

℟. And my mouth shall show forth Thy praise.

℣. O God, come to my assistance.

℟. O Lord, make haste to help me.

℣. Glory be, etc. ℟. As it was, etc.

Then the Priest and people move in procession to the First Station.

*Pictures of the fourteen several Mysteries are very useful, but are not indispensable. Wooden crosses, indicating the fourteen Stations, are sufficient, and are absolutely required

First Station.

Jesus Christ condemned to death.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

Leaving the house of Caiphas, where He had been blasphemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He, Who on the last day will judge the living and the dead, is Himself condemned to a disgraceful death.

Prayer.

It was for us that Thou didst suffer, O blessed Jesus; it was for our sins Thou wast condemned to die. Oh, grant that we may detest them from the bottom of our hearts, and by this repentance obtain Thy mercy and pardon.

An Act of Contrition.

O God, we love Thee with our whole hearts and above all things, and are heartily sorry that we have offended Thee. May we never offend Thee any more. Oh, may we love Thee without ceasing, and make it our delight to do in all things Thy most holy will.

Our Father. Hail Mary. Glory be to the Father.

Have mercy on us, O Lord; have mercy on us.

℣. May the souls of the faithful departed, through the mercy of God, rest in peace. ℟. Amen.

This act of Contrition is to be repeated after each Station.
While passing from one Station to another, a verse of the *Stabat Mater* is sung or said.

℣. Stabat Mater dolorosa
Juxta crucem lacrymosa
Dum pendebat Filius.

℟. Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Second Station.

Jesus receives the Cross.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

Prayer.

O Jesus! grant us, by virtue of Thy Cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

Act of Contrition, etc., as before.

℣. Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

℟. Sancta Mater, etc.

Third Station.

Jesus falls the first time under the weight of the Cross.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

Bowed down under the weight of the Cross, Jesus slowly sets forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body ; He is sore with blows and wounds ; His strength fails Him ; He falls to the ground under the Cross.

Prayer.

O Jesus! Who for our sins didst bear the heavy burden of the Cross, and fell under its weight, may the thoughts of Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, etc., as before.

℣. O quam tristis et afflicta :
Fuit illa benedicta
Mater Unigeniti !

℟. Sancta Mater, etc.

Fourth Station.

Jesus is met by His Blessed Mother.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

Still burdened with His cross, and wounded yet more by His fall, Jesus proceeds on His way. He is met by His mother. What a meeting must that have been ! What a sword of anguish must have pierced that Mother's bosom ! What must have been the compassion of that Son for His holy Mother !

Prayer.

O Jesus! by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us that, through the sufferings of thy Son, we may be delivered from the wrath to come.

Act of Contrition, etc., as before.

℣. Quae moerebat et dolebat, Pia Mater, dum videbat Nati poenas inclyti.	℟. Sancta Mater, etc.

Fifth Station.

The Cross is Laid upon Simon of Cyrene.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His cross. The virtue of that Cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.

O Lord Jesus! may it be our privilege also to bear Thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink from sufferings, but rather rejoice if we may be counted worthy to suffer for Thy Name's sake.

Act of Contrition, etc., as before.

℣. Quis est homo qui non fleret, Matrem Christi si videret In tanto supplicio?	℟. Sancta Mater, etc.

Sixth Station.

The Face of Jesus is wiped by Veronica.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety, the impression of His sacred countenance is miraculously imprinted upon the handkerchief.

Prayer.

O Jesus! may the contemplation of Thy sufferings move us with the deepest compassion, make us to hate our sins, and kindle in our hearts more fervent love to Thee. May Thy image be graven on our minds, until we are transformed into Thy likeness.

Act of Contrition, etc., as before.

℣. Quis non posset contristari, Christi Matrem contemplari Dolentem cum Filio?	℟. Sancta Mater etc.

Seventh Station.

Jesus falls a second time.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

The pain of His wound and the loss of blood increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

Prayer.

O Jesus! falling again under the burden of our sins, and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin! Oh, may we rather die than ever offend Thee again!

Act of Contrition, etc., as before.

℣. Pro peccatis suae gentis Vidit Jesum in tormentis, Et flagellis subditum.	℟. Sancta Mater, etc.

Eighth Station.

The women of Jerusalem mourn for our Lord.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

At the sight of the sufferings of Jesus some holy women in the crowd were so touched with sympathy that they openly bewailed and lamented Him. Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of Him, turned to them and said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children."

Prayer.

O Lord Jesus! we mourn, and will mourn, both for Thee and for ourselves; for Thy sufferings and for our sins which caused them. Oh teach us so to mourn, that we may be comforted, and escape those dreadful judgments prepared for all who reject or neglect Thee in this life.

Act of Contrition, etc., as before.

℣. Vidit suum dulcem Natum
Moriendo desolatum,
Dum emisit spiritum.

℟. Sancta Mater, etc.

Ninth Station.

Jesus falls the third time under the Cross.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

Jesus had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified, His strength again fails Him, and He falls the third time, to be again dragged up and goaded onward by the brutal soldiers.

Prayer.

O Lord Jesus! we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us to hate our sins more and more.

Act of Contrition, etc., as before.

℣. Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

℟. Sancta Mater, etc.

Tenth Station.

Jesus is stripped of His garments.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of Holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Prayer.

O Lord Jesus, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride, and make us so to humble ourselves voluntarily in this life, that we may escape everlasting ignominy in the world to come.

Act of Contrition, etc., as before.

℣. Fac ut ardeat cor meum In amando Christum Deum Ut sibi complaceam.	℟. Sancta Mater, etc.

Eleventh Station.

Jesus is nailed to the Cross.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time He offers His bruised limbs to His heavenly Father in behalf of sinful man, and to His fierce executioners to be nailed by them to the disgraceful wood. The blows are struck ! The blood gushes forth !

Prayer.

O Jesus, nailed to the cross, fasten our hearts there also, that they may be united to Thee until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to Thee.

Act of Contrition, etc., as before.

℣. Sancta Mater, istud agas ; Crucifixi fige plagas Cordi meo valide.	℟. Sancta Mater, etc.

Twelfth Station.

Jesus dies upon the Cross.

℣. We adore Thee, O Christ, and we bless Thee.
℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

For three hours has Jesus hung upon His transfixed hands ; His blood has run in streams down His body, and bedewed the ground ; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to the

good thief, and committed His blessed Mother and beloved disciple to each other's care. All is now consummated; and meekly bowing down His head, He gives up the ghost.

Prayer.

O Jesus! we devoutly embrace that honoured Cross where Thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for Thee; and in dying for Thee, let us die loving Thee, and in Thy sacred arms.

Act of Contrition, etc., as before.

℣. Tui Nati vulnerati, Tam dignati pro me pati, Poenas mecum divide.	℟. Sancta Mater, etc.

Thirteenth Station.

Jesus is laid in the arms of His Sacred Mother.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her Divine Son from the cross and deposit it in her arms.

Prayer.

O Thou, whose grief was boundless as an ocean that hath no limits, Mary Mother of God, give us a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a mother unto us; and may He, through thee, receive our prayer, Who for us vouchsafed to be thy Son.

Act of Contrition, etc., as before

℣. Fac me tecum pie flere, Crucifixo condolere, Donec ego vixero.	℟. Sancta Mater, etc.

Fourteenth Station.

Jesus is laid in the Sepulchre.

℣. We adore Thee, O Christ, and we bless Thee.

℟. Because by Thy holy Cross Thou hast redeemed the world.

Priest.

The body of her dearly beloved Son is taken from His Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.

We, too, O God, will descend into the grave whenever it shall please Thee, as it shall please Thee, and wheresoever it shall please Thee. Let Thy just decrees be fulfilled; let our sinful bodies return to their parent dust, but do Thou, in Thy great mercy, receive our immortal souls, and when our bodies have risen again, place them likewise in Thy kingdom that we may love and bless Thee for ever and ever. Amen.

Act of Contrition, etc., as before.
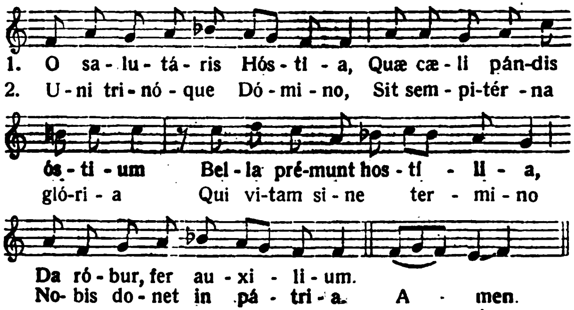
℣. Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

℟. Sancta Mater, etc.

BENEDICTION OF THE BLESSED SACRAMENT.

As soon as the Blessed Sacrament is exposed the *O Salutaris* is sung by the choir.

O Salutaris Hostia. (Sixth Mode.)

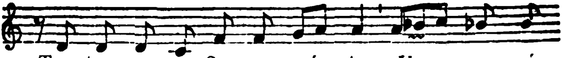


1. O saving Victim, opening wide
The gate of heaven to man below!
Our foes press on from every side:
Thine aid supply, Thy strength bestow.

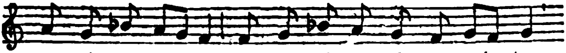
2. To Thy great Name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with Thee. Amen.

Then the Litany of the Blessed Virgin or some psalm, hymn, sequence, or anthem appropriate to the feast, or in honour of the Blessed Sacrament is sung, followed by the *Tantum ergo*, all present making a profound inclination when the words: *Veneremur cernui* are sung.

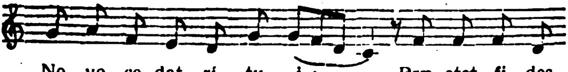
Tantum ergo 1.



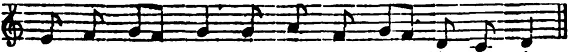
Tan- tum er - go Sa - cra - mén - tum Ve - ne - ré-
Ge - ni - tó - ri Ge - ni - tó - que Laus et jua



mur cér- nu - i : Et an - ti-quum do- cu - mén- tum
bi - lá - ti - o: Sa -lus, ho-nor, vir - tus quo - que



No - vo ce- dat rí - tu - i : Præ -stet fi - des
Sit et be - ne - dic - ti - o: Pro - ce - dén - ti



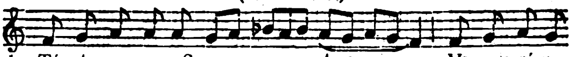
sup- ple - mén - tum Sén - su - um de - féc - tu - i.
ab - ú - tro - que Compar sit lau - dá - ti - o.

Tantum ergo 2.
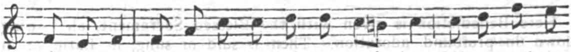
(Third Mode.) See Pange lingua, p. 1042.

Tantum ergo 3.
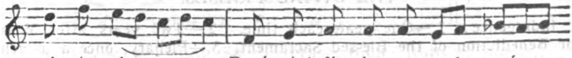
(Mozarabic.)



1. Tán-tum er - go Sa - cra - men - tum Ve - ne-ré-mur
2. Ge - ni - tó - ri, Ge - ni - tó - que Laus et ju - bi-



cér - nu - i : Et an - tiquum do-cu - mén-tum Nó-vo cé-dat
lá - ti - o, Sá- lus, hó-nor, vir-tus quo- que Sit et be - ne



ri - tu - i : Praés- tet fí - des sup - ple - mén -
di - cti - o: Pro - ce - den - ti ab u - tro



Lowly bending, deep adoring,
Lo! the Sacrament we hail;
Types and shadows have their ending,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

Glory, honour, might, dominion,
Be unto our God most high;
To the Father, Son and Spirit,
Ever blessed Trinity,
Praise be given, and power eternal
Unto all eternity.

℣. Thou didst give them bread from heaven. (*P. T.* Alleluia.)

℟. Containing in itself all sweetness. (*P. T.* Alleluia.)

℣. Panem de coelo praestitísti eis. (*T. P.* Allelúia).

℟. Omne delectaméntum in se habéntem. (*T. P.* Allelúia).

Let us pray.

O God, Who under this wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to venerate the sacred mysteries of Thy body and blood, that we may ever feel within us the fruit of Thy redemption. Who livest.

Oremus.

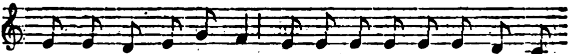
Deus, qui nobis sub Sacraménto mirábili Passiónis tuae memóriam reliquísti: tríbue, quaesumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuae fructum in nobis júgiter sentiámus. Qui vivis.

Here Benediction is given with the Blessed Sacrament, all bowing down in profound adoration. Then is said or sung, in Latin or in English:

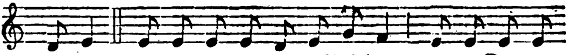
THE DIVINE PRAISES.

Indulgence: 1.—One year, each time. 2.—Two years after Mass or Benediction of the Blessed Sacrament. 3.—Plenary, once a month on the ordinary conditions, if the praises are said every day for a month.

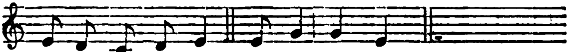
Benedictus Deus.



Be - ne- díc- tus De - us, Be - ne-díc-tum no-men sanctum
Blessed be God ! *Blessed be His Holy Name !*



e - jus. Be-ne-dic-tus Je-sus Christus, ve-rus De - us
Blessed be Jesus Christ, *true God*



et ve - rus ho- mo. (Fi - at ! Fi - at !)
and true man ! (A - men).

Benedíctum † nomen Jesu. Benedíctum Cor ejus † sacratíssimum.

Blessed be the name of Jesus ! Blessed be His Sacred Heart !

Bene†dictus Jesus in sanctíssimo altáris † Sacraménto.

Blessed be Jesus in the most Holy Sacrament of the Altar !

Benedícta magna † mater Dei, Mari†a sanctíssima.

Blessed be the great Mother of God, Mary Most Holy !

Benedícta † sancta ejus et immaculá†ta concéptio.

Blessed be her holy and Immaculate Conception !

Benedíctum no†men Maríae, Vírgi†nis et Matris.

Blessed be the name of Mary, Virgin and Mother !

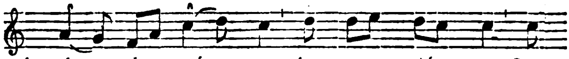
Benedíctus † sanctus Joseph, ejus castís†simus Sponsus.

Blessed be St. Joseph, her most chaste spouse !

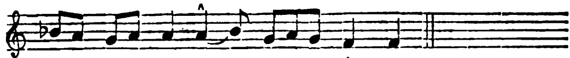
Benedíctus Deus in An†gelis suis, et in † Sanctis suis.—Fiat, fiat.

Blessed be God in His Angels and in His Saints !—Amen.

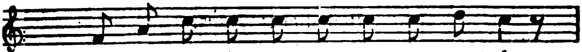
Adoremus.



Ant. A - do - ré - mus in æ - tér - num San-
Ant. Let us adore for ever the most Holy



ctí - si - mum Sa - cra - mén - tum.
Sacrament.



Ps. 116. Lau - dá - te Dó - mi - num om - nes gen - tes:
Ps. cxvi. Praise the Lord, all ye nations:



lau - dá - te e - um om - nes pó - pu - li.
praise Him, all ye people.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Quóniam confirmáta est super nos misericórdia ejus: * et véritas Dómini manet in aetérnum.

℣. Glory be to the Father, and to the Son, and to the Holy Ghost.

℣. Glória Patri, et Fílio, et Spirítui Sancto.

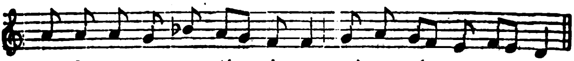
℟. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℟. Sicut erat in princípio, et nunc et semper, et in saecula saeculórum. Amen.

Repeat the *Adoremus.*

Cor Jesu sacratissimum.

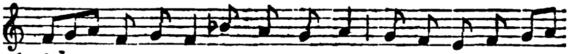
On the first Friday of the month instead of the *Adoremus* the following may be sung three times:—
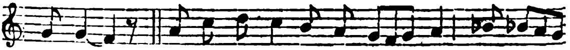


Cor Je- su sa - cra - tís - si-mum, mi -se - ré - re no - bis.
Sacred Heart of Jesus, have mercy on us.

OTHER ANTHEMS AND HYMNS FOR BENEDICTION.
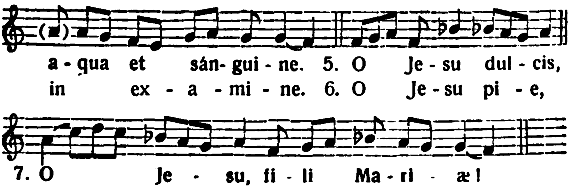
Ave Verum. (Sixth Mode.)



1. A - ve ve-rum Cor-pus na- tum de Ma - rí - a Vir-
2. Ve - re pas-sum, im-mo - lá - tum in cru ce pro hó-



gi - ne. 3. Cu- jus la- tus per -fo - rá - tum flu - xit
mi - ne. 4. E - sto no-bis præ - gus - ta - tum mor - tis



1. Hail to Thee! true Body sprung
From the Virgin Mary's womb!

2. The same that on the cross was hung
And bore for man the bitter doom.
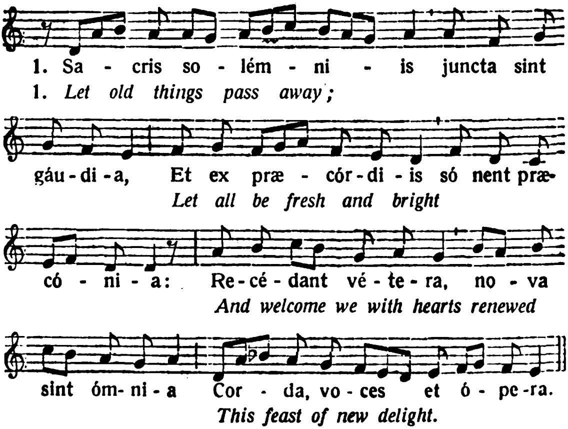
3. Thou whose side was pierc'd, and flow'd
Both with water and with blood;

4. Suffer us to taste of Thee
In our life's last agony.

5, 6. O kind, O loving one!

7. O sweet Jesu, Mary's Son!

Sacris Solemniis. (Fourth Mode.)



2. Upon this hallowed eve
   Christ with His brethren ate,
   Obedient to the olden Law,
   The Pasch before Him set.

2. Noctis recólitur coena novís-
   sima,
   Qua Christus créditur agnum
   et ázyma
   Dedísse frátribus, juxta le-
   gítima
   Priscis indúlta pátribus.

3. Which done, Himself entire,
   The true Incarnate God,
   Alike on each, alike on all,
   His sacred hands bestowed.

3. Post ágnum typícum, explé-
   tis épulis,
   Corpus Domínicum datum
   discípulis,
   Sic totum ómnibus, quod to-
   tum síngulis,
   Ejus fatémur mánibus.

4. He gave His flesh, He gave
   His precious Blood, and
   said:
   " Receive and drink ye all of
   this
   For your salvation shed."

4. Dedit fragílibus córporis fér-
   culum, [póculum,
   Dedit et trístibus sánguinis
   Dicens: Accípite quod trado
   vásculum,
   Omnes ex eo bíbite.

5. Thus did the Lord appoint
   This sacrifice sublime,
   And made His priests the
   ministers
   Through all the bounds of
   time.

5. Sic sacrifícium istud instítuit,
   Cújus offícium commítti vól-
   uit
   Solis presbyteris, quibus sic
   cóngruit,
   Ut súmant, et dent cé-
   teris.

Panis angelicus.

6. Farewell to types! henceforth
   We feed on angels' food:
   The slave,—O wonder!—eats
   the flesh
   Of his Incarnate God.

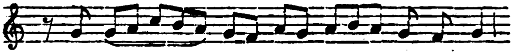
6. Panis angélicus fit panis
   hóminum; [minum:
   Dat panis coelicus figúris tér-
   O res mirábilis! mandúcat
   Dóminum [lis.
   Pauper, servus, et húmi-

7. O blessed Three in One!
   Visit our hearts, we pray,
   And lead us on through
   Thine own paths
   To Thy eternal day. Amen.

7. Te trina Déitas unáque pós-
   cimus,
   Sic nos tu vísita, sicut te
   cólimus:
   Per tuas sémitas duc nos quo
   téndimus,
   Ad lucem quam inhábi-
   tas. **Amen.**

Verbum Supernum.

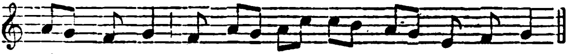
8



1. Ver - bum su - per - num pró - di - ens,
1. *The Word of God proceeding forth,*



nec Patris lin-quens déx - te - ram. Ad o-pus su - um
Yet leaving not the Father's side, And going to His



é - xi - ens, ve - nit ad vi - tæ vés - pe - ram.
work on earth, Had reached at length life's eventide.

2. In mórtem a discípulo
Suis tradéndus aemulis,
Prius in vitae férculo
Se trádidit discípulis.

2. By a disciple to be given
To rivals for His blood athirst ;
Himself, the very Bread of heaven, [first.
He gave to His disciples

3. Quibus sub bina spécie
Carnem dedit et sánguinem :
Ut dúplicis substántiae
Totum cibáret hóminem.

3. He gave Himself in either kind :
His precious Flesh, His precious Blood ;
Of flesh and blood is man combined
And He of man would be the Food.

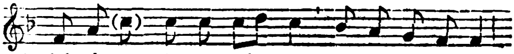
4. Se nascens dedit sócium,
Convéscens in edúlium,
Se móriens in prétium,
Se régnans dat in praemium.

4. In birth, man's fellow-man was He ;
His meat, while sitting at the board ;
He died, his Ransomer to be ;
He reigns, to be his great Reward.

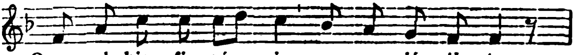
Lauda Slon, p. 1034, **Ecce Panis**, p. 1038, and **Pange Lingua**, p. 1042.

Adoro Te (St. Thomas Aquinas.)

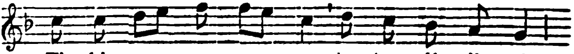
5.



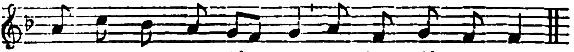
1. Ad - ó - ro te, de - vó - te, la-tens Dé - i - tas,
1. *O Godhead hid, devoutly I adore Thee,*



Quæ sub his fi - gú - ris ve - re lá - ti - tas :
Who truly art within the forms before me ;



Ti - bi se cor me - um to - tum súb - ji - cit,
To Thee my heart I bow with bended knee,



Qui - a te con - tém-plans to - tum dé - fi - cit.
As failing quite in contemplating Thee.

2. Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed :
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

2. Visus, tactus, gustus in te fállitur,
Sed audítu solo tuto créditur,
Credo quidquid dixit Dei Fílius,
Nil hoc verbo veritátis vérius.

3. God only on the Cross lay hid from view ;
But here lies hid at once the manhood too :
And I, in both professing my belief,
Make the same prayer as the repentant thief.

3. In Cruce latébat sola Déitas,
At hic latet simul et humánitas ;
Ambo tamen credens atque cónfitens ;
Peto quod petívit latro poenitens.

4. Thy wounds, as Thomas saw, I do not see ;
Yet Thee confess my Lord and God to be :
Make me believe Thee ever more and more ;
In Thee my hope, in Thee my love to store.

4. Plagas, sicut Thomas, non intúeor,
Deum tamen meum te confíteor,
Fac me tibi semper magis crédere,
In te spem habére, te dilígere.

5. O Thou, memorial of our Lord's own dying !
O living bread, to mortals life supplying !

5. O memoriále mortis Dómini
Panis vivus, vitam praestan hómini :

Praesta meae menti de te vívere.
Et te illi semper dulce sápere.

Make Thou my soul henceforth on Thee to live;
Ever a taste of heavenly sweetness give.

6. Pie pellicáne, Jesu Dómine,
Me immúndum munda tuo sánguine:
Cujus una stilla salvum fácere
Totum mundum quit ab omni scélere.

6. O loving Pelican! O Jesu Lord!
Unclean I am, but cleanse me in Thy blood!
Of which a single drop, for sinners spilt,
Can purge the entire world from all its guilt.

7. Jesu, quem velátum nunc aspício,
Oro fiat illud quod tam sitío
Ut te reveláta cernens fácie
Visu sim beátus tuae glóriae. Amen.

7. Jesu! Whom for the present veiled I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding. Amen.

HYMN OF THANKSGIVING.

Te Deum.

Te Deum laudámus: te Dóminum confitémur.

We praise Thee, O God; we acknowledge Thee to be the Lord.

Te aetérnum Patrem * omnis terra venerátur.

Thee, the Father everlasting, all the earth doth worship.

Tibi omnes Angeli; * tibi coeli et univérsae potestátes.

To Thee all the angels, to Thee the heavens, and all the powers.

Tibi Chérubim et Séraphim * incessábili voce proclámant:

To Thee the cherubim and seraphim cry out without ceasing;

Sanctus, Sanctus, Sanctus, * Dóminus Deus Sábaoth.

Holy, holy, holy, Lord God of hosts.

Pleni sunt coeli et terra * majestátis glóriae tuae.

Full are the heavens and the earth of the majesty of Thy glory.

Thee, the glorious choir of the apostles,

Thee, the admirable company of the prophets,

Thee, the white-robed army of martyrs doth praise.

Thee, the holy Church throughout the world doth confess.

The Father of incomprehensible Majesty,

Thine adorable, true, and only Son,

And the Holy Ghost the Paraclete.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon Thee to deliver man, didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

We beseech Thee, therefore, to help Thy servants, whom Thou hast redeemed with Thy Precious Blood.

Make them to be numbered with Thy saints in glory everlasting.

O Lord, save Thy people, and bless Thine inheritance.

And govern them, and exalt them for ever.

Day by day we bless Thee.

And we praise Thy name for ever; yea, for ever and ever.

Te gloriósus * Apostolórum chorus;

Te Prophetárum * laudábilis númerus;

Te Mártyrum candidátus * laudat exércitus.

Te per orbem terrárum * sancta confitétur Ecclésia:

Patrem * imménsae majestátis;

Venerándum tuum verum, * et únicum Fílium;

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriae, * Christe.

Tu Patris * sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem, * non horruísti Vírginis úterum.

Tu devícto mortis acúleo, * aperuísti credéntibus regna coelórum.

Tu ad déxteram Dei sedes * in glória Patris.

Judex créderis * esse ventúrus.

Te ergo quaesumus, tuis fámulis súbveni, * quos pretióso sánguine redemisti.

Aetérna fac cum Sanctis tuis * in glória numerári.

Salvum fac populum tuum Dómine, * et bénedic haereditáti tuae.

Et rege eos * et extólle illos usque in aetérnum.

Per síngulos dies * benedícimus te.

Et laudámus nomen tuum in saeculum, * et in saeculum saeculi.

Dignáre Dómine die isto * sine peccáto nos custodíre.

Miserére nostri Dómine, * miserére nostri.

Fiat misericórdia tua Dómine super nos, * quemádmodum sperávimus in te.

In te Dómine sperávi : * non confúndar in aetérnum.

℣. Benedicámus Patrem et Fílium cum Sancto Spíritu.

℟. Laudémus et superexaltémus eum in saecula.

Orémus.

Deus, cujus misericórdiae non est númerus et bonitátis infínitus est thesáurus, piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes, ut qui peténtibus postuláta concédis, eósdem non déserens, ad praemia futúra dispónas. Per Christum Dóminum nostrum.

℟. Amen.

Vouchsafe, O Lord, this day, to keep us without sin.

Have mercy on us, O Lord; have mercy on us.

Let Thy mercy, O Lord, be upon us; as we have trusted in Thee.

In Thee, O Lord, have I trusted: let me not be confounded for ever.

℣. Let us bless the Father, and the Son, with the Holy Ghost.

℟. And worthy to be praised, and glorious, and exalted for ever.

Let us pray.

O God, of Whose mercies there is no number, and of Whose goodness the treasure is infinite; we render thanks to Thy most gracious majesty for the gifts Thou hast bestowed upon us; evermore beseeching Thy clemency, that as Thou grantest the petitions of them that seek Thee, Thou never forsake them, but prepare them for the rewards to come. Through Christ our Lord.

℟. Amen.

LITANY OF THE BLESSED VIRGIN.

After the Litany of the Saints, dating from the year 595, the most ancient is that of the Blessed Virgin, or Litany of Loretto. It was approved by Sixtus V. in 1587.

Kyrie, eléison.

Christe, eléison.

Kyrie, eléison.

Christe, audi nos.

Christe, exáudi nos.

Pater de coelis, Deus, miserére nobis.

Fili, Redémptor mundi, Deus, miserére nobis.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven, have mercy on us.

God the Son, Redeemer of the world, have mercy on us.

God the Holy Ghost, have mercy on us.	Spíritus sancte, Deus, miserére nobis.
Holy Trinity, One God, have mercy on us.	Sancta Trínitas, unus Deus, miserére nobis.
Holy Mary, pray for us.	1. Sancta María, ora pro nobis.
Holy Mother of God,	2. Sancta Dei Génitrix,
Holy Virgin of virgins,	3. Sancta Virgo vírginum,
Mother of Christ,	4. Mater Christi,
Mother of Divine Grace,	5. Mater divínae grátiae,
Mother most pure,	6. Mater puríssima,
Mother most chaste,	7. Mater castíssima,
Mother inviolate,	8. Mater invioláta,
Mother undefiled,	9. Mater intemeráta,
Mother amiable,	10. Mater amábilis,
Mother most admirable,	11. Mater admirábilis,
Mother of Good Counsel,	12. Mater boni consílii,
Mother of our Creator,	13. Mater Creatóris,
Mother of our Saviour,	14. Mater Salvatóris,
Virgin most prudent,	15. Virgo prudentíssima,
Virgin most venerable,	16. Virgo veneránda,
Virgin most renowned,	17. Virgo praedicánda,
Virgin most powerful,	18. Virgo potens,
Virgin most merciful,	19. Virgo clemens,
Virgin most faithful,	20. Virgo fidélis,
Mirror of justice,	21. Spéculum justítiae,
Seat of wisdom,	22. Sedes sapiéntiae,
Cause of our joy,	23. Causa nostrae laetítiae,
Spiritual vessel,	24. Vas spirituále,
Vessel of honour,	25. Vas honorábile,
Singular vessel of devotion,	26. Vas insigne devotiónis,
Mystical Rose,	27. Rosa mystica,
Tower of David,	28. Turris Davídica,
Tower of ivory,	29. Turris ebúrnea,
House of gold,	30. Domus áurea,
Ark of the Covenant,	31. Foederis arca,
Gate of Heaven,	32. Jánua coeli,
Morning Star,	33. Stella maturína,
Health of the sick,	34. Salus infirmórum,
Refuge of sinners,	35. Refúgium peccatórum,
Comfort of the afflicted,	36. Consolátrix afflictórum,
Help of Christians,	37. Auxílium Christianórum,
Queen of Angels,	38. Regína Angelórum,
Queen of Patriarchs,	39. Regína Patriarchárum,
Queen of Prophets,	40. Regína Prophetárum,
Queen of Apostles,	41. Regína Apostolórum,

42. Regína Mártyrum,	Queen of Martyrs,
43. Regína Confessórum,	Queen of Confessors,
44. Regína Vírginum,	Queen of Virgins,
45. Regína Sanctórum ómnium,	Queen of All Saints,
46. Regína sine labe originâli concépta,	Queen conceived without original sin,
47. Regína sacratíssimi Rosárii,	Queen of the most holy rosary,
48. Regína pacis,	Queen of peace.
Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccáta mundi, exaudi nos, Dómine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccáta mundi, miserére nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.

From the Purification to Easter and after Pentecost :

℣. Ora pro nobis, sancta Dei Génitrix.	℣. Pray for us, O Holy Mother of God.
℟. Ut digni efficiámur promissiónibus Christi.	℟. That we may be made worthy of the promises of Christ.
Orémus.—Concéde nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére : et gloriósae beátae Maríae semper Vírginis intercessióne a praeesénti liberári tristítia, et aetérna pérfrui laetítia. Per Christum Dóminum nostrum.	Let us pray.—Grant, we beseech Thee, O Lord God, that we Thy servants may enjoy perpetual health of mind and body ; and by the intercession of the blessed Mary, ever Virgin, may be delivered from present sorrow, and obtain eternal joy. Through Christ our Lord.
℟. Amen.	℟. Amen.

During Advent : ℣. Angelus Dómini, p. 118, **Collect :** Deus qui de B. Mariae, p. 192 ; *from Christmas to the Purification :* ℣. Post partum : **Collect**, Deus, qui salútis, p. 119 ; *in Paschal Time :* ℣ Gaude et lætare, **Collect :** Deus, qui per resurrectiónem, p. 122.

CHRISTMASTIDE.

Adeste Fideles.

1. Adéste fidéles, laeti, triumphántes, Veníte, veníte in Bethlehem !	1. Come, all ye faithful, joyful and triumphant. Oh, come ye, oh, come ye, to **Bethlehem :**

*Come and behold ye
Born the King of angels:
Oh, come, let us worship,
Oh, come, let us worship,
Oh, come, let us worship Christ the Lord.

2. True God of God,
True Light of Light,
Lo, He disdains not the Virgin's womb:
*Very God,
Begotten, not created:
O, come, let us worship, etc.

3. See, leaving their flock,
The shepherds at the call approach the humble crib;
*And let us also hurry there with joyful step.
Oh, come, etc.

4. We shall see the eternal
Splendour of the eternal
Father veiled in the flesh;
*An infant God wrapped in swaddling clothes.
Oh, come, etc.

5. Poor for our sakes and lying on straw,
Let our pious embraces warm Him.
*Who would not love in return
Him Who loves us so?
Oh, come, etc.

6. Sing, choirs of angels,
Sing in exultation,
Sing all ye citizens of heaven above,
*Glory to God in the highest:
Oh, come, etc.

*Natum vidéte Regem Angelórum!
Veníte adorémus! Veníte adorémus!
Veníte adorémus Dóminum!

2. Deum de Deo,
Lumen de lúmine,
Gestant puéllae víscera:
*Deum verum,
Génitum, non factum:
Veníte adorémus, &c.

3. En, grege relícto, húmiles ad cunas
Vocáti pastóres appróperant;
*Et nos ovánti gradu festinémus.
Veníte, adorémus, etc.

4. Aetérni Paréntis splendórem aetérnum,
Velátum sub carne vidébimus;
* Deum infántem pannis involútum.
Veníte, adorémus, etc.

5. Pro nobis egénum et foeno cubántem
Piis foveámus ampléxibus.
*Sic nos amántem quis non redamáret?
Veníte, adorémus, etc.

6. Cantet nunc io chorus angelórum,
Cantet nunc aula coeléstium:
*Gloria in excélsis Deo!
Veníte adorémus, &c.

7. Ergo qui natus die hodiérna,
Jesu, tibi sit glória !
*Patris aetérni Verbum caro factum !
Veníte adorémus, &c.

7. Yea, Lord, we greet Thee,
Born this happy morning;
*Jesu, to Thee be glory giv'n:
Word of the Father
In our flesh appearing:
Oh, come, etc.

DEVOTION OF THE FORTY HOURS.

Litany and **Prayers** as on p. 317, then the following prayers:

Orémus.—Deus, qui nobis sub Sacraménto mirábili passiónis tuae memóriam reliquísti: tríbue, quaesumus, ita nos córporis et sánguinis tui sacra mystéria venerári; ut redemptiónis tuae fructum in nobis júgiter sentiámus.

Let us pray.—O God, Who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy redemption.

Then one of the following prayers of the Blessed Virgin according to the season:

Concede nos fámulos tuos, quaesumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beatae Maríae semper Vírginis intercessióne a praesénti liberári tristítia, et aetérna pérfrui laetítia.

Grant, O Lord, we beseech Thee, that we Thy servants may enjoy constant health of body and mind: and by the glorious intercession of Blessed Mary, ever a Virgin, be delivered from all present affliction, and come to that joy, which is eternal.

From Advent to Christmas Day.

Deus, qui de beatae Maríae Vírginis útero, Verbum tuum, Angelo nuntiánte, carnem suscípere volúisti: praesta supplícibus tuis, ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

O God, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the Blessed Virgin Mary: grant to us Thy humble servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee.

From Christmas Day to the Purification.

Deus, qui salútis aetérnae, Beatae Maríae virginitáte foecúnda, humáno géneri praemia praestitísti: tribue quaesumus,

O God, Who by the fruitful virginity of Blessed Mary, hast given to mankind the rewards of eternal salvation: grant, we

beseech Thee, that we may experience her intercession, by whom we received the Author of Life, our Lord Jesus Christ, Thy Son.

ut ipsam pro nobis intercédere sentiámus, per quam merúimus auctórem vitae suscípere, Dóminum nostrum Jesum Christum Filium tuum.

O Almighty and Eternal God, have mercy on Thy servant N., our chief Bishop, and direct him, according to Thy clemency, in the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

Omnípotens sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum, secúndum tuam cleméntiam, in viam, salútis aetérnae; ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of Thy Church, and grant, that what we ask with faith, we may effectually obtain.

Deus refúgium nostrum et virtus, adésto piis Ecclésiae tuae précibus, auctor ipse pietátis, et praesta; ut quod fidéliter pétimus, efficáciter consequámur.

O Almighty and Eternal God, in Whose hand are all the powers and all the rights of kingdoms, come to the assistance of Thy Christian people; that all pagan and heretical nations, who trust in their own violence and craft, may be broken by the might of Thy right hand.

Omnípotens sempitérne Deus, in cujus manu sunt ómnium potestátes, et ómnia jura regnórum, réspice in auxílium Christiánorum; ut gentes paganórum et haereticórum, quae in sua feritáte et fraude confidunt, déxterae tuae poténtia conterántur.

O almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all, who Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the cle-

Omnípotens, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque miseréris, quos tuos fide et ópere futúros esse praenóscis; te súpplices exorámus; ut pro quibus effúndere preces decrévimus, quosque vel praesens saeculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscepit, intercedéntibus omnibus sanctis tuis, pietátis tuae cleméntia ómnium

delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat, in unitáte Spíritus sancti, Deus, per ómnia saecula saeculórum.

mency of Thy goodness, all Thy saints interceding for them, obtain pardon and full remission of all their sins. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth, one God with Thee and the Holy Ghost, world without end.

℟. Amen.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Exáudiat nos omnípotens et misericors Dóminus.

℟. Et custódiat nos semper, Amen.

℣. Fidélium ánimae, per misericórdiam Dei, requiéscant in pace.

℟. Amen.

℟. Amen.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. May the Almighty and most merciful Lord graciously hear us.

℟. And may he ever graciously hear us. Amen.

℣. May the souls of the Faithful, through the mercy of God, rest in peace.

℟. Amen.

LITANY OF THE SACRED HEART.

Approved by Leo XIII. in 1899.—(*The first five invocations are not repeated*)

Kyrie, eléison.	Lord, have mercy on us.
Christe, eléison.	Christ, have mercy on us.
Kyrie, eléison.	Lord, have mercy on us.
Christe, audi nos.	Christ, hear us.
Christe, exáudi nos.	Christ, graciously hear us.
Pater de coelis Deus, miserére, nobis.	God the Father of heaven, have mercy on us.
Fili Rédemptor mundi Deus miserére nobis.	God the Son, Redeemer of the world, have mercy on us.
Spíritus sancte Deus, miserére nobis,	God the Holy Ghost, have mercy.
Sancta Trínitas unus Deus, miserére nobis.	Holy Trinity one God, have mercy.
1. Cor Jesu, Fílii Patris aetérni, mis.	Heart of Jesus, Son of the eternal Father, Have.

Heart of Jesus, formed in the womb of the Virgin Mother by the Holy Ghost, Have.
Heart of Jesus, hypostatically united to the Eternal Word. Have.
Heart of Jesus, of infinite majesty, Have.
Heart of Jesus, temple of all sanctity, Have.
Heart of Jesus, tabernacle of the most adorable Trinity, Have.
Heart of Jesus, house of God and gate of heaven, Have.
Heart of Jesus, furnace of divine love, Have.
Heart of Jesus, vessel of justice and love, Have.
Heart of Jesus, ocean of goodness, Have.
Heart of Jesus, example of all virtues, Have.
Heart of Jesus, worthy of all praise, Have.
Heart of Jesus, king and centre of all hearts, Have.
Heart of Jesus, fountain of all grace, Have.
Heart of Jesus, in which dwelleth all the fulness of the divinity, Have.
Heart of Jesus, in which the Father is well pleased, Have.
Heart of Jesus, of whose fulness we have all received, Have.
Heart of Jesus, desire of eternal hills, Have.
Heart of Jesus, patient and rich in mercy, Have.
Heart of Jesus, support of those who worship Thee, Have.
Heart of Jesus, fount of life and holiness, Have.

2. Cor Jesu, in sinu Vírginis Matris a Spíritu sancto formátum, mis
3. Cor Jesu, Verbo Dei substantiáliter unítum, mis.
4. Cor Jesu, majestátis infinítae, mis.
5. Cor Jesu, templum Dei sanctum, mis.
6. Cor Jesu, tabernáculum Altíssimi, mis.
7. Cor Jesu, domus Dei et porta coeli, mis.
8. Cor Jesu, fornax ardens caritátis, mis.
9. Cor Jesu, justítiae et ámoris receptáculum, mis.
10. Cor Jesu, bonitáte et amóre plenum, mis.
11. Cor Jesu, virtútum ómnium abyssus, mis.
12. Cor Jesu, omni laude dignís-simum, mis.
13. Cor Jesu, rex et centrum ómnium córdium, mis.
14. Cor Jesu, in quo sunt omnes thesáuri sapiéntiae et sciéntiae, mis.
15. Cor Jesu, in quo hábitat omnis plenitúdo divinitátis, mis.
16. Cor Jesu, in quo Pater sibi bene complácuit, mis.
17. Cor Jesu, de cujus plenitúdine omnes nos accépimus, mis.
18. Cor Jesu, desidérium cólli-um aetérnórum, mis.
19. Cor Jesu, pátiens et multae misericórdiae, mis.
20. Cor Jesu, dives in omnes qui ínvocant te, mis.
21. Cor Jesu, fons vitae et sanctitátis, mis.

Latin	English
22. Cor Jesu, propitiátio pro peccátis nostris, mis.	Heart of Jesus, broken for our sins, Have.
23. Cor Jesu, saturátum oppróbriis, mis.	Heart of Jesus, filled with reproaches, Have.
24. Cor Jesu, attrítum propter scélera nostra, mis.	Heart of Jesus, the propitiation for our sins, Have.
25. Cor Jesu, usque ad mortem obédiens factum, mis.	Heart of Jesus, made obedient even unto the death of the cross, Have.
26. Cor Jesu, láncea perforátum, mis.	Heart of Jesus, pierced with a lance, Have.
27. Cor Jesu, fons tótius consolatiónis, mis.	Heart of Jesus, source of all consolation, Have.
28. Cor Jesu, vita et resurréctio nostra, mis.	Heart of Jesus, our life and our resurrection, Have.
29. Cor Jesu, pax et reconciliátio nostra, mis.	Heart of Jesus, our peace and our atonement, Have.
30. Cor Jesu, victima peccatórum, mis.	Heart of Jesus, victim for our sins, Have.
31. Cor Jesu, salus in te sperántium, mis.	Heart of Jesus, salvation of them that hope in Thee, Have.
32. Cor Jesu, spes in te moriéntium, mis.	Heart of Jesus, hope of them that die in Thee, Have.
33. Cor Jesu, delíciae sanctórum ómnium, mis	Heart of Jesus, delight of all the Saints, Have.
Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.	Lamb of God, Who takest away the sins of the world, spare us, O Lord.
Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.	Lamb of God, Who takest away the sins of the world, graciously hear us, O Lord.
Agnus Dei, qui tollis peccáta mundi, miserére nobis.	Lamb of God, Who takest away the sins of the world, have mercy on us.
℣. Jesu mitis et húmilis corde.	℣. Jesus, Who art meek and humble of heart.
℟. Fac cor nostrum secúndum Cor tuum.	℟. Make our heart like unto Thy heart.
Orémus.—Omnípotens sempitérne Deus, réspice in Cor dilectíssimi Fílii tui, et in laudes et satisfactiónes, quas in nómine peccatórum tibi persólvit, iísque misericórdiam tuam petén-	Let us pray.—Almighty and eternal God, consider the Heart of Thy well-beloved Son and the praises and satisfaction He offers Thee in the name of sinners; appeased by worthy

homage, pardon those who implore Thy mercy, in the name of the same Jesus Christ Thy Son Who lives and reigns with Thee in the unity of the Holy Ghost, world without end. Amen.

tibus, et véniam concéde placátus, in nómine ejúsdem Fílii tui Jesu Christi, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia saecula saeculórum. Amen.

Act of Consecration of all mankind to the Sacred Heart of Jesus.
(*Leo XIII., June* 11, 1899.)

Most sweet Jesus, Redeemer of mankind, look down on us humbly prostrate before Thy altar. We belong to Thee, we wish to belong to Thee; and in order to be more firmly united to Thee, behold each one of us on this day spontaneously consecrates himself to Thy Sacred Heart.

Many have never known Thee; many have despised Thy commandments and have denied Thee. Merciful Jesus, have pity on both and bring them back to Thy Sacred Heart.

Lord, be King, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; make them soon to return to the paternal home, that they may not perish of misery and hunger.

Be King of those whom erroneous opinions have deceived, and of those whom discord has kept asunder; bring them back to the haven of truth and to the unity of the faith, that soon there may be only one flock and one shepherd.

Lastly be King of all those who are still attached to ancient pagan superstitions and refuse not to rescue them from darkness to lead them to light and to the Kingdom of God.

Grant, O Lord, to Thy Church a secure and untrammelled liberty; grant to all peoples order and peace; so that from pole to pole one single voice should resound: "Blessed be the divine Heart which has won our salvation. To it be glory and honour, world without end." Amen.

PRAYERS FOR ENGLAND.

1. The following prayer is to be recited at the principal Benediction on Sundays and Holidays of Obligation, immediately after the *O Salutaris*, or before the *Tantum ergo*, aat ltest; except on the second Sunday of every month, when the prayers given on p. 1905 should be recited in its place.

O blessed Virgin Mary, Mother of God, and our most gentle Queen and Mother, look down in mercy on England, thy "Dowry" and upon us all who greatly hope and trust in thee. By thee it

was that Jesus, our Saviour and our hope, was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the cross, O sorrowful Mother! Intercede for our separated brethren, that with us in the one true fold they may be united to the chief Shepherd, the vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may be counted worthy to see and praise God, together with thee in our heavenly home. Amen.

300 days' indulgence; plenary once a month.

2. To beg the prayers of the Saints. Hail Mary, etc.

O Merciful God, let the glorious intercession of Thy saints assist us; above all the most blessed Virgin Mary, Mother of Thine only-begotten Son, and Thy holy apostles, Peter and Paul, to whose patronage we humbly commend this land. Be mindful of our fathers, Eleutherius, Celestine and Gregory, bishops of the Holy City; of Augustine, Columba and Aidan, who delivered to us inviolate the faith of the holy Roman Church. Remember our holy martyrs, who shed their blood for Christ; especially our first martyr, Saint Alban, and Thy most glorious bishop, Saint Thomas of Canterbury. Remember all those holy confessors, bishops and kings, all those holy monks and hermits, all those holy virgins and widows who made this once an Island of Saints, illustrious by their glorious merits and virtues. Let not their memory perish from before Thee, O Lord, but let their supplication enter daily into Thy sight; and do Thou, Who didst so often spare Thy sinful people for the sake of Abraham, Isaac and Jacob, now, also, moved by the prayers of our fathers, reigning with Thee, have mercy upon us, save Thy people and bless Thine inheritance; and suffer not those souls to perish which Thy Son hath redeemed with His most Precious Blood, Who liveth and reigneth with Thee, world without end. Amen.

Let us pray.—O most loving Lord Jesus, Who, when Thou wert hanging on the cross, didst commend us all in the person of Thy disciple John to Thy most sweet Mother, that we might find in her our refuge, our solace and our hope; look graciously upon our beloved land, and on those who are bereaved of so powerful a patronage; that, acknowledging once more the dignity of this holy Virgin, they may honour and venerate her with all affection of devotion, and own her as Queen and Mother. May her sweet name be lisped by little ones and linger on the lips of the aged and the dying; and may it be invoked by the afflicted, and hymned by the joyful; that this Star of the Sea being their protection and guide, all may come to the harbour of eternal salvation. Who livest and reignest, world without end. Amen.

PRAYER TO ST. JOSEPH

prescribed by H.H. Pope Leo XIII. for the month of October, after the recitation of the Rosary.

Indulg. 300 *days.—September* 21, 1889.

Unto Thee, O Blessed Joseph, do we fly in our tribulation, and, having implored the help of thy holy Spouse, we now also confidently seek thy protection. By that affection which united thee to the Immaculate Virgin Mother of God, and by thy fatherly love for the Child Jesus, we humbly beg thee to look down with compassion on the inheritance which Jesus Christ purchased with His blood, and in our need to help us by thy powerful intercession.

Do thou, O prudent guardian of the Holy Family, watch over the chosen people of Jesus Christ. Keep us, O loving Father, safe from all error and corruption. O great protector, from thy place in Heaven, graciously help us in our contest against the powers of darkness. And as of old thou didst rescue the Child Jesus from the danger of death, so now defend God's holy Church from the snares of the enemy and from all adversity. Extend to each one of us thy continual protection, that led on by thine example and strengthened by thine aid, we may live and die in holiness, and obtain everlasting happiness in Heaven. Amen.

INDEX.

TEMPORAL CYCLE, OR PROPER OF THE TIME.

(See Calendar, pp xiii.-xv.)

FIRST PART OF THE ECCLESIASTICAL YEAR.

II. CHRISTMASTIDE.

III. TIME AFTER THE EPIPHANY.

SECOND PART OF THE ECCLESIASTICAL YEAR.

IV. SEPTUAGESIMA.

V. THE TIME OF LENT.

VI. PASSIONTIDE.

VII. PASCHAL TIME.

VIII. THE TIME AFTER PENTECOST.

FEASTS OF OUR LORD JESUS CHRIST.

SANCTORAL CYCLE, OR PROPER OF THE SAINTS.

The Calendar, pp. xvii.-xxviii., gives the feasts of the Saints on the days on which they are kept with the page on which their Masses will be found.

FEASTS OF OUR LADY.

FEASTS OF THE SAINTS.

LITURGY OF THE DEAD.

VOTIVE MASSES.

SACRAMENT OF MATRIMONY.

SACRAMENT OF PENANCE.

BENEDICTION OF THE BLESSED SACRAMENT.

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SUPPLEMENT FOR THE DIOCESES
OF THE
UNITED STATES OF AMERICA

DECEMBER 12 (or NOVEMBER 16).

Feast of Our Lady of Guadalupe. — *White vestments.*

The Sanctuary of Our Lady of Guadalupe in Central America, a few miles north of the City of Mexico, is one of the most celebrated places of pilgrimage in the New World. Here, on Dec. 9. A. D. 1531, the Holy Mother of God appeared to an Indian convert, and left with him a picture of herself impressed upon his mantle. The Feast of Our Lady of Guadalupe is the Patronal Festivity of Mexico, and is likewise kept with solemnity in the South and West of the United States. In California, New Mexico, Arizona, Nevada, & c., it is a Double of the First class. In the Dioceses of the Province of New Orleans the Feast of Our Lady of Guadalupe is anticipated to Nov. 16.

Intróitus.— Salve, Sancta Parens, eníxa puérpera Regem, qui coelum terrámque regit in saecula saeculórum. *Ps.* 44. Eructávit cor meum verbum bonum : dico ego ópera mea Regi. ℣. Glória Patri.

Orémus. — Deus, qui sub beatíssimae Vírginis Maríae singulári patrocínio constitútos, perpétuis benefíciis nos cumulári voluísti : praesta supplícibus tuis ; ut cujus hódie commemoratióne laetámur in terris, ejus conspéctu perfruámur in coelis. Per Dóminum.

Introit. — Hail, Holy, Mother ! thou, in giving birth to thy Child, didst bring forth the King who ruleth the heavens and the earth for ever and ever. *Ps.* My heart hath uttered a good word : I speak my works to the King. ℣. Glory.

Collect. — O God, who by having in an especial manner placed us under the patronage of the most blessed Virgin Mary, hast been pleased to heap unceasing favors on us : grant to us, thy suppliants, whose joy it is this day to honor her upon earth, for evermore to be made happy by seeing her in heaven.

A **Commemoration** *of the* **Advent Feria** *is then made, and in like manner at the* **Secret** *and* **Postcommunion.**

For the **Epistle** *is read the* **Lesson,** Ego quasi vitis, *as on the* **Feast of Our Lady of Mount Carmel,** p. 1500.

Graduále. Cant. vi. — Quae est ista, quae progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol ? ℣. Eccles. 2. Quasi arcus refúlgens inter nébulas glóriae, et quasi flos rosárum in diébus vernis. Allelúia, allelúia. ℣. Cant. ii. Flores apparuérunt in terra nostra, tempus putatiónis advénit. Allelúia.

Gradual. — Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun ? ℣. As the rainbow giving light in the bright clouds, and as the flower of roses in the days of spring. Alleluia, alleluia. ℣. The flowers have appeared in our land, the time of pruning is come. Alleluia.

The **Gospel** *is that of the* **Feast of the Visitation,** Exsurgens Maria, p. 1476.

The **Nicene Creed** *is said, or sung.*

Offertórium. 2 Paral. vii. — Elégi, et sanctificávi locum istum, ut sit ibi nomen meum, et permáneant óculi mei, et cor meum ibi cunctis diébus.

Offertory. — I have chosen, and have sanctified this place, that my name may be there, and my eyes and my heart may remain there for evermore.

Secréta. — Tua, Dómine, propitiatióne, et beátae Maríae semper Vírginis intercessióne, ad perpétuam atque praeséntem haec oblátio nobis profíciat prosperitátem et pacem. Per Dóminum.

Secret.—Through thine indulgent mercy, O Lord, and through the prayers of blessed Mary ever a virgin, may this oblation avail to the ensuring to us of prosperity and peace, now and for evermore.

Preface of the Blessed Virgin, Et te in festivitate, p. 56.

Commúnio. Ps. 147. — Non fecit táliter omni natióni : et judícia sua non manifestávit eis.

Communion. — He hath not done in like manner to every nation ; and his judgments he hath not made manifest to them.

Postcommúnio. — Súmptis, Dómine, salútis nostrae subsídiis, da, quaesumus, beátae Maríae semper Vírginis patrocíniis nos ubíque prótegi, in cujus veneratióne haec tuae obtúlimus majestáti. Per Dóminum.

Postcommunion. — Give unto us, O Lord, who have received these helps to salvation, to find, wheresoever we may be, a sure defence in the patronage of blessed Mary ever a virgin : for it is her honor that we have made in our offerings to thy divine majesty.

FEBRUARY 1.

St. Brigid, VIRGIN. — *White vestments.*

St. Brigid has ever been venerated as one of the chief patron saints of Ireland. She was born at Leinster of good Christian parents, and consecrated herself to God from her earliest years. She became the first abbess of Kildare, whence the religious life spread rapidly through Ireland. She was remarkable for her absorbing love of Christ and of the poor, as also for her tender devotion to the blessed Virgin. She died on February 1, 523, and was buried at Kildare. Her body was afterwards translated to Downpatrick, in Ulster, where it rests beside that of St. Patrick and St. Columba.

Mass : Dilexisti, p. 291, *except the following* :

Orémus. — Deus, qui nos hodiérna die beátae Brigidae vírginis tuae ánnua solemnitáte laetíficas : concéde propítius ; ut ejus adjuvémur méritis, cujus castitátis irradiámur exémplis. Per Dóminum.

Collect. — O God, Who dost this day gladden us by the yearly festival of blessed Brigid Thy virgin : mercifully grant that we may be helped by the merits of her whose example of chastity shines upon us with such lustre.

A **Commemoration** *is made of* **St. Ignatius,** Bp., *M., from the* **Mass** : Statuit, p. 219.

FEBRUARY 5.

St. Philip of Jesus, MARTYR. — *Red vestments.*

St. Philip of Jesus, born in Mexico of Spanish parents, desirous of doing penance for the sins of his ill-spent youth, entered the Capuchin Order at Manilla in the Philippine Islands. On the return voyage to North America, his ship was forced by a storm into a Japanese port. The persecution was then beginning, and Philip with his brethren was arrested and condemned to die. Crucified and thrice pierced with a lance, Philip was the first in Japan to lay down his life for Christ. (A.D. 1597). His Feast day, by Order of the Holy See, is observed throughout the United States of North America.

Intróitus. — In nómine Jesu omne genu flectátur, coeléstium terréstrium et infernórum : et omnis lingua confiteátur, quia Dóminus Jesus Christus in glória est Dei Patris. *Ps.* 102. Bénedic, ánima mea, Dómino : et ómnia, quae intra me sunt, nómini sancto ejus. ℣. Glória.

Introit. Philipp. ii. — In the name of Jesus let every knee bow, of those that are in heaven, on earth, and under the earth ; and let every tongue confess that the Lord, Jesus Christ is in the glory of God the Father. *Ps.* Bless the Lord O my soul ; and let all that is within me bless his holy name. ℣. Glory.

Orémus. — Deus, qui inter primos Japóniae Mártyres beá-

Collect. — O God who, among the first Martyrs of Japan, didst

tum Philíppum cruci alligátum, triplicíque láncea confóssum, primum ómnium martyrio coronásti : concéde propítius ; ut ejúsdem nos suffúlti patrocínio cum illo páriter coronémur in coelis. Per Dóminum.

before all others vouchsafe to bestow the crown of martyrdom on blessed Philip, fastened to a cross and thrice pierced with a lance : grant unto us, who rely upon him as our advocate, to gether with him to be crowned in heaven.

Epistle, Mihi autem, p. 1682.

Graduále. Ps. 102. — Bénedic, ánima mea, Dómino : et noli oblivísci omnes retributiónes ejus. ℣. Qui propitiátur ómnibus iniquitátibus tuis, qui sanat omnes infirmitátes tuas. Allelúia, allelúia. ℣. St. James i. Beátus vir, qui suffert tentatiónem : quóniam cum probátus fúerit, accípiet corónam vitae. Allelúia.

Gradual. — Bless the Lord, o my soul : and forget not all his benefits. ℣. Who forgiveth thee all thine iniquities : who healeth all thine infirmities. Alleluia, alleluia. ℣. Blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life. Alleluia.

From Septuagesima *to Easter, in place of the* **Alleluias** *and verse following, is said, or sung* :

Tractus Ps. 117. — Déxtera Dómini fecit virtútem : déxtera Dómini exaltávit me, déxtera Dómini fecit virtútem. ℣. Non móriar, sed vivam : et narrábo ópera Dómini. ℣. Castígans castigávit me Dóminus : et morti non trádidit me.

Tract. — The right hand of the Lord hath done mightily ; the right hand of the Lord hath exalted me ; the right hand of the Lord hath wrought strength. ℣. I shall not die but live : and shall declare the works of the Lord. ℣. The Lord hath chastened and corrected me : but he hath not given me over unto death.

Gospel, Si quis vult, p. 220.

Offertórium. Ps. 88. — Véritas mea et misericórdia mea cum ipso : et in nómine meo exaltábitur cornu ejus.

Offertory. — My truth and my mercy shall be with him ; and in my name shall his horn be exalted.

Secréta. — Sanctífica, quaesumus, Dómine, múnera tibi dicáta : et intercessióne beáti Philíppi Mártyris tui, ad perpétuum nobis tríbue proveníre subsídium. Per Dóminum.

Secret. — Hallow, we beseech thee, O Lord, the offering we lay before thee : and, giving ear to the prayers of blessed Philip, thy martyr, vouchsafe that for all time it be to us a help.

Commúnio. Matth. xvi. — Qui vult veníre post me, ábne-

Communion. — If any one will come after me let him deny him-

get semetipsum, et tollat crucem suam, et sequátur me.

Postcommúnio. — Sacro córpore, et pretióso sánguine Jesu Christi Filii tui, Dómine, satiáti: te súpplices deprecámur ; ut intercedénte beáto Philíppo Mártyre tuo ab omni adversitáte liberémur. Per eúmdem Dóminum.

self, and take up his cross and follow me.

Postcommunion. — Having feasted, O Lord, upon the sacred body and precious blood of Jesus Christ, thy Son : suppliantly, we entreat of thee, through the prayers of blessed Philip, thy martyr, to be delivered from all adversity.

MARCH 22.

St. Catharine Flisca Adorna, WIDOW. — *White vestments.*

St. Catharine Fieschi, of illustrious birth in Genoa, was, when very young, married into the noble family of the Adorni. After some years, being left a widow, she gave herself up entirely to good works and served the sick in a public hospital,where she herself entered into her rest, Sept. 14. A. D. 1510. St. Catharine's great devotion was to the souls in Purgatory, concerning whose sufferings she was privileged to communicate many wholesome truths to the living.

Intróitus. Ps. 41. — Sitívit ánima mea ad Deum fortem, vivum : quando véniam et apparébo ante fáciem Dei. *Ps.* Quemádmodum desíderat cervus ad fontes aquárum : ita desíderat ánima mea ad te, Deus. ℣. Glória Patri.

Orémus. — Deus, qui beátam Catharínam in contemplánda Filii tui passióne divíni amóris igne flagráre fecísti : quaesumus ; ut ipsa intercedénte, tuae in nobis flammam caritátis accéndas, et ejúsdem passiónis partícipes dignánter effícias. Per eúmdem Dóminum.

Introit. *Ps.* 41. — My soul hath thirsted after the strong Living God : When shall I come and appear before the Face of God ? *Ps.* As the hart panteth after the fountains of water, so my soul panteth after thee, my God. ℣. Glory.

Collect. — O God who, in blessed Catharine, contemplating the passion of thy Son, didst make fiercely to burn up the fire of thy love : moved by her prayers, enkindle within us, we beseech thee, the flame of charity, and grant us a share in the fruit of that same sacred passion.

For the **Epistle** *is read the* **Lesson,** Mulierem fortem, p. 304.

Graduále. Ps. 44. — Diffúsa est grátia in lábiis tuis : proptérea benedíxit te Deus in aetérnum. ℣. Propter veritátem et mansuetúdinem et justítiam, et dedúcet te mirabíliter déxtera tua. Allelúia, allelúia. ℣. *Ps.* 72. Quid mihi est in coelo ?

Graduel. — Grace is poured abroad in thy lips : therefore hath God blessed thee for ever. ℣. Because of truth and meekness and justice ; and thy right hand shall conduct thee wonderfully. Alleluia, alleluia. ℣. What have I in Heaven, and

Et a te quid vólui super terram ? Defécit caro mea et cor meum : Deus cordis mei, et pars mea, Deus, in aetérnum. Allelúia.

beside thee, what do I desire on earth ? For thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion for ever. Alleluia.

From **Septuagesima** *to* **Easter** *the appointed* **Tract** *is* Veni sponsa, p. 306.

In **Paschal Time** *for* **Gradual** *is sung the following* :

Allelúia, allelúia. Ps. 72. — Quid mihi est in coelo ? Et a te quid vólui super terram ? Defécit caro mea et cor meum : Deus cordis mei et pars mea Deus in aetérnum. Allelúia. ℣. *Ps.* 38. Concáluit cor meum intra me : et in meditatióne mea exardéscet ignis. Allelúia.

Alleluia, alleluia. — What have I in Heaven, and beside thee, what do I desire on earth ? For thee my flesh and my heart have fainted away. Thou art the God of my heart and the God that is my portion for ever. Alleluia. ℣. My heart grew hot within me, and in my meditation a fire shall flame out. Alleluia.

The **Gospel** *is* Simile est... thesauro abscondito, p. 288.

Offertórium. — *Ps.* 107. — Parátum cor meum, Deus, parátum cor meum : cantábo et psallam in glória mea.

Offertory. — My heart is ready, O God, my heart is ready : I will sing and give praise with my glory.

Secréta. — His sacrifíciis, quaesumus, omnípotens Deus, propitiátus inténde : et beáta Catharina intercedénte, spíritum in nobis tuae dilectiónis accénde. Per Dóminum.

Secret. — Look down in thy loving kindness, O Lord, we beseech thee on this our Sacrifice : and through the intercession of blessed Catharine, enkindle in us the spirit of thy love.

Commúnio. Ps. 83. — Cor meum et caro mea exsultavérunt in Deum vivum.

Communion. — My heart and my flesh have rejoiced in the living God.

Postcommúnio. — Súpplices te rogámus, omnípotens Deus, ut quos tuis refícere dignátus es Sacraméntis, intercedénte beáta Catharina, tríbuas pro tui amóre terréna despícere, et coeléstium semper participatióne gaudére. Per Dóminum.

Postcommunion. — Humbly we beseech thee, O Almighty God, who hast vouchsafed to comfort us with Sacraments, that, moved by the prayers of blessed Catharine, thou wouldst make us to despise the things of earth and ever to rejoice in sharing in those of Heaven.

In some Dioceses, **Mass** : Cognovi, p. 304, *with the proper Collect only.*

APRIL 6.

Blessed Juliana of Cornillon, VIRGIN. — *White vestments.*

Blessed Juliana, a humble Religious in the Augustinian Monastery of Mount Cornillon, near Liége in Belgium, was the instrument chosen by Almighty God for the institution in his Church of the solemn Festival of Corpus Christi, first celebrated at her petition in the Diocese of Liége, A. D. 1247, and soon after by Pope Urban IV made of universal obligation. Blessed Juliana, after having been tried with many tribulations, was called by her Heavenly Spouse to himself, A. D. 1259, she being then in her 66th year.

In the Diocese of Portland.

Mass : Dilexisti, p. 291.

Orémus. — Deus humílium celsitúdo, qui beátam Vírginem Juliánam ad promovéndum sanctíssimi Sacraménti cultum mirabíliter inflammásti : tríbue, quaesumus ; ita nos humilitátis ejus vestígia sectári in terris, ut cum ipsa sublimári mereámur in coelis. Per Dóminum.

Prayer. — O God who liftest up the lowly, and didst in wondrous wise inspire the holy virgin Juliana to add splendour to the worship of the Most Holy Sacrament : grant unto us, we beseech thee, so to follow her in her lowly path upon earth as to merit to be exalted with her in heaven.

APRIL 26.

Our Lady of Good Counsel. — *White vestments.*

The devotion of Our Lady of Good Counsel is one that is spreading rapidly in the Church. It originated at Gennazzano, a village in the neighbourhood of Rome, where an Augustinian church, in which is enshrined a miraculous picture of Our Lady, has been for centuries a place of popular pilgrimage.

Intróitus. — Gaudeámus omnes in Dómino, diem festum celebrántes sub honóre beátae Maríae Vírginis, Boni Consílii Matris : de cujus solemnitáte gaudent Angeli, et colláudant Filium Dei, allelúia, allelúia. *Ps.* 44. Eructávit cor meum verbum bonum : dico ego ópera mea regi. ℣. Glória Patri.

Orémus. — Deus, qui Genitrícem diléctí Fílii tui matrem nobis dedísti, ejúsque speciósam imáginem mira apparitióne clarificáre dignátus es : concéde,

Introit. — Let us all rejoice in the Lord, celebrating a festival day in honour of the Blessed Virgin Mary, Mother of Good Counsel, in whose solemnity the Angels rejoice and give praise to the Son of God. Alleluia, alleluia. *Ps.* My heart hath uttered a good word : I speak my works to the King. ℣. Glory.

Collect. — O God, who hast given the Mother of thy beloved Son to be likewise unto us a mother, and hast made famous this her beauteous picture, by caus-

quáesumus; ut ejúsdem mónitis júgiter inhaeréntes, secúndum cor tuum vívere et ad coeléstem pátriam felíciter pervenire valeámus. Per eúmdem Dóminum.

ing it miraculously to appear in our midst: grant unto us, we beseech thee, never to depart from her counsels and, by this means ordering our lives after thine own heart, one day happily to reach our heavenly fatherland.

Lesson, Ego quasi vitis, *as on the* **Feast** *of Our Lady of Mount Carmel,* p. 1500.

Allelúia, allelúia. — ℣. Luke, i. Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus. Allelúia. ℣. Per te Dei Génitrix nobis est vita pérdita data, quae de coelo suscepísti prolem, et mundo genuísti Salvatórem. Allelúia.

Alleluia, alleluia. — ℣. Hail Mary, full of grace, the Lord is with thee, blessed art thou among women. Alleluia. ℣. Through thee, O Mother of God, has the life we had lost been given back to us: for from heaven receiving him who became thy Son, thou on the world hast bestowed its Savior. Alleluia.

Out of **Paschal Time** *is said, or sung:*

Graduále. Prov. viii. — Ego sapiéntia hábito in consílio, et eruditis intérsum cogitatiónibus. ℣. Beátus homo qui audit me, et vígilat ad fores meas quótidie, et obsérvat ad postes óstii mei. Allelúia, allelúia. ℣. Qui me invénerit, invéniet vitam, et háuriet salútem a Dómino. Allelúia.

Gradual. — I, Wisdom, dwell in counsel and am present in learned thoughts. ℣. Blessed is the man that heareth me and that watcheth daily at my gates and waiteth at the posts of my doors. Alleluia, alleluia. ℣. He that shall find me shall find life, and shall have salvation from the Lord. Alleluia.

For the **Gospel,** *is read the first part of that of the* **Mass** Rorate, p. 193, *as far as the words* Et regni ejus non erit finis (*And of his Kingdom there shall be no end*).

The **Nicene Creed** *is said, or sung.*

Offertórium. — Recordáre, Virgo Mater, in conspéctu Dei, ut loquáris pro nobis bona, et ut avértat indignatiónem suam a nobis, allelúia.

Offertory. — O Virgin Mother, thou that ever standest before God's face, forget not to plead with him in our behalf, and to obtain that he turn from us his wrath. Alleluia.

Secréta. — Sanctífica, Dómine, quaesumus, obláta libámina et beátae Dei Genitrícis Maríae, Boni Consílii Matris, salubérrima intercessióne, nobis

Secret. — Hallow, we beseech thee, O Lord, the sacrifice we offer up, and may the mighty prayers of blessed Mary the Mother of God, and Mother of Good

salutária fore concéde. Per eúmdem Dóminum.

Counsel, make it of avail for our salvation.

Preface *of the* **Blessed Virgin Mary**. Et te in festivitate, p. 56.

Commúnio. — Regína mundi digníssima, María Virgo perpétua, intercéde pro nostra pace et salúte, quae genuísti Christum Dóminum Salvatórem ómnium, allelúia.

Communion. — O Virgin Mary, thou whom, because of thy worth, God hath set up as queen over the whole world, pray for our peace and for our salvation, for thou didst bring forth Christ the Lord, the Savior of us all. Alleluia.

Postcommúnio. — Adjuvet nos, quaesumus, Dómine, gloriósae tuae Genitrícis sempérque Vírginis Maríae intercéssio veneránda : ut quos perpétuis cumulávit benefíciis ea quae agénda sunt júgiter vidére fáciat, et ad adimpléndа quae víderint convaléscere.Qui vivis.

Postcommunion. — May, at all times, O Lord, the venerable intercession of thy glorious Mother, Mary ever a virgin, be our hope. She has loaded us with everlasting gifts : may she ever make us to see what it behoveth us to do, and may she strengthen us to the fulfilling thereof.

APRIL 27.

St. Thuribius of Mogrobejo, BISHOP, CONFESSOR.

White vestments.

St. Thuribius, a Spaniard, served God from his infancy. Appointed Archbishop of Lima, he landed in South America, A. D. 1581. He died March 23, A. D. 1606, having, by his indefatigable zeal and by the boundlessness of his charity, literally renewed the face of the Church of Peru. His festival is celebrated throughout the United States.

Mass : Státuit, p. 255.

Orémus. — Ecclésiam tuam, Dómine, beáti Thuríbii, Confessóris tui atque Pontíficis, contínua protectióne custódi : ut sicut illum pastorális sollicitúdo gloriósum réddidit, ita nos ejus intercéssio in tuo semper fáciat amóre ferméntes. Per Dóminum.

Collect. — Do thou, O Lord, keep safe thy Church, vouchsafing to her the abiding protection of blessed Thuribius, thy confessor and bishop. By watchful care of his flock he has won a glorious name : by his intercession, may he obtain for us an ever growing fervor of love of thee.

Epistola. Léctio libri Sapiéntiae. Ecclus. I. 1-14. — Ecce Conféssor magnus, qui in vita sua suffúlsit domum, et in diébus suis corroborávit templum.

Epistle. Lesson from the book of Wisdom. — Behold a great confessor, who in his life propped up the house, and in his days fortified the temple. By him also

Templi étiam altitúdo ab ipso fundáta est, duplex aedificátio, et excélsi paríetes templi. In diébus ipsíus emanavérunt púteí aquárum, et quasi mare adimpléti sunt supra modum. Qui curávit gentem suam, et liberávit eam a perditióne. Qui praeváluit amplificáre civitátem, qui adéptus est glóriam in conversatióne gentis : et ingréssum domus, et átrii amplificávit. Quasi stella matutína in médio nébulae, et quasi luna plena in diébus suis lucet. Et quasi sol refúlgens, sic ille effúlsit in templo Dei. Quasi arcus refúlgens inter nébulas glóriae, et quasi flos rosárum in diébus vernis, et quasi lília, quae sunt in tránsitu aquae, et quasi thus rédolens in diébus aestátis. Quasi ignis effúlgens et thus ardens in igne, Quasi vas auri sólidum ornátum omni lápide pretióso. Quasi olíva púllulans, et quasi cypréssus in altitúdinem se extóllens. Circa illum coróna fratrum : et quasi plantátio cedri in monte Líbano, sic circa illum stetérunt, quasi rami palmae, et omnes fílii Aaron in glória sua.

the height of the temple was founded, the double building and the high walls of the temple. In his days the wells of water flowed out, and they were filled as the sea above measure. He took care of his nation, and delivered it from destruction. He prevailed to enlarge the city, and obtained glory in his conversation with the people : and enlarged the entrance of the house, and the court. He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God. And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet smelling frankincense in the time of summer. As a bright fire, and frankincense burning in the fire. As a massy vessel of gold, adorned with every precious stone. As an olive-tree budding forth, and a cypress-tree rearing itself on high. And about him was the ring of his brethren : and as the cedar planted in mount Libanus, and as branches of palm-trees, they stood round about him, and all the sons of Aaron in their glory.

MAY 16.

St. John Nepomucene, MARTYR. — *Red vestments.*

The following **Proper Mass** *has been accorded to many Dioceses:*

Introitus. — Dedit mihi Dóminus linguam mercédem meam : et in ipsa laudábo eum. (Allelúia, allelúia). *Ps.* 38. Dixi : Custódiam vias meas, ut non delínquam in lingua mea. ℣. Glória Patri.

Introit. Ecclus. li, 30. — The Lord hath given me a tongue for my reward, and with it I will praise him. (Alleluia, alleluia). *Ps.* I said : I will take heed to my ways, that I sin not with my tongue. ℣. Glory.

Orémus. — Deus qui ob invictum beáti Joánnis sacramentále siléntium nova Ecclésiam tuam martyrii coróna decorásti : da, ut ejus intercessióne et exémplo, ori nostro custódiam ponéntes, beátis qui lingua non sunt lapsi annumerémur. Per Dóminum.

Collect. — O God, whose Church the unconquerable Sacramental silence of Blessed John has enriched with yet another Martyr's crown : grant that, strengthened by his prayers and example, we may set a guard upon our tongues and may be numbered with the Blessed who have not sinned in their words.

Epistola. Léctio Libri Sapiéntiae. — Stultus a fenéstra respíciet in domum : vir autem erudítus foris stabit. Stultítia hóminis auscultáre per óstium : et prudens gravábitur contumélia. Lábia imprudéntium stulta narrábunt : verba autem prudéntium statéra ponderabúntur. In ore fatuórum corda illórum : et in corde sapiéntium os illórum. Dum maledícit ímpiis diábolum, maledícit ipse ánimam suam. Susúrro coinquinábit ánimam suam, et in ómnibus odiétur : et qui cum eo mánserit odiósus erit ; tácitus et sensátus honorábitur.

Epistle. Lesson from the book of Wisdom. Ecclus. xxi, 26-31. — A fool will peep through the window into the house : but he that is well taught will stand without. It is the folly of a man to hearken at the door : and a wise man will be grieved at the disgrace. The lips of the unwise will be telling foolish things : but the words of the wise will be weighed in a balance. The heart of fools is in their mouth : and the mouth of wise men is in their heart. While the ungodly curseth the devil, he curseth his own soul. The talebearer shall defile his own soul, and shall be hated by all : and he that shall abide with him shall be hateful : the silent and wise man shall be honored.

Graduále. Prov. xi. —— Qui ámbulat fraudulénter revélat arcána : qui autem fidélis est ánimi celat. ℣. *Ps.* 14. Dómine, quis habitábit in tabernáculo tuo : aut quis requiéscet in monte sancto tuo ? Qui non egit dolum in lingua sua : nec fecit próximo suo malum. Allelúia, allel. ℣. Eccles, xxv. Beátus qui lingua sua non est lapsus, et qui non servívit indígnis se. Allelúia.

Gradual. — He that walketh deceitfully revealeth secrets : but the faithful soul concealeth. ℣. Lord, who shall dwell in thy tabernacle, or who shall rest on thy holy hill ? He who hath not used deceit in his tongue, nor hath done evil to his neighbour. Alleluia, alleluia. ℣. Blessed is he that hath not slipped with his tongue, nor served such as are unworthy of him. Alleluia.

In **Paschal Time** *the* **Gradual** *is omitted and the following is sung.*

Allelúia, allelúia. ℣. Eccles.

Alleluia, alleluia. — ℣. Bless-

xxv. — Beátus qui lingua sua non est lapsus, et qui non servívit indignis se. Allelúia. ℣. Prov. x. Lingua pravórum períbit : lingua autem sapiéntium est sánitas. Allelúia.

ed is he that hath not slipped with his tongue, nor served such as are unworthy of him. Alleluia. ℣. The tongue of the perverse shall perish : but the lips of the wise utter what is acceptable. Alleluia.

The **Gospel** *appointed is that of the* **Second Sunday of Advent, p. 55.**

Offertórium. Eccles. xlii. — Non dúplices sermónem de revelatióne sermónis abscónditi, et eris vere sine confusióne : et invénies grátiam in conspéctu ómnium hóminum. (Allelúia).

Offertory. — Repeat not the word which thou hast heard, and disclose not the thing which is secret : so shalt thou be truly without confusion, and shalt find favor before all men. (Alleluia).

Secréta. — Haec tua, Dómine, sacra Mystéria illum in nobis, quáesumus, ignem accéndant quo inclytus Martyr et Sacérdos Joánnes, ea peragéndo flagrábat. Per Dóminum.

Secret. — May these Sacred Mysteries, O Lord, we beseech thee, enkindle in us that fire by which, while celebrating them, the soul of thy glorious Martyr-Priest, John, was burned up.

Commúnio. — Volávit ad me unus de Séraphim : et in manu ejus cálculus, quem túlerat de altári, et tétigit os meum. (Allelúia).

Communion. — One of the Seraphim flew to me ; and in his hand was a live coal which he had taken off the altar ; and he touched my mouth. (Alleluia).

Postcommúnio. — Fragilitátem nostram, Dómine, coeléstis haec mensa fórtium pane confírmet : qui beáti Mártyris et Sacerdótis tui Joánnis tentátam contra honórem Sacraménti constántiam, júgiter áluit ad victóriam. Per Dóminum.

Postcommunion. — May this Heavenly banquet, O Lord, nourish us with the bread of the strong, which, when thy blessed Martyr-Priest John was tempted to dishonour thy Sacrament, unceasingly strengthened him to victory.

In some dioceses, **Mass** Protexisti, p. 243, *with the* **Collects** *from Proper Mass.*

MAY 16

St. Brendan, Abbot. — *White vestments.*

St. Brendan, a native of Kerry, was baptised by St. Ercus, a disciple of St. Patrick, and by him entrusted for his education to the holy abbess, St. Ida. Being ordained priest, he travelled over Ireland, spreading everywhere the knowledge and love of Christ. Passing over into Wales, he spent some years in the monastery of Llancarvan. On his return to Ireland he founded several monasteries, among them Ardfert, and Clonfert, Co. Galway. He died in 577, at the age of ninety-four, and was buried at Clonfert.

Mass : Os justi, *from the* **Common of an Abbot,** p. 276, *with a* **Commemoration** *of* **St. Ubald,** Bp., C., *as in the Missal*, p. 1381.

MAY 22.

St. Rita of Cascia, WIDOW. — *White vestments.*

St. Rita (Margarita) after eighteen years of married life, lost, by death, her husband and her two sons. Called afterwards to the religious state, she professed the Rule of St. Augustine at Cascia her native town, near Spoleto, in Central Italy. In a life-long and terrible malady her patience, cheerfulness, and union by prayer with Almighty God, never failed her. She died May 22, A. D. 1456, and both in life and after death has worked many miracles.

Intróitus. — Apérite mihi portas justítiae, ingréssus in eas confitébor Dómino : lápidem, quem reprobavérunt aedificántes, hic factus est in caput ánguli. *Ps.* Confitémini Dómino quóniam bonus : quóniam in sáeculum misericórdia ejus. ℣. Glória Patri.

Orémus. — Deus, qui Sanctae Ritae tantam grátiam conférre dignátus es, ut inimícos diligeret, et in corde atque fronte caritátis et passiónis tuae signa portáret : da nobis, quáesumus, ejus intercessióne et méritis, inimícis nostris sic párcere et passiónis tuae dolóres contemplári, ut promíssa mítibus ac lugéntibus práemia consequámur. Qui vivis.

Introit. *Ps.* 117. — Open ye to me the gates of justice : I will go into them, and give praise to the Lord : the stone which the builders rejected, the same is become the head of the corner. *Ps.* Give praise to the Lord, for he is good : for his mercy endureth for ever. ℣. Glory.

Collect. — O God, who to Saint Rita didst vouchsafe the great grace in very truth to love her enemies, and both in her heart and on her brow to bear the stigmata of thy passion : have regard, we beseech thee, to her merits and prayers ; and grant that we may in such wise show mercy to our enemies, and so meditate on the pains of thy passion, as to make our own the blessedness promised to them that are meek and to them that mourn.

Epistola. Léctio libri Sapiéntiae. — Ego flos campi, et lílium convállium. Sicut lílium inter spinas : sic amica mea inter ligna silvárum, sic diléctus meus inter fílios. Sub umbra illíus, quem desideráveram, sedi : et fructus ejus dulcis gútturi meo. Introdúxit me in cellam vináriam, ordinávit in me caritátem. Fulcíte me flóribus, sti-

Epistle. Lesson from the book of Wisdom. Cant. ii. 1-13. — I am the flower of the field, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple-tree among the trees of the woods, so is my beloved among the sons. I sat down under his shadow, whom I desired : and his fruit was sweet to my palate.

páte me malis ; qui amóre lángueo. Laeva ejus sub cápite meo, et déxtera illíus amplexábitur me. Adjúro vos, fíliae Jerúsalem, per cápreas cervósque campórum, ne suscitétis, neque evigiláre faciátis diléctam, quoadúsque ipsa velit. Vox diléctí mei ; ecce iste venit sáliens in móntibus, transíliens colles : símilis est diléctus meus cápreae hinnulóque cervórum. En ipse stat post paríetem nostrum, respíciens per fenéstras, respíciens per cancéllos. En diléctus meus lóquitur mihi : Surge, própera, amíca mea, colúmba mea, formósa mea, et veni. Jam enim hiems tránsiit, imber ábiit et recéssit. Flores apparuérunt in terra nostra, tempus putatiónis advénit : vox túrturis audíta est in terra nostra : ficus prótulit grossos suos : víneae flóréntes dedérunt odórem suum. Surge, amíca mea, speciósa mea, et veni.

He brought me into the cellar of wine, he set in order charity in me. Stay me up with flowers, compass me about with apples : because I languish with love. His left hand is under my head, and his right hand shall embrace me. I adjure you, o ye daughters of Jerusalem, by the roes and the harts of the field, that you stir not up, nor make the beloved to awake, till she please. The voice of my beloved, behold he cometh leaping over the mountains, skipping over the hills. My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloves speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come : the voice of the turtle is heard in our land : the fig-tree hath put forth her green figs : the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come.

Allelúia, allelúia. ℣. Eccl. xxiv. — Quasi palma exaltáta sum in Cades, et quasi plantátio rosae in Jéricho. Allelúia. ℣. Sicut cinnamómum et bálsamum aromatízans odórem dedi, quasi myrrha elécta dedi suavitátem odóris. Allelúia.

Alleluia, alleluia. — ℣. I was exalted like a palmtree in Cades, and as a rose plant in Jericho. Alleluia. ℣. I gave a sweet smell like cinnamon, and aromatical balm. I yielded sweet odor like the best myrrh. Alleluia.

Out of Paschal Time :

Graduále. Ps. 117. — Dóminus mihi adjútor, non timébo quid fáciat mihi homo. ℣. *Ps.* 115. Dirupísti víncula mea : tibi sacrificábo hóstiam laudis et nomen Dómini invocábo.

Gradual. — The Lord is my helper, and I will not fear what man can do unto me. ℣. Thou hast broken my bonds : I will sacrifice to thee a sacrifice of praise, and I will call upon the

Allelúia, allelúia. ℣. Vota mea Dómino reddam in conspéctu omnis pópuli ejus : in átriis domus Dómini, in médio tui Jerúsalem. Allelúia.

name of the Lord. Alleluia, alleluia. ℣. I will pay my vows to the Lord in thee sight of all his people : in the courts of the house of the Lord in the midst of thee, o Jerusalem. Alleluia.

The **Gospel** *is* Simile est... thesauro abscondito, p. 288.

Offertórium. Gen. xl. — Vidébam coram me vitem, in qua erant tres propágines, créscere paulátim in gemmas, et post flores uvas maturéscere.

Offertory. — I saw before me a vine, on which were three branches which by little and little sent out buds, and after the blossoms brought forth ripe grapes.

Secréta. — Corda nostra, quaesumus Dómine, Sanctae Ritae méritis, supérni dolóris spina confige : ut a peccátis ómnibus tua grátia liberáti, sacrificáre tibi hóstiam laudis pura mente valeámus. Per Dóminum.

Secret. — For the sake of the merits of St. Rita, we beseech thee, O Lord, to pierce our hearts with the thorn of that sorrow which is from above : that, by thy grace, freed from our sins, with a pure heart we may sacrifice to thee the sacrifice of praise.

Commúnio. Ps. 20. — Praevenísti, Dómine, in benedictiónibus dulcédinis : posuísti in cápite ejus corónam de lápide pretióso.

Communion. — Thou hast prevented her, o Lord, with blessings of sweetness : thou hast set on her head a crown of precious stones.

Postcommúnio. — Coeléstibus, Dómine, pasti delíciis, súpplices te rogámus : ut, intercedénte sancta Rita, caritátis et passiónis tuae in méntibus nostris signa ferámus, et perpétuae pacis fructu perfruámur. Per Dóminum.

Postcommunion. — Thou, o Lord, hast permitted us to taste of heavenly delights : very humbly now we entreat of thee that, through the intercession of St. Rita, we may henceforth carry impressed on our hearts the stigmata of thy love and of thy passion, and may enjoy the endless peace that flows therefrom.

MAY 23

St John Baptist di Rossi, CONFESSOR. — *White vestments,*

In the Dioceses of Los Angeles.

Saint John Baptist di Rossi, lived a most fervent and exemplary life as a secular Priest in Rome, being especially admirable on account of his whole-hearted sacrifice of self in the helping of the poor. He died A. D. 1764, and was canonized by Pope Leo XIII., A. D. 1881.

Intróitus. — Praecípio tibi ut apérias manum fratri tuo egéno

Introit. Deut. xv. — I command thee to open thy hand to

et páuperi, qui tecum versátur in terra. (Allelúia, allelúia.) *Ps.* 40. Beátus qui intélligit super egénum et pauperem: in die mala liberábit eum Dóminus ℣. Glória.

thy needy and poor brother, that liveth with thee in the land. (Alleluia, alleluia) *Ps.* Blessed is he that understandeth concerning the needy and poor: the Lord will deliver him in the evil day. ℣. Glory.

Oremus. — Deus, qui sanctum Joánnem Baptístam Confessórem tuum in evangelizándis paupéribus caritáte et patiéntia decorásti: concéde, quæsumus; ut cujus pia mérita venerámur, virtútum quoque imitémur exémpla. Per Dóminum.

Collect. — O God, who didst endue blessed John Baptist, thy confessor with a singular degree of charity and patience in his work of preaching to the poor: grant unto us, we beseech thee, who seek to do honor to the merit of his piety, to strive in like manner to follow the example of virtue he has left us.

Epistóla. Léctio libri Job. — In diébus illis: Addidit Job, assúmens parábolam suam et dixit: Vidébant me júvenes et abscondebántur: et senes assurgéntes stabant. Príncipes cessábant loqui et dígitum superponébant ori suo. Vocem suam cohibébant duces, et lingua eórum gútturi suo adhaerébat. Auris audiens beatificávit me et óculus videns testimónium reddébat mihi: eo quod liberássem páuperem vociferántem et pupíllum cui non esset adjútor. Benedíctio peritúri super me veniébat et cor víduae consolátus sum. Justítia indútus sum: et vestívi me sicut vestiménto et diadémate judício meo. Oculus fui caeco et pes claudo. Pater eram páuperum: et causam quam nesciébam diligentíssime investigábam. Conterébam molas iníqui, et de déntibus ejus auferébam praedam. Dicebámque: In nídulo meo móriar et sicut palma multiplicábo dies.

Epistle. Lesson from the book of Job, *xxix,* 8-18. — Job also added taking up his parable and said: The young men saw me and hid themselves: and the old men rose up and stood. The princes ceased to speak and laid the finger on their mouth. The rulers held their peace, and their tongue cleaved to their throat. The ear that heard me blessed me, and the eye that saw me gave witness to me: because I had delivered the poor man that cried out, and the fatherless that had no helper. The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow. I was clad with justice: and I clothed myself with judgment, as with a robe and a diadem. I was an eye to the blind an a foot to the lame. I was the father of the poor; and the cause which I knew not I searched out most diligently. I broke the jaws of the wicked and out of his teeth I took away the prey. And I said: I shall die in my nest, and as a palm tree I shall multiply my days.

Graduále. — Eccles. iv. Fili, eleemósynam páuperis ne defráudes, et óculos tuos ne transvértas a páupere. ℣. Non te pígeat visitáre infírmum : ex his enim in dilectióne firmáberis. Allelúia, allelúia. ℣. *Isai. lviii.* Frange esuriénti panem tuum, et egénos vagósque induc in domum tuam : cum víderis nudum óperi eum, et carnem tuam ne despéxeris. Allelúia.

Gradual. — Son, defraud not the poor of alms, and turn not away thine eyes from the poor. ℣. Be not slow to visit the sick: for by these things thou shalt be confirmed in love. Alleluia, alleluia. ℣. Deal thy bread to the hungry and bring the needy and the harborless into thy house : when thou shalt see one naked, cover him ; and despise not thine own flesh. Alleluia.

From **Septuagesima** *to* **Easter,** *the* **Tract** *appointed is* Beatus vir, p. 271.

In **Paschal Time,** *for the* **Gradual,** *the following is said or sung.*

Allelúia, allelúia. — ℣. *Ps.* 73. Ne avertátur húmilis factus confúsus : pauper et inops laudábunt nomen tuum. Allelúia. ℣. *Prov.* xxxi. Manum suam apéruit ínopi, et palmas suas exténdit ad páuperem. Allelúia.

Alleluia, alléluia. — Let no the humble be turned away with confusion : the poor and needy shall praise thy name. Alleluia. ℣. He hath opened his hand to the needy and stretched out his hands to the poor. Alleluia.

Evangélium. Sequéntia sancti Evangélii secúndum Matth. xxv, 31-40. — In illo témpore : Dixit Jesus discípulis suis : Cum vénerit Fílius hóminis in majestáte sua, et omnes Angeli cum eo, tunc sedébit super sedem majestátis suae : et congregabúntur ante eum omnes gentes, et separábit eos ab ínvicem, sicut pastor ségregat oves ab hoedis : et státuet oves quidem a dextris suis, hoedos autem a sinístris. Tunc dicet Rex iis qui a dextris ejus erunt : Veníte benedícti Patris mei, possidéte parátum vobis reggnum a constitutióne mundi. Esurívi enim et dedístis mihi bíbere ; hospes eram et collegístis me ; nudus et cooperuístis me ; infírmis et visitástis me ; in cárcere eram et venístis

✠ Continuation of the holy **Gospel** according to S. Matthew. xxv, 31-40. — At that time, Jesus said to his disciples : When the Son of man shall come in his majesty, and all the Angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand and the goats on his left. Then shall the King say to those on his right hand : Come, ye blessed of my Father possess you the kingdom prepared for you from the foundation of the world. For, I was hungry and you gave me to eat ; I was thirsty and you gave me to drink ; I was a stranger and you

ad me. Tunc respondébunt ei justi, dicéntes : Dómine, quando vídimus te esuriéntem et pávimus te ; sitiéntem et dedímus tibi potum ? quando autem te vídimus hóspitem et collégimus te, aut nudum et cooperúimus te ? aut quando te vídimus ad te ? Et respóndens Rex dicet illis : Quámdiu fecístis uni ex his frátribus meis mínimis, mihi fecístis.

see thee hungry and fed thee ? thirsty and gave thee drink ? And when did we see thee a stranger and took thee in, or naked and covered thee ? Or, when did we see thee sick or in prison and came to thee ? And took me in ; naked and you covered me ; sick and you visited me ; I was in prison and you came to me. Then shall the just answer him saying : Lord, when did we the King answering shall say to them : Amen, I say to you, as long as you did it to one of these, my least brethern, you did it to me.

Offertórium. — *St James*, *i.* Relígio munda et immaculáta apud Deum et Patrem haec est: Visitáre pupíllos et víduas in tribulatióne eórum, et immaculátum se custodíre ab hoc saeculo. (Allelúia).

Offertory. — Religion, clean and undefiled before God and the Father, is this : To visit the fatherless and widows in their tribulation ; ant do keep oneself unspotted from this world. (Alleluia).

Secret. — Oblátum tibi munus, quæsumus, Dómine, in odórem suavitátis ascéndat : et sancto Joánne Baptísta Confessóre tuo intercedénte, nos córpore et mente puríficet. Per Dóminum.

Secret. — May this our oblation, we beseech thee, O Lord, mount up before thee as an odor of sweetness, and, in virtue of the prayers of blessed John Baptist, thy confessor, may it cleanse us both in body and in soul.

Communio. *2 Tim. ii.* — Servum autem Dómini non opórtet litigáre : sed mansuétum esse ad omnes, docíbilem, patiéntem, cum modéstia corripiéntem eos qui resístunt. (Allelúia).

Communion. — The servant of the Lord must not wrangle, but be mild towards all men, apt toch teach, patient : with modesty admonishing them that resist the truth. (Alleluia).

Postcommunion. — Cœléstis, Dómine, participátio sacraménti, sancti Joánnis Baptístæ Confessóris tui suffragántibus méritis, fidéles tuos mundet et múniat : ac bonis opéribus júgiter præstet esse inténtos. Per Dóminum.

Postcommunion. — May, O Lord, thy faithful who rely on the merits of blessed John Baptist, thy confessor, be cleansed and safeguarded by the heavenly sacrament of which they have partaken : and, quickened by it, may they henceforth at all times be intent upon the doing of good works.

In some Dioceses, Mass Os justi, p. 270, *with the Collects as above.*

MAY 30.

St. Ferdinand, King, Confessor. — *White vestments.*

In the Diocese of San Antonio.

St. Ferdinand III, King of Castile and Leon, was a brave monarch, who succeeded in freeing a great part of Spain from the hard yoke of the Mahomedans. His innocence of life and the justice and benevolence of his rule, quickly won for him the love of his subjects. He died in the odour of sanctity, A. D. 1252.

Mass : Justus ut palma, p. 273.

Orémus. Deus, qui beáto Confessóri tuo Ferdinándo proeliári próelia tua, et fidei inimícos superáre dedísti : concéde ; ut ejus nos intercessióne muníti, ab hóstibus mentis et córporis liberémur. Per Dóminum.

Collect. — O God who didst endue blessed Ferdinand, thy Confessor, with strength to fight thy battles and to vanquish the enemies of the faith : grant that, safeguarded by this prayers, we may be delivered from the hand of our every foe, whether of soul or of body.

JUNE 9.

St. Columba, Abbot. — *White vestments.*

St. Columba, or Columkill, apostle of the Picts, was of illustrious Irish descent. He was brought up in the company of many saints an the school of St. Finian of Clonard. Being ordained priest, and having founded many churches in Ireland, he went to Scotland with twelve companions, and there converted many of the northern Picts to the faith of Christ. He founded the monastery of Iona, or Hy, which bacame the nursery of saints and apostles. He also evangelised the northern English. He died at the foot of the altar, at Iona, whilst blessing his people, on June 9, 597, and was buried, like St. Bridget, beside St. Patrick, at Downpatrick, in Ulster.

Mass : Os justi, of Abbots, p. 276, with a **Commemoration** *of* SS. **Primus and Felician.** MM., *as in the Missal*, p. 1406.

JUNE 16.

St. John Francis Regis, Confessor. — *White vestments.*

In the Diocese of Kansas City.

The Mass which follows, hitherto Proper to the Society of Jesus, is given in the new edition of the Roman Missal.

Intróitus. — Spíritus Dómini super me : propter quod unxit me : evangelizáre paupéribus misit me, sanáre contrítos corde, praedicáre annum Dómini accéptum, et diem retributiónis. *Ps.* 9. Exsúrge, Dómine

Introit. Isaias, lxi. — The Spirit of the Lord is upon me, wherefore he hath anointed me : to preach the Gospel to the poor he hath sent me, to heal the contrite of hearth, to preach the acceptable year of the Lord, and the day of

Deus, exaltétur manus tua : ne obliviscáris páuperum. ℣. Glória Patri.

Orémus. — Deus, qui ad plúrimos pro salúte animárum perferéndos labóres, beátum Joánnem Franciscum Confessórem tuum, mirábili caritáte, et invícta patiéntia decorásti : concéde propítius ; ut ejus exémplis instrúcti, et intercessiónibus adjúti, aetérnae vitae práemia consequámur. Per Dóminum.

Epistola. Léctio Epistolae beáti Pauli Apóstoli ad Thessalonicénses. — Fratres : Fidúciam habúimus in Deo nostro loqui ad vos Evangélium Dei in multa sollicitúdine. Exhortátio enim nostra non de erróre, neque de immundítia, neque in dolo, sed sicut probáti sumus a Deo ut crederétur nobis Evangélium : ita lóquimur non quasi homínibus placéntes, sed Deo, qui probat corda nostra. Neque enim aliquándo fúimus in sermóne adulatiónis, sicut scitis : neque in occasióne avarítiae : Deus testis est : nec quaeréntes ab homínibus glóriam, neque a vobis, neque ab áliis. Cum possémus vobis óneri esse ut Christi Apóstoli : sed facti sumus párvuli in médio vestrum, tamquam si nutrix fóveat fílios suos. Ita desiderántes vos, cúpide volebámus trádere vobis non solum Evangélium Dei, sed étiam ánimas nostras : quóniam caríssimi nobis facti estis. Mémores enim estis fratres labóris nostri, et fatigatiónis : nocte ac die operántes, ne

reward. *Ps.* Arise, O Lord God, let thy hand be exalted : forget not the poor. ℣. Glory.

Collect. — O God who, to the end that he might without faltering go through much toilsome work for the salvation of souls, didst endue blessed Francis, thy confessor, with wonderful charity and with unconquerable patience: grant unto us, we beseech thee, so to profit by the example he has left us, and so to avail ourselves of his prayers, that we too may win the exceeding reward of everlasting life.

Epistle. Lesson from the Epistle of Blessed Paul the Apostle to the Thessalonians. 1. ii, 2-9. — Brethren : We have had confidence in our God to speak unto you the Gospel of God in much carefulness. For our exhortation was not of error, nor of uncleanness, nor in deceit. But as we were approved by God that the Gospel should be committed to us : even so we speak not as pleasing men, but God who proveth our hearts. For, neither have we used at any time the speech of flattery, as you know ; nor taken an occasion of covetousness, God is witness. Nor sought we glory of men, neither of you, nor of others. Whereas we might have been burdensome to you, as the apostles of Christ : but we became little ones in the midst of you, as if a nurse should cherish her children. So, desirous of you, we would impart unto you, not only the Gospel of God, but also our own souls : because you were become most dear unto us. For, you remember, brethren, our labour

quem vestrum gravarémus, praedicávimus in vobis Evangélium Dei.

and toil : working night and day, lest we should be chargeable to any of you, we preached among you the Gospel of God.

Graduále. Ps. 91. — Justus, ut palma florébit : sicut cedrus Líbani multiplicábitur in domo Dómini. ℣. Ad annuntiándum mane misericórdiam tuam, et veritátem tuam per noctem. Allelúia, allelúia. ℣. *Ps.* 67. Dóminus dabit verbum evangelizántibus virtúte multa. Allelúia.

Gradual. — The just man shall flourish like the palm tree : in the house of the Lord, he shall be multiplied as the cedar of Libanus. ℣. To shew forth thy mercy in the morning, and thy truth in the night. Alleluia, alleluia. ℣. With great power, the Lord shall give the word to them that preach good tidings. Alleluia.

In **Votive Masses,** *from* **Septuagesima** *until* **Easter,** *in place of the* **Alleluias** *and following verse, is said, or sung the* **Tract** Beatus vir, p. 271.

In **Paschal Time** *for the* **Gradual** *is said, or sung* :

Allelúia, allelúia. ℣. *Ps.* 67. Dóminus dabit verbum evangelizántibus virtúte multa. Allelúia. ℣. Osee xiv. Justus germinábit sicut lílium, et florébit in aetérnum ante Dóminum. Allelúia.

Alleluia, alleluia. — ℣. With great power, the Lord shall give the word to them that preach good tidings. Alleluia. ℣. The just man shall spring up as a lily : he shall flourish before the Lord for evermore. Alleluia.

† Sequéntia sancti Evangélii secúndum Matthǽum. ix. 35-38. In illo témpore : Circuíbat Jesus omnes civitátes, et castélla, docens in synagógis eórum, et prǽdicans evangélium regni, et curans omnem languórem, et omnem infirmitátem. Videns autem turbas, misértus est eis : quia erant vexáti, et jacéntes sicut oves non habéntes pastórem. Tunc dicit discípulis suis : Messis quidem multa, operárii autem pauci. Rogáte ergo dóminum messis, ut mittat operários in messem suam.

✠ Continuation of the holy **Gospel** according to St. Matthew. ix. 35-38. — At that time : Jesus went about all the cities and towns, teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them, because they were distressed and lying like sheep that have no shepherd. Then he saith to his disciples : The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.

Offertórium. Job. xxix.— Benedíctio peritúri super me veniébat, et cor víduae consolátus

Offertory. — The blessing of him that was ready to perish came upon me, and I comforted

sum : óculus fui caeco, et pes claudo ; pater eram páuperum.

Secréta. — Caritátis víctima, quam immolántes offérimus, sit nobis, Dómine, te miseránte, propitiábilis : et beáti Joánnis Francísci précibus et méritis, ad obtinéndum patiéntiae et caritátis augméntum, éfficax et salutáris. Per Dóminum.

Commúnio. Isaias, lii.— Quam pulchri super montes pedes annuntiántis et praedicántis pacem : annuntiántis bonum, praedicántis salútem !

Postcommúnio. — Crescat in nobis, Dómine, pietátis tuae efféctus salutáris : ut coeléstí pábulo refécti, et sanctórum exemplis accénsi, ad aetérnae salútis portum, te misericórditer protegénte, et beáto Joánne Francísco intercedénte, felíciter pervenire valeámus. Per Dóminum.

the heart of the widow : I was an eye to the blind, and a foot to the lame. I was the father of the poor.

Secret. — Of thy tender mercy, O Lord, vouchsafe that this victim of love offered up by us in sacrifice, profit us to the turning away of thy wrath : and that, in virtue of the merits and prayers of blessed John Francis, it avail to a saving growth among us of patience and charity.

Communion. — How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation.

Postcommunion. — May the salutary work of thy loving kindness, O Lord, ever go forward within us : so that, comforted by bread from heaven, stirred up to fervor by the examples of thy saints, and helped by the prayers of blessed John Francis, we may, under thy merciful protection, happily reach the safe harbor of eternal salvation.

JUNE 27.

Our Lady of Perpetual Succor. — *White vestments.*

In the Diocese of Concordia.

Same **Mass** *as on the* **Feast of Our Lady of Mount Carmel, p. 1499.**

JULY 3

The Commemoration of all Holy Pontiffs, BISHOPS OF ROME.

White vestments.

The number of Popes whom Holy Church counts among her canonized Saints being very great (80 or more out of a total of 257), in Rome itself, and in many Dioceses of the Christian world, a day following the Feast of Saint Peter (usually July 1), is set apart for the keeping of a Festival in their honor :

Intróitus. — Congregáte illi sanctos ejus, qui ordinavérunt

Introit. *Ps.* 49. — Gather ye together unto him his saints, who

testaméntum ejus super sacrifícia. Et annuntiábunt cœli justítiam ejus : quia Deus tuus ego sum. *Ps. ibid.* Deus deórum Dóminus locútus est : et vocávit terram. ℣. Glória.

set his covenant before sacrifices. And the heavens shall declare his justice, for I am thy God. *Ps.* The God of Gods the Lord hath spoken : and he hath called the earth. ℣. Glory.

Orémus. — Deus, qui pópulis tuis indulgéntia cónsulis, et amóre domináris : da spíritum sapiéntiae, suffragántibus méritis Antístitum Ecclésiae tuae, quibus dedísti régimen disciplínae ; ut de proféctu sanctárum óvium fiant gáudia aetérna pastórum. Per Dóminum.

Collect. — O God, who governest they people by passing over their transgressions, and who rulest them by love : may the merits of the holy prelates to whom thou didst sometime entrust the ordering of her discipline, obtain from thee the outpouring of the spirit of wisdom over they Church, so that the ever-increasing holiness of thy flock may be to its shepherds a cause of everlasting joy.

Commemoration of the Octave, p. 1457.

Epístola. Léctio Epístolae beáti Pauli Apóstoli ad Hebraeos. — Fratres : Mementóte praepositórum vestrórum, qui vobis locúti sunt verbum Dei : quorum intuéntes éxitum conversatiónis, imitámini fidem. Jesus Christus heri, et hódie : ipse et in saecula. Doctrínis váriis et peregrínis nolíte abdúci. Optimum est enim grátia stabilíre cor, non escis : quae non profuérunt ambulántibus in eis. Habémus altáre, de quo édere non habent potestátem, qui tabernáculo desérviunt. Quorum enim animálium inféertur sanguis pro peccáto in Sáncta per pontíficem, horum córpora cremántur extra castra. Propter quod et Jesus, ut sanctificáret per suum sánguinem pópulum, extra portam passus est. Exeámus ígitur ad eum extra castra, impropérium ejus portántes. Non enim habémus hic manéntem civitátem, sed

Epistle. Lesson from the Epistle of Blessed Paul the Apostle to the Hebrews *xiii.* 7-17. Brethren, remember your prelates who have spoken the word of God to you ; whose faith follow, considering the end of their conversation. Jesus Christ yesterday, and today, and the same for ever. Be not led away with various and strange doctrines : for it is best that the heart be established with grace ; not with meats, which have not profited those that walk in them. We have an altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. Let us go forth therefore to him without the camp, bearing his reproach : for we have not

futúram inquírimus. Per ipsum ergo offerámus hóstiam laudis semper Deo, idest, fructum labiórum confiténtium nómini ejus. Beneficéntiae autem, et communiónis nolíte oblivísci: tálibus enim hóstiis promerétur Deus. Obedíte praepósitis vestris, et subjacéte eis. Ipsi enim pervígilant quasi ratiónem pro animábus vestris redditúri.

here a lasting city, but we seek one that is to come. By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name. And do not forget to do good and to impart: for by such sacrifices God's favour is obtained. Obey your prelates, and be subject to them; for they watch, as being to render an account for your souls.

Graduale. Ps. 131. — Sacerdótes ejus índuam salutári, et sancti ejus exsultatióne exsultábunt. ℣. Illuc prodúcam cornu David, parávi lucérnam Christo meo. Allelúia, allelúia. ℣. *Ps.* 139. Jurávit Dóminus, et non poenitébit eum: tu es sacérdos in aetérnum secúndum órdinem Melchísedech. Allelúia.

Gradual. — I will clothe her priests with salvation: and her saints shall rejoice with exceeding great joy. ℣. There will I bring forth a horn to David: I have prepared a lamp for my Anointed. Alleluia, alleluia. ℣. The Lord hath sworn, and he will not repent: Thou art a priest for ever, according to the order of Melchisedech. Alleluia.

The **Gospel,** *is that of the* **Feast of Saints Peter and Paul,** p. 1459, *and the* **Nicene Creed** *is said, or sung.*

Offertorium. Ps. 88.— Invéni David servum meum, óleo sancto meo unxi eum; manus enim mea auxiliábitur ei, et bráchium meum confortábit eum.

Offertory. — I have found David my servant, with my holy oil I have anointed him: my hand shall help him, and my arm shall strengthen him.

Secréta. — Unigéniti Fílii tui, quam tibi Deus Pater omnípotens in honórem sanctórum Pontíficum offérimus immaculáta hóstia, prosit nobis ad medélam percipiéndam. Per Dóminum.

Secret. — In honor of the saints, the holy pontiffs, we offer up to thee, O Lord, an unspotted victim, thine only-begotten Son: may it avail us to the healing of our souls.

Preface *of the* **Holy Apostles,** p. 57.

Commúnio. Ps. 88. — Véritas mea et misericórdia mea cum ipso; et in nómine meo exaltábitur cornu ejus.

Communion. — My truth and my mercy shall be with him, and in my name shall his horn be exalted.

Postcommúnio. — Da, quaesumus, Dómine, fidélibus pópulis sanctórum Pontíficum tuórum semper veneratióne laetári, et eórum perpétua supplicatióne muníri. Per Dóminum.

Postcommunion. — Grant unto thy faithful people, we beseech thee, O Lord, an abiding joy in the honoring of thy saints, and the continuous safeguard of their intercession.

JULY 24.

St. Francis Solano, CONFESSOR. — *White vestments.*

St Francis Solano, born in Spain, at an early age entered the Order of St Francis, and quickly became distinguished for his wonderful holiness and austerity of life. Sent as a missionary to South America, he by his preaching gained countless souls to God. His happy death took place at Lima, June 14, A. D. 1610. The Feast of St. Francis Solano is kept throughout the United States.

Mass : Os justi, p. 270.

Orémus.— Deus, qui plúrimas Americae gentes per beátum Franciscum ad sinum Ecclésiae perduxísti : ejus méritis et précibus indignatiónem tuam a peccátis nostris avérte ; et in gentes, quae te non cognovérunt, timórem nóminis tui benígnus immítte. Per Dóminum.

Collect. — O God, who, by means of blessed Francis, didst gather into the bosom of thy Church very many of the peoples of America : moved by his merits and prayers, do thou turn aside thy wrath from our sins ; and, among the nations which as yet know thee not, mercifully implant the fear of thy name.

Epistle, Corde enim, p. 1179, *and* **Gospel.** Euntes, p. 1183, *as on the* **Feast of St. Francis Xavier.**

Secréta. — Munus, quod tibi offérimus, det nobis quáesumus, omnípotens Deus, fídei, spei, et caritátis augméntum : et ut mereámur ássequi quod promíttis, interveniénte beáto Francísco Confessóre tuo, fac nos amáre quod praecipis. Per.

Secret. — May the offering we make obtain for us, O Almighty God, we beseech thee, an increase of faith, hope and charity : and that we may deserve to enjoy what thou dost promise, make us to love what thou dost command.

Postcommúnio. — Ut sumptis, Dómine, reddámur digni munéribus ; intercedénte beáta Francísco Confessóre tuo, fac nos tuis semper obedíre mandátis. Per Dóminum nostrum.

Postcommunion. — In order that we may become worthy, O Lord, of the gifts we have received at thy hands : through the intercession of blessed Francis, thy Confessor, do thou make us in all our days to keep thy commandments.

AUGUST 9.

St. Emidius, BISHOP, MARTYR. — *Red vestments.*

St. Emidius, (or Æmygdius), born at Treves in Germany, was in a singular manner graced by Almighty God with the power to work miracles. Coming to Italy, Pope St. Marcellus (Jan. 16) made him Bishop of Ascoli, where he suffered martyrdom early in the fourth century, at the eve of the peace of the Church. He is invoked against earthquakes.

Introitus. — Commóta est, et contrémuit terra : fundaménta

Introit. *Ps.* xvii. — The earth shook and trembled : the foun-

móntium conturbáta sunt, quóniam irátus est eis. *Ps.* 49. Invoca me in die tribulatiónis : éruam te, et honorificábis me. ℣. Glória Patri.

Orémus. — Deus, qui beátum Emígdium, Mártyrem tuum atque Pontíficem, idolórum victória et miraculórum glória decorásti : concéde propítius ; ut, eo interveniénte, malórum spirítuum fraudes víncere, et coruscáre virtútibus mereámur. Per Dóminum.

dations of the mountains were troubled and were moved, because he was angry with them. *Ps.* Call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me. ℣. Glory.

Collect. — O God, who didst endue blessed Emidius, thy martyr and bishop, with power for the overthrowing of idols and with the glory of miracle-working : listening, in thy great goodness, to the prayers he puts up in our behalf, strengthen us to the overcoming of the craft of the spirits of evil, and make us worthy to shine in thy sight by our virtues.

Epistola. Léctio libri Apocalypsis beáti Joánnis Apóstoli. xi 13-17. In illa hora factus est terraemótus magnus, et décima pars civitátis cécidit : et occísa sunt in terraemótu ónmina hóminum septem míllia : et réliqui in timórem sunt missi, et dedérunt glóriam Deo coeli. Vae secúndum ábiit : et ecce vae tértium véniet cito. Et séptimus ángelus tuba cécinit : et factae sunt voces nuagnae in coelo dicéntes : Factum est regnum hujus mundi, Dómini nostri et Christi ejus, et regnábit in sáecula saeculórum : Amen. Et vigénti quátuor senióres, qui in conspéctu Dei sedent in sédibus suis, cecidérunt in fácies suas, et adoravérunt Deum, dicéntes : Grátias ágimus tibi, Dómine, Deus omnípotens, qui es, et qui eras, et qui ventúrus es : quia accepísti virtútem tuam magnam, et regnásti.

Epistle. Lesson from the book of the Apocalypse of blessed John, the Apostle. xi. 13-17. — At that hour, there was made a great earthquake, and a tenth part of the city fell : and there were slain in the earthquake names of men seven thousand : and the rest were cast into a fear, and gave glory to the God of heaven. The second woe is past : and behold the third woe will come quickly. And the seventh angel sounded the trumpet : and there were great voices in heaven, saying : The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever : Amen. And the four-and-twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying : We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come : because thou hast taken to thee thy great power, and thou hast reigned.

Graduále. Ps. 59. — Dedísti metuéntibus te significatiónem ut fúgiant a fácie arcus. ℣.

Gradual. — Thou hast given a warning to them that fear thee : that they may flee from before

Ut liberéntur diléctì tui : salvum fac déxtera tua, et exáudi me. Allelúia, allelúia. ℣. *Ps.* 88. Manus mea auxiliábitur ei, et bráchium meum confortábit eum. Allelúia.

the bow : ℣. That thy beloved may be delivered : save me with thy right hand, and hear me. Alleluia, alleluia. ℣. My hand shall help him : and my arm shall strengthen him. Alleluia.

Gospel, Cum audiéritis, p. 234.

Offertórium. Ps. 59. — Commovísti terram, et conturbásti eam : sana contritiónes ejus, quia commóta est.

Offertory. — Thou hast moved the earth, and hast troubled it : heal thou the breaches thereof, for it has been moved.

Secréta. — Múnera tibi, Dómine, obláta sanctífica : ut per ea, intercedénte beáto Emígdio Mártyre tuo atque Pontífice, ab ómnibus ánimae et córporis perículis liberémur. Per Dóminum.

Secret. — Do thou, O Lord, hallow the gifts we lay before thee : so that, blessed Emidius, thy martyr and bishop, pleading for us, through them we may be delivered from all dangers, whether to body or to soul.

Commúnio. Ps. 32. — Tímeat Dóminum omnis terra : ab eo autem commoveántur omnes inhabitántes orbem.

Communion. — Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

Postcommúnio. — Sacraménta quae súmpsimus, Dómine, per intercessiónem beáti Emígdii,Mártyris tui atque Pontíficis, sint nobis ad tutaméntum mentis et córporis, et ad misericórdiam tuam efficáciter consequéndam. Per Dóminum.

Postcommunion. — In virtue of the intercession in our behalf, o Lord, of blessed Emidius, thy martyr and bishop, may the sacrament we have received be to us both a safeguard for soul and for body, and an assurance of the fulness of thy mercy.

In some churches on the **Feast of St. Emidius,** *in place of the foregoing, the* **Mass** Státuit, p. 215, *is said with only the first collect proper as above.*

AUGUST 11.

St. Philomena, VIRGIN, MARTYR. — *Red vestments.*

In Diocese of Helena.

The sacred body of St Philomena, a Virgin-Martyr of the first ages of Christianity, was early in the nineteenth century, discovered in the Roman catacomb, known as the Cemetery of Priscilla. An inscription and phial of blood bore witness to the genuineness of the relics. The many miracles since wrought by Almighty God in favour of those who have invoked St Philomena, have caused her *cultus* to become widespread in the Church. The Liturgical celebration of her Feast was authorised by Pope Gregory XVI.

Mass : Loquébar, p. 282.

AUGUST 18.

St. Helena, Empress, Widow.

White vestments.

Saint Helena, a native of Britain, espoused to the Emperor Constantius, was the mother of Constantine, the first Christian Emperor of Rome. Favoured by her son, Saint Helena succeeded in discovering at Jerusalem the true Cross, to enshrine which she built a magnificent Basilica. She was renowned for her almsdeeds, and (say the ancient chroniclers) " incomparable in her fait and zeal ". Saint Helena received her heavenly crown in the month of August, in the twentieth year of the reign of her son, that is A. D. 326.

Introitus. — Mihi autem absit gloriári, nisi in cruce Dómini nostri Jesu Christi, per quem mihi mundus crucifíxus est, et ego mundo. *Ps. 22.* Virga tua et báculus tuus, ipsa me consoláta sunt. ℣. Glória Patri.

Orémus. — Dómine Jesu Christe, qui locum, ubi crux tua latébat, beátae Hélenae revelásti, ut per eam Ecclésiam tuam hoc pretióso thesáuro ditáres : ejus nobis intercessióne concéde ; ut vitális ligni prétio, aetérnae vitae práemia consequámur. Qui vivis.

Introit. Gal. vi. — But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world. *Ps.* Thy rod and thy staff, they have comforted me. ℣. Glory.

Collect. — O Lord Jesus Christ, who to blessed Helena wast pleased to reveal the place where thy cross was hidden, in order, through her, to enrich thy Church with this inestimable treasure : give ear to her prayers, and accept this tree of life as the price of our attaining to eternal happiness.

Commemoration *of the* **Octave of the Assumption,** p. 1588.

Of **St. Agapitus ;**

Orémus. — Laetétur Ecclésia tua, Deus, beáti Agapíti Mártyris tui confísa suffrágiis : atque ejus précibus gloriósis et devóta permáneat, et secúra consistat. Per Dóminum.

Collect. — Happy be thy Church, O God, putting her trust in the prayers of the holy martyr Agapitus : he in glory pleading in her behalf, may she ever devoutly do thee service, and ever abide in safety and in peace.

The **Lesson,** Mulierem fortem, p. 304.

Graduále. Ps. 44. — Vultum tuum deprecabúntur omnes dívites plebis : filiae regum in honóre tuo. ℣. Adducéntur regi vírgines post eam : próximae ejus afferéntur tibi : afferéntur in laetítia et exsultatióne, addu-

Gradual. — All the rich among the people shall entreat thy countenance : the daughters of kings in thy honor. ℣. After her shall virgins be brought to the king ; her neighbors shall be brought to thee. They shall be

céntur in templum regis. Allelúia, allelúia. ℣. *Ps.* 111. Dispérsit dedit paupéribus : justítia ejus manet in saeculum saeculi. Allelúia.

brought with gladness and rejoicing, they shall be brought into the temple of the king. Alleluia, alleluia. ℣. He hath distributed, he hath given to the poor, his justice remaineth for ever and ever. Alleluia.

The **Gospel**, Simile est... thesauro abscondito, p. [57].

On account of the **Octave of the Assumption** *the* **Nicene Creed** *is said.*

Offertórium. I. Cor. ii. — Non enim judicávi me scire áliud, nisi Jesum Christum, et hunc crucifíxum.

Secréta. — Per haec sacra mystéria concéde nobis, Dómine : ut sicut beátae Hélenae misericórditer tribuísti, ut Filium tuum crucifíxum in corde semper gestáret ; ita et nos eum in córdibus nostris perpétuo deferámus. Per eúmdem Dóminum.

Offertory. — For I judged not myself to know any other thing but Jesus Christ and him crucified.

Secret. — O God, who of thy great mercy didst give to blessed Helena, all the days of her life, to carry thy crucified Son in her heart : to us likewise, for the sake of these sacred mysteries, vouchsafe, that in our hearts we ever be mindful of him.

Of the **Octave of the Assumption**, p. 1590.

Of **St. Agapitus :**

Secréta. — Súscipe, Dómine, múnera, quae in ejus tibi solemnitáte deférimus, cujus nos confídimus patrocínio liberári. Per Dóminum.

Secret. — Do thou, o Lord, favourably regard the offering we lay at thy feet on this the festival-day of the saint on whom we rely for our deliverance.

Preface *of the* **Blessed Virgin Mary,** p. 56.

Commúnio. Cant. 7. — Ascéndam in palmam, et apprehéndam fructus ejus.

Postcommúnio. — Concéde nobis misericors Deus : ut qui salutíferae crucis tuae fructu in terra sumus recreáti, per intercessiónem beátae Hélenae eódem júgiter pérfrui mereámur in coelis. Qui vivis.

Communion. — I will go up in the palm-tree, and will take fruit thereof.

Postcommunion. — Vouchsafe, we beseech thee, o merciful God, to us whom upon earth thy saving cross has quickened to new life, through the intercession of blessed Helena, for evermore to enjoy in heaven the happiness it has brought us.

Of the **Octave of the Assumption,** p. 1590.

Of **St. Agapitus :**

Postcommúnio. — Satiásti, Dómine, famíliam tuam muné-

Postcommunion. — With the gift of thy holy sacrament, o

ribus sacris : ejus, quáesumus, semper interventióne nos réfove, cujus solémnia celebrámus. Per Dóminum.

Lord, thou hast bestowed on thy children the fulness of thy grace : be moved by the prayers of the saint whose feast we celebrate, to comfort us in all our lives.

SEPTEMBER 1.

St. Bibiana, VIRGIN, MARTYR. — *Red vestments.*

In the Diocese of Los Angeles.

Mass Loquébar, p. 282.

SEPTEMBER 7.

St. Cloud, CONFESSOR. — *White vestments.*

In the Diocese of St. Cloud.

St. Cloud (or Clodoald), a prince of the Royal House of the Merovingians in France, renounced his prospects of an earthly kingdom to embrace the service of God in the state of a humble religious. Ordained priest, he laboured unremittingly for the good of souls, in the neighborhood of Paris, and founded a celebrated monastery which has given its name to the town of St. Cloud. The Saint passed away about A. D. 560.

Mass : Os justi, p. 270.

Orémus. — Deus, qui beátum Clodoáldum, propter te humiliátum in saeculo, et sacerdótii múnere et virtútum splendóre sublimásti : tríbue nos, ejus exémplo, tibi digne ministráre, et per ejus intercessiónem grátia semper et mérito profícere. Per Dóminum.

Collect. — O God, who didst exalt Blessed Clodoald thy Confessor, humbled for thy sake in this world, both by raising him to the dignity of the priesthood and by enduing him with the splendor of many virtues : grant unto us, following his example, to do thee worthy service and, helped by his prayers, ever to grow in virtue and merit.

Secréta. — Te, Dómine, fídei nostrae salutísque auctórem cum sancto Sacerdóte Clodoáldo confiténtes : quáesumus ; ut hanc de mánibus nostris hóstiam laudis cleménter suscípias, et, qua religióne ipse vota sua réddidit, eádem nobis tríbuas nostra persólvere. Per Dóminum nostrum.

Secret. — With thy holy priest, Clodoald, we confess thee, o Lord, to be the author of our faith and of our salvation : and we beseech thee mercifully to receive at our hands this sacrifice of praise ; and to grant that with the same fervor as he, we may render our vows to thee.

Postcommúnio. — Suméntes, Dómine, in festivitáte sancti Clodoáldi Sacerdótis divína my-

Postcommunion. — Having, o Lord, celebrated the Holy Mysteries on this the festival day of the

stéria : te súpplices deprecámur, ut, eréctis ad coeléstia méntibus, ómnia detriméntum fácere valeámus propter eum, qui semetípsum nobis dedit, Jesum Christum, Filium tuum, Dóminum nostrum, qui tecum vivit et regnat in sáecula saeculórum. ℟. Amen.

holy priest Clodoald, we humbly beseech thee that raising our minds to heavenly joys, we may count all things as loss for the sake of him who delivered himself up for us, Jesus Christ, thy Son, Our Lord.

OCTOBER 21.

St. Ursula and Companions, VIRGINS AND MARTYRS. — *Red vestments.*

Saint Ursula, said to have been a native Princess from Cornwall, with many other British maidens, followed to the Continent her countrymen driven into exile by the Saxon invaders of the fifth century. By misadventure they were compelled to wander hither and thither in Gaul and Germany, and at length, when in the neighborhood of Cologne, were set upon by the Huns, who were at the time overrunning Western Europe. The holy Virgins courageously gave their lives in defence of their Faith and chastity.

In Diocese of Portland.

Mass, Loquébar, p. 282, *with the* **Collect, Secret** *and* **Postcommunion,** p. 290.

Commemoration *is made of* **St. Hilarion** *from the* **Mass** Os justi, p. 276.

NOVEMBER 5.

Feast of Holy Relics. — *Red vestments.*

Mass *as on* p. 1741.

NOVEMBER 7.

St. Leonard, ABBOT. — *White vestments.*

A French nobleman, who retired to a hermit's cell near Orleans, where he lived a long life of severe penance, further sanctified by his unceasing works of charity to the poor and to all in distress. It is said of him that to no one did he ever refuse help. He died about A. D. 559.

Mass : Os justi, p. 276.

Orémus. — Majestáti tuae, quáesumus, omnípotens Deus, nos sanctíssimi Confessóris tui Leonárdi pia comméndet orátio ; ut, quem venerámur officio, ipsíus suffrágiis sublevémur. Per Dóminum.

Collect. — May the kindly prayers of thy most holy Confessor, Leonard, avail us, O Almighty God, before thy Divine Majesty. Dutifully we venerate him : may we be helped by his intercession.

NOVEMBER 27.

Our Lady of the Miraculous Medal. — *White vestments.*

In the Diocese of Brooklyn.

Our Blessed Lady appearing in the year 1832 to Catharine Labouré, a Sister of Charity, showed her the pattern of the Medal now universally known as the " Miraculous Medal ", because of the many wonders which it has pleased Almighty God to work by its means in his Church. Among these is the marvellous conversion, in Rome, in 1842, of the Jew Alphonse Ratisbonne.

Intróitus. — Erit quasi signum in manu tua, et quasi monuméntum ante óculos tuos, et ut lex Dómini semper sit in ore tuo. *Ps.* 104, Confitémini Dómino, et invocáte nomen ejus ; annuntiáte inter gentes ópera ejus. ℣. Glória Patri.

Orémus. — Dómine Jesu Christe, qui beatíssimam Vírginem Maríam Matrem tuam ab orígine immaculátam innúmeris miráculis caléscere voluísti : concéde ; ut ejúsdem patrocínium semper implorántes, gáudia consequámur aetérna. Qui vivis et regnas.

Epístola. Léctio libri Apocalypsis beáti Joánnis Apóstoli. — Signum magnum appáruit in coelo. Múlier amícta sole et luna sub pédibus ejus, et in cápite ejus coróna stellárum duódecim. Et péperit fílium másculum, qui rectúrus erat omnes gentes in virga férrea : et raptus est fílius ejus ad Deum et ad thronum ejus. Et datae sunt mulíeri alae duae áquilae magnae ut voláret in desértum in locum suum. Et misit serpens de ore suo post mulíerem aquam tamquam flumen, ut eam fáceret trahi a flúmine. Et adjúvit terra mulíerem, et apéruit terra os suum, et absórbuit

Introit. Exodus xiii. — It shall be as a sign in thy hand, and as a memorial before thine eyes, and that the law of the Lord be always in thy mouth. *Ps.* O give thanks unto the Lord, and call upon his name : tell forth his deeds among the nations. ℣. Glory.

Collect. — O Lord Jesus Christ, who hast willed that the most blessed virgin Mary, thy mother, sinless from the first moment of her conception, should be glorified by countless miracles : grant that we, who never cease from imploring her patronage, may attain in the end to eternal happiness.

Epistle. Lesson from the book of the Apocalypse of blessed John, the Apostle. xii. 12-16. — A great sign appeared in heaven : a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she brought forth a man-child, who was to rule all nations with an iron rod : and her son was taken up to God, and to his throne. And there were given to the woman two wings of a great eagle, that she might fly into the desert unto her place. And the serpent cast out of his mouth after the woman, water as it were a river : that he might cause her to be carried away by

flumen, quod misit draco de ore suo.

the river. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river, which the dragon cast out of his mouth.

Graduále. Ps. 104. — Mementóte mirabílium ejus, quae fecit; prodígia ejus, et judícia oris ejus. ℣. Pósuit in ea verba signórum suórum, et prodigiórum suórum in terra. Allelúia, allelúia. ℣. *Ps.* 18. A summo coelo egréssio ejus, nec est qui se abscóndat a calóre ejus. Allelúia.

Gradual. — Remember the marvellous works which he hath done: his wonders, and the judgments of his mouth. ℣. He placed in them the words of his signs: and of his wonders in the land. Alleluia, alleluia. ℣. His going forth is from the topmost heaven; nor is there any that can hide from his heat. Alleluia.

Gospel, Nuptiae factae sunt, *as on the Second Sunday after Epiphany,* p. 464.

The **Nicene Creed** *is said, or sung.*

Offertórium. John. xix. — Dixit Jesus discípulo: Ecce mater tua. Et ex illa hora accépit eam discípulus in sua.

Offertory. — Jesus said to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

Secréta. — Beáta Vírgine María intercedénte, cujus précibus exorátus Jesus Christus Fílius tuus fecit inítium signórum; da nobis, Dómine Deus, sacraméntum Córporis et Sánguinis ejúsdem Fílii tui pura mente confícere, ut aetérni convívii mereámur esse partícipes. Per eúmdem Dóminum nostrum.

Secret. — Moved by the pleading of the Blessed Virgin Mary, in answer to whose prayers Jesus Christ thy Son wrought the first of his miracles: vouchsafe unto us, O Lord God, to minister in cleanness of heart unto the sacrament of the Body and Blood of the same thy Son, so as to deserve to sit down to the everlasting banquet of eternity.

Commúnio. Ecclus. xxvi. — Innova signa et immúta mirabília. Glorífica manum tuam et bráchium déxterum. Festína tempus et meménto finis et enárrent mirabília tua.

Communion. — Renew the signs, and work fresh marvels; glorify thine hand and thy right arm; hasten the time, and remember the end, and let them declare thy wondrous works.

Postcommúnio. — Dómine Deus omnípotens, qui per Immaculátam Genitrícem Fílii tui ómnia nos habére voluísti: da nobis tantae Matris auxílio, praeséntis témporis perícula devitáre; ut vitam consequámur aetérnam. Per eúmdem.

Postcommunion. — O Lord God Almighty, who hast willed that all things should be given to us through the Immaculate Mother of thy Son: grant that under the protection of this mighty mother, we may escape all the dangers of these our times, and in the end may come to life everlasting.

November 27.

St. Virgilius, Bishop, Confessor. — *White vestments.*

St. Virgil, archbishop of Salzburg, was a native of Ireland. He spent his life in the evangelisation of Germany, and was helped in his apostolate by King Pepin, and afterwards by the Emperor Charlemagne. He rebuilt the abbey of St. Peter in his cathedral city, and translated thither the relics of St. Rupert, the founder of that see. He baptised two successive dukes of Carinthia, and sent thither missionaries under the conduct of the bishop, St. Modestus, who planted the faith in that country. Full of labors and merits, he entered into his eternal rest on November 27, 784. His relics are enshrined in his cathedral.

Mass : Státuit, p. 255.

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CONTENTS

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